Calmets Dissertations on Miracles, Demons, and Angels, over Bodies. } 420.

N. B. towards ye end of Leviticus also, is a Dispert: of F: Calmets, on the Book of Genesis

400 - The Triumphal Song of Moses paraphrased, by a friend

415 - Miracles of Moses, tantamount to all ye Prophets put together.

x V at. p. 472 another fine Dissertation of F: Calmets on the (Miracl:) passage of ye Isr: thro' ye Red-Sea

V N. B. the 1st dispert: stands closely connected with the latter, & not only with that, but should never be forgot in reading on any subjects of Miracle &c

V 449 - How to distinguish the True fro False Prophets

403 - Annot: on the Origin of Names, & Places, Sacred & Profane

75 - Fruit of Paradise, was it the Vine? Dr. Lightfoot's query;

p: 81 - The Benedictions of - God the Father - Son - Holy Ghost.

10 JY 57

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VOLUME the *FOURTH*,

ON THE

BOOK of *NUMBERS*.

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BIBLIOTHECA BIBLICA.



Bibliotheca Biblica.

BEING A

COMMENTARY

UPON ALL THE BOOKS

OF THE

OLD and *NEW*

TESTAMENT.

Gather'd out of the Genuine Writings of Fathers and Eccleſiaſtical Hiſtorians, and Acts of Councils, down to the Year of our Lord 451, being that of the Fourth General Council; and lower, as Occaſion may require.

Comprehending the Proper, Allegorical or Myſtick, and Moral Import of the Text, as deliver'd or illuſtrated in the Writings and Monuments aforeſaid, in ſuch a manner, that generally where the Senſe of ſeveral Commentators is the ſame, the Words only of One, with the Names of the reſt, are cited, to avoid Repetition; and after ſuch Texts as have been made uſe of by the Ancients againſt any Hereſies, the Denominations of the Hereticks againſt whom they have been produc'd, are inſerted.

To which are added,

Introductory Diſcourſes upon the Authors and Authentickneſs of the Books, the Time of their being written, *&c.* extracted, for the moſt part, out of the beſt Authors that have writ upon thoſe Subjects.

With Notes and Scholia at the Bottom of the Page. Alſo a Table of Texts of Holy Scripture Incidentally Illuſtrated; an Index of Things and Words; and a Catalogue of Infidels Hereticks and others, Confuted or Cenſur'd by the Fathers.

Vol. IV. *On the Book of* NUMBERS.

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Feb. 26. 1728.



TO THE

MOST NOBLE AND ILLUSTRIOUS

PRINCE,

CHARLES

DUKE of

SOMERSET,

CHANCELLOR

Of the Univerſity of

CAMBRIDGE.

MAY IT PLEASE YOUR GRACE.

THE Firſt Volume of this Work having been Dedicated to the Church and the Two Univerſitys of England; *the Second to the Churches of* Scotland *and* Ireland, *and the Univerſity of* Dublin; *the Third to the Right Honourable* Charles *Earl*

of

of Arran, *Chancellor of the Univerſity of* Oxford, *of which I have the Honour to be a Member; I think it my Duty to Inſcribe this Fourth Volume to Your Grace; not only as You preſide over that Venerable and Learned Body,* The Sister University; *but out of a Deep Regard and Deference to Your Grace's known Perſonal Character, and the Dignity of Your Illuſtrious Houſe.*

I am,

May it pleaſe Your Grace,

Your Grace's moſt Obedient

Humble Servant,

The Author.

The COLLECT for the Fifteenth Sunday after *TRINITY*.

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy. And becauſe the frailty of man without thee cannot but fail, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. Amen.

The COLLECT for the Fifteenth Sunday after TRINITY.

LORD, we beseech thee, our Lord, thy
Church both thy perpetual mercy,
And because the frailty of man without
thee cannot but fall, keep us ever by thy
help from all things hurtful, and lead
us to all things profitable to our salva-
tion, through Jesus Christ our Lord.
Amen.

THE INTRODUCTION.

§. I. WE are told by F. *Calmet*, *Ainſworth*, *Fagius*, &c. that this Book is by the *Hebrews* Entitled from the *Firſt* word it Begins with, *Vajedabber*, and alſo from the Fifth, *Bemidbar*. This laſt is the *only* Name or *Title* in our common Copies. And poſſibly the other, *Vajedabber*, might be Diſus'd in time, as not ſo apparently differing from that of the foregoing Book, which begins Thus, viz. *Vajiakra el Moſheh Vajedabber*.

§. II. Should any One from the Word *Vajedabber*, conclude, that the Manifeſtation herein made of the Divine Will was given in Form from the *Holy Oracle* known to the *Jews* by the Name of [1] *Debir*; the Remark, upon Examination, may appear to be ſufficiently countenanc'd in the very Letter of the following Hiſtory. For ſo it is recorded, [2] that *Moſes heard the voice of one ſpeaking unto him from off the Mercy-Seat that was upon the Ark of the Teſtimony, from between the Two Cherubims.*

§. III. The LXX. and after them the *Vulgate*, &c. entitle this Book *Numbers* from the *Subject* or *Matter* of which it treats. The Book is, ſtrictly, ſpeaking, *Hiſtorical*; and contains variety of Particulars: Some of which are *Viſible Branches* of the *Ceremonial* Law; and fall in with what we meet with in other Parts of the *Pentateuch*; and therefore are not *ſo Peculiar* to this Book, as to *Diſtinguiſh* it from the reſt. What is moſt Conſpicuous, and gives the *Denomination* to it, is the ſeveral *Liſts* or *Rolls* that occurr in it; as for inſtance, of the *Tribes* in general, and of *Levi* in particular; not to mention the *Spoils*, the *Sacrifices*, the *Journeys in the Wilderneſs*, and the *Cities* of *Refuge*: Concerning which there are not a few Remarks to be made by the Judicious and Pious Reader. Nor can I ever imagine, that the *Wiſdom*, by which the Whole was Dictated, ſhould Buſy it ſelf about what, at firſt View, may ſeem to

[1] 1 Kings VI. 19. [2] Numb. VII. 89.

be *Trifles*, or things of *ſo little* Conſequence as a meer *String* of *Names*, and *Fruitleſs* Catalogue of *Individuals*. The Holy and Learned Fathers of the Primitive Church have always thought otherwiſe.

§. IV. Whatever God has look'd upon as Proper to be by him Reveal'd, is at leaſt Worthy of our Notice. Even an *Incurious* Reader cannot avoid obſerving, that the *Sum* which in the *firſt* chapter of this Book is order'd to be taken *of all the congregation*, reſpects only the *Male-Line*. That (2) *Levi* is *Omitted* in the *Numbring* of the *Tribes*; and that not Caſually neither, but by a *Special* Appointment: Theſe being [1] *Reſerv'd* for making a *diſtinct* Roll by themſelves. That (3) to ſupply the Chaſm thus occaſion'd, *Ephraim* and *Manaſſes* (*Joſeph* being Dead) are enumerated as *Two diſtinct* Tribes; the *Overplus* of Inheritance having been *Given* by his Father *Jacob* to *Joſeph* before he Died.[2] (4) That the *Order* in which the Tribes are reckon'd, is *not* that of *Nature* in which they were Born: But as it ſhould ſeem by a ſort of *Diſpenſation*; *Leah*'s Children reckon'd firſt, *Rachel*'s next, which are ſucceeded immediately by *Dan*, *Bilhah*'s Firſtborn; as he by *Aſher*, *Zilpah*'s ſecond Son; and he again by *Gad* her Firſtborn; and both by *Naphthali* the Firſtborn of *Bilhah*, *Rachel*'s Handmaid. That (5) neither are All the *Males* Enumerated in the General Muſter. Firſt, None of the *Mixt Multitude* are reckon'd, that accompanied the Tribes out of *Egypt*: Nor even in the *Numbring* of the *Tribes*, are any mention'd under 20 Years of Age. And ſo again in the Tribe of *Levi*, none are Admitted into the *Roll* or *Liſt* under a *month* old.[3] (6) That as in the other Tribes, the Reaſon of the Numbring from 20 years old and upwards, is the being *able to go to War*[4]: So are the Sons of *Aaron* appointed to *do the Work of the Tabernacle of the Congregation*[5], but this from the Age of *Thirty* and upwards. (7.) That the Twelve Tribes are Diſtributed into *Four Ternios* or *Ranks*, every Rank containing *Three Tribes*. (8) That theſe *Ranks* are ſituated by expreſs Order [6] according to the *Four Points* of the *Heavens*, or, as we commonly ſay, the Four *Corners of the World*. (9) That *Levi* is Seated *round* the *Tabernacle*, as that Tabernacle itſelf is Fix'd in the Centre; ſo that *Levi* was in this ſenſe alſo *ſeparated from his Brethren* in order to *Unite* Them to it. That (10.) *Moſes*, *Aaron*, and the *Prieſts* again are Plac'd in the *Eaſt*; The Levites of *Gerſhon* in the *Weſt*; the *Levites* of *Merari* in the North; And the *Levites* of *Kohath*, laſtly, in the *South*.

§. V. Should a ſpecial Reaſon be expected of every Particular both in

---

1 Numb. I. 47, 49. 2 Gen. XLVIII. 22. 3 Numb. III. 15, &c. 4 I. 3. 5 IV. 3. 6 Ch. II.

the

the *Order* of the *Enumerations*, and the *Situations*, &c. it is at least not to be Demanded in the *Introduction*. What Conjectures may be offer'd hereafter, muſt for the preſent however be adjourn'd. All I ſhall ſay at this time is, that poſſibly the *Situation* of the Tribe of *Aaron*, and it's diſtinct Branches or Families, might be Intended, as an *Adjuſtment* of the *Jewiſh* Peculium to the *Mercavah*, *Chariot*, or *Throne* of God, directly under which (as I remember) the *Jewiſh Rabbins* ſuppos'd the Earthly *Canaan* it ſelf to lie, as it were in a direct line.

§. VI. One Difficulty, I confeſs, it may be proper to take notice of in our *Introduction*; and, that is, as to the Queſtion, Why, ſince the Tribe of *Levi* are not admitted to the Service of the Tabernacle under the age of *Thirty*, [1] they ſhould however in the firſt Roll or Muſter, be order'd to be *Numbred* from a *month old* and upward?

§. VII. And to this it may be Anſwer'd (1) That what the *Jewiſh* Peculium in general were to the reſt of Mankind, the ſame was *Levi* with reference to the other *Tribes*. (2) That God had taken *Levi* to himſelf [2] *inſtead of the Firſt-born*, upon which account they are ſaid to be *Holy* by way of eminence or diſtinction. Conſider *Numb.* XVI. 3, 9.--- That (3.) the *Firſt-born* were to be reckon'd from a *month old*. *Numb.* XVIII. 16. That (4) a month conſiſting of 30 days bears a fair proportion to that Space of Thirty [3] years which they were requir'd to Fulfill before they could be allow'd to Officiate in perſon and as Principals in the Service of the Tabernacle. That therefore (5.) their *Numbring* from a *month old* is as it were in a way of Anticipation, to intend or point out their early *Deſignation* to the High *Office* or *Calling*. Conſider with this view *Iſaiah.* XLIX. 1, 5. *Jer.* I. 5. *Gal.* I 15 *Pſ.* VIII. 2. 1 *Sam.* I. 24. But this is not a place to enlarge hereupon. If what is thus Offer'd towards a *Rationale* be Allow'd, let it ſuffice for a Hint or *Specimen*.

§. VIII. As to the *firſt* Roll, or Muſter of the *Tribes* in general, the very Words that command it, declare alſo under one, that it relates to the *Wars* they were to engage in, upon the Progreſs of their Journey. And then, as the Practice is not Unuſual in even Prophane Hiſtories: So neither are the Reaſons hard to be gueſs'd at. Our Bleſſed Saviour in the Goſpel himſelf puts the Queſtion (*Luke* XIV. 31.) *What King going to War, ſitteth not down firſt and forecaſteth the Event* upon a Diſadvantage in point of Numbers, as a weighty Reaſon, either for Purſuing or Altering his Meaſures. In caſes of merely Humane Conduct, *Muſters* may be ſuppos'd, and are actually made to *Prevent Deſertions* and *Treachery*, or to preſerve *Order* and *Unanimity*. In a *firm Phalanx* there is no ſuch thing as *Blanks*, or *Cyphers*.

1 Numb. IV. 30. 2 III. 12, 13. 3 IV. 3.

§. IX. But to keep to the *Jewish Peculium*. According to the settled Maxims of that Church and People, it was All one with God to Save with *Numbers* or a *Few*. When it pleas'd him to do the latter, it was to Convince the Armies of *Israel*, that as the *Cause* and the *War* was of God: So They were not of themselves Equal to the *Combat*, for want of *Strength* or *Purity*. It serv'd at least to put them in mind that they were, notwithstanding all their very visible Sufficiency, to Depend upon the Author of it, as the onely true Support of it.

§. X. When again it pleas'd Him to *do Honour* to their *Numbers*; It was to *Recognize* them *Publickly* as his Faithful *Servants* and *Adherents*, or as his Dutiful *Sons*. It is plain and obvious, that hereby he Own'd them for his *People*, and did not think it *beneath him* to bear the Name of the LORD THEIR GOD: But graciously condescended, in the Revolutions of this *Asiatic* World,(as the *Rabbins* call it) to Operate apparently by *Second* Causes, and notifie to Mankind, that *Man*, however supernaturally Assisted and Fortified, is Oblig'd to *Concur* himself with the *Succours* of *Heaven* towards his own Deliverance and Salvation.

§. XI. It is very Observable of the Tribe of *Levi*, that the Reason given for *Numbring That* is in all appearance *different* from that for the *Numbring* the other *Tribes*. The *Sums* of this *Tribe* were Taken purely in order to the Settling the *Service* of the *Tabernacle* and the *Ministration* in *Holy Things*: Nothing seemingly relating to any *War*. But certainly this very *Numbring* of *Levi* was a matter of equal moment with, if not a Ballance to, that of All the other Tribes put together. It appears from what is written of the *Patriarch*, *Head* and *Founder* of this *Tribe*, during his Minority, that in the case of the *Shechemites*, he also could *Smite* with the Sword as well as *Simeon*. [1] And if any stress may be laid upon the *Testament* of the *Twelve Patriarchs*; what he did was not altogether without some sort of Warrant from Heaven it self. 'Tis very certain, that his *Service* in the Use of the *Sword* was Accepted and Approv'd of, and even Rewarded with a particular *Blessing*; Nay that the *Slaughter* made by the children of *Levi* in the matter of the *Golden Calf* was Enjoyn'd, and that *Injunction* also Enforc'd with the Promise of a Blessing beforehand, *Exod.* XXXII. 28, 29. compar'd with *Deut.* XXXIII. 9. But what I think still more Remarkable is the very *Phrase* or *Wording* of the *Injunction* it self, namely, *Not Slay*, But *Consecrate your Selves*, or, as the *Hebrew* Text speaks, FILL YOUR HANDS to day to the Lord; compar'd with *Hebrews*. VIII. 3.

1 Gen. XXXIV. 25. 2 Τότε ὁ ἄρχων ἤγαγέ με ἐπὶ τὴν γῆν, ἣν ὤδωκε μοι ὅπλον τὴν ῥομφαίαν, ἣν εἶπε· Ποίησον ἐκδίκησιν ἐν Συχὲμ ὑπὲρ Δίνας, κἀγὼ ἔσομαι μετά σου, ὅτι κύριος ἀπέστειλέ με. Καὶ ἀπεστάλησαν ἐν τῷ καιρῷ ἐκείνῳ τοὺς υἱοὺς Ἐμμὼρ πάντας γεγραμμένους ἐν ταῖς πλαξὶ τῶν ἐθνῶν. Grabe Spicil.

§. XII. As certain it is, that if we carefully attend to the Hiſtory of the *Jews*, not only towards the Declenſion of that People, after the Ceſſation of Prophecy, but in the Days of *Samuel* alſo, the Power of Life and Death was in the *Prieſthood*, which the Houſe of *Eli* was Diſpoſſeſs'd of for his Neglecting to Reclaim his Sons, as became his Office. [2] This indeed was Threatned before in Judgment to that Family; And began to be Executed in the Death of *Hophni* and *Phinehas* [3] when Attending the Ark of God, which was Taken in Battle.

§. XIII. Whatever therefore may appear upon a tranſient and haſty view of the matter; 'tis certain that, upon due Examination, we ſhall find even the Tribe of *Levi* went into the Battle. We are told by [4] *Learned* Men that the *Jews* had their *Camp Prieſt*; And that the *Oracle* of *Urim* and *Thummim*, was a *State Oracle*, at which they were expected to enquire for particular Direction upon every emergency. Conſider *Ecclus* XXXVI. 14. XLV. 10. and Compare thoſe Places with 1 *Sam.* XXII. 10. *Judges* XX. 26, 27, 28. And therefore alſo I muſt conclude, on this Particular, with what we are told by the Propheteſs *Deborah* in her Ἐπινίκιον or Triumphal Song; *They fought from Heaven, the Stars in their Courſes fought againſt Siſera* [5]; which words are ſufficiently explain'd by Applying them in the preſent caſe to the *Miniſtration* of LEVI in the Tabernacle, and taking notice, that in Diſcharging the Offices of their Truſt and Function, they did truly and effectually Fight the Battles of the Lord. Compare with this view *Judges*. V. 20 *Rev.* I. 20. *Gen.* XXXVII. 9. I leave it yet further to the Reader to conſider, whether it be not with ſome Alluſion to this, that the *Work of the Miniſtry* is deſcrib'd in the Apoſtle by WARRING A GOOD WAREFARE, [6] and his Son *Timothy* is Recomended alſo as a GOOD SOULDIER OF JESUS CHRIST. [7]

§. XIV. The next Remarkable *Sum* or *Numbring* is, if I miſtake not, That in the Plains of *Moab*, *Numb.* XXVI. 1 — 4. after the *Plague* was over. And the Reaſon of this we may eaſily collect from *v.* 64, 65. *viz. But among theſe there was not a man of them whom* Moſes *and* Aaron *the Prieſt numbred, when they numbred the Children of* Iſrael *in the wilderneſs of Sinai. For the Lord had ſaid of them, They ſhall ſurely Die in the wilderneſs. And there was not left a man of them ſave* Caleb *the Son of* Jephunne, *and* Joſhua *the ſon of* Nun. Comp. *Num.* I. with *Deut.* II. 14, 15. The *General* Bleſſing in the *Increaſe* of *Iſrael* might poſſibly ſeem to have been *Suſpended*, and *Overrul'd* by the *Vengeance* of God upon the *Provocations* given. Compare *Numb.* XIV. 28. 1 *Cor.* X. 5, 6, 8. But as the Judicious *Ainſworth* on the Place obſerves; They were rather *In-*

Spicil. P.P.T.I. p. 161. §. V. 2 I. Sam. II. 30. 3 Ib. IV. 11. 4 *See* Dr Hickes's Peculium Dei. p. 6. 5 Judg. V. 20. 6 1 Tim. I. 18. 7 2 Tim. II. 3, 4.

creas'd

creas'd by a *Thousand*. So easily are the *Awards* of the Divine *Justice* Reconciled with the *Mercies* of his *Promise*! As the One does not *Sleep* or *Slumber*; so neither are the Other *Dropt* or *Forgotten*.

§. XV. Proceed we next to the *Sum* or *Numbring* of the *Prey* or *Spoils* taken in the *War*. The Design of this was (1.) that *Distributive Justice* might be *Administred* with *Exactness* or *Faithfulness*, *Numbers* XXXI. 27. the Prey being order'd to be *Equally Divided* between *Them who took the War upon them, who went out to the Battle, and between All the Congregation*. And (2.) that the *Tribute* to be *Levied to the Lord v.* 28, 29. might appear also to be *Just* and *without Fraud, v.* 26. For whatever we may presume to think concerning the *Right* of *Tithes* at this day: It is certain that the *Defrauding* of the *Priests* under the *Law* was *Esteem'd by God* as a direct *Robbing* of Himself. Consider *Malachy* III. 8, 9. To this let me add (3.) that from this *Muster* it did appear, How *carefully* Providence was pleas'd to *Watch* over *Israel*, when they *Fought* in Obedience, as they were Commanded. It was Miraculous, as the same Judicious *Ainsworth* again observes, that *Twelve Thousand* men of *Israel* should vanquish so *Great* a Nation, as that of *Midian* was, *without the Loss* of *One single Person*. For they said unto *Moses* v. 49. *Thy servants have taken the Sum of the men of War which were under our Charge, and there lacketh not one man of us.*

§. XVI. In Both the *Targums*, that of *Jonathan B Uz*. and the other of *Jerusalem*, there is perhaps something Curious concerning the very *Form* of *Acknowlegement* made by the Officers of the *Jewish* Army, when they brought their Offerings as a *Gift* or *Present* to the *Name* of the *Lord*, which for brevity sake, I shall not transcribe entire, but refer the Learned Reader to them. The Substance of it is this. They Solemnly declare their Innocence, as if they fear'd to Sin, like *Achan* and others in after times. They own with Gratitude, that it was the Lord who had Deliver'd the *Midianites* into their Hands; and they protest, that when they entred into the Appartments of their Nobles, they did not Look upon any of the Fine and Delicate Ladies any further than to spoil them of their Gold and Jewels, their Earrings of Gold, the Bracelets of their Arms, and the Coronets upon their Heads, &c. Declaring that they only took the Spoil, and Brought it for an Offering to the Lord; that they were Restrain'd from Vitious or Covetous Desires by the Fear of Suffering with the Wicked in *Gehenna* or the World to Come; And that they hoped the Offerings they thus in Duty brought, might stand them in stead in the Day of the Great Judgment; and that the Service would be Accepted in the way of Atonement for their Souls before the Lord.

§. XVII.

§. XVII. By this time I presume it may sufficiently appear, that a *Rationale* may be offer'd for the several *Censuses* or *Numbrings*, from which this Book has receiv'd it's Name, and that too without engaging the Reader's Thoughts in any *Dark*, *Far-fetch'd*, *Mystical* Perplexities, with which the *Jewish* Books are by Some suppos'd to abound. Whence I shall only draw this Natural and Safe Conclusion, That the *Divine Providence* does nothing with regard to his *Peculium* without a very Sufficient and Important Reason. And this will appear very easily to such as are Willing to be Inform'd in Particulars that make so manifestly for the Honour of God and of his People.

§. XVIII. But here probably Some will interpose with an Objection, which is this. If the Reasons for *Numbring* the Tribes of *Israel* are so Apparent; How came it to be Imputed for a *Sin* in King *David*, when He also *Numbred* Israel in after times? [1] And the Answer is Plain and Obvious. A *Sin* without all doubt it was in *David*, as *proceeding* entirely *from his own* Will and Motion. And the Nature of that *Sin* is as plainly Pointed out by the very *Order* in which it is Related. The Chapter immediately foregoing gives us a Distinct List, Enumeration, and Character of *David's* Worthies or *Mighty Men*: which are [2] there said to be *Thirty Seven* in all[3]. I shall not trouble the Reader with the Descant of *Hieronymus Lauretus*, or any other, on the Mystery of this particular Number. But when the next Chapter begins with these words, *And again the Anger of the Lord was Kindled against Israel, and he moved David against them, to say, Go number Israel and Judah*, the words do plainly allude to some former *Provocations* and *Judgments*. The Numbring itself without any apparent *Warrant* or *Occasion*, is at least *Unaccountable*. But the Reason alledg'd in the next verse, viz. *That I may know the number of the People*, has a great Appearance of *Vanity*, or a *Curiosity not to be Justified*, which is much the same. It is generally esteem'd as an Argument of *no small Confidence in the Arm of Flesh*. The Command of *David* in the Case was possibly the Consequence of the People's Inclinations, and a sort of *Eccho* to their Importunity; *Self-Complacency* and *Sufficiency* being very liable to Center in it's own Strength. The Difference then is Wide and Material. The *Numbring* here was altogether Unnecessary; Whereas in the foregoing instances it was by a special Appointment.

§. XIX. In the Parallel Scripture which answers to this passage [4] *Satan* is said to *have stood up against Israel, and Provok'd David to Number Israel*. And tho' in the *Targum* of *Rabbi Joseph*, it is said that *the* Lord *excited Satan against Israel*, who *Provok'd David to Number Israel*, that

1 2 Sam. XXIV. 2, 3. 2 Ib. XXIII. 39. 3 v. 2. 4 1 Chron. XXI. 1.

that

that alters not the Caſe. For by *the Lord* even there are we to underſtand *the Anger of the Lord*. And the true Original Occaſion or Cauſe was manifeſtly ſome antecedent Sin in *Iſrael*, or *David*, or perhaps *Both*, which that Anger of the Lord was Awakened by. Nor perhaps (to ſhorten our Enquiry) does this Behaviour ſeem to have conſiſted well with that perſevering *Faith* in the *Promiſes of God* (that *Iſrael* ſhould Increaſe like the very Stars of Heaven for Multitude) which became them in point of Homage and Duty. The *Canaan* they were now ſettled in was at once an *Earneſt* and a *Type* of *Heaven*. The Children of *Iſrael* were accordingly now expected to make an eminent figure for *Gratitude* and *Acknowledgement*, without once Reflecting upon any Excellency in themſelves. The truth is, ſo ſenſible was *David* of his Error, that he ſeems to have Countermanded his firſt Orders. The Numbring was Begun, but never Finiſh'd; neither was the Number that was taken put (ſo far as it went) into the Account of the *Chronicles* of King *David*.[1]

§. XX. *Numbring* then is a matter of *Duty*, or a *Sin*, as it proceeds or does not proceed, from the *Divine Will* Unprovok'd. The *inherent Right* in *God the Lord*, or in his *Word*, to Number his Elect, is never to be ſcrupled, or call'd in queſtion. Why elſe is He ſtil'd PALMONI by the Prophet *Daniel*? Ch. VIII. v. 13. which is rendred I confeſs in our running Tranſlation by *that certain Saint*; But in the *Margin* of our *Engliſh* Bibles, by the *Numberer of Secrets*, or the *Wonderful Numberer*; As if פלמוני were a Compound of פלא and עלם or מנה:[2] In both which *Etymologies* is retain'd the Common *Name* of *Wonderful* פלא the Name or Attribute of *Chriſt*, *Iſai.* IX. 6. as well as *Counſeller*. Hence alſo may עלם belong to *him* as *à Secretis*, if I may ſay ſo, to the Father; or as the Apoſtle ſpeaks, *Col.* II. 2. *in whom are Hid all the Treaſures of Wiſdom and Knowledge*; And conſequently מנה alſo, he taking Cognizance of every thing, (Conſider. *Pſ.* LVI. 8. CXXXIX. 3.) in Vertue of that his *Relation* as well as his *Omniſcience*.

§. XXI. The True Original, Drift, or Purport of this *Numbring* in God, or in his WORD, is ſome Surprizing *Mercy* Predetermin'd in the *Scripture of Truth*,[3] or the *Heavenly Tables*, by which I mean that *Archetypal Regiſter* of Providence, or that Supreme *Wiſdom* which *goeth thro the World*, and of whom we are told by a True Diſciple, that [4] *the Lord ſitting upon his Throne Created her, and ſaw her, and Numbred her, and Pour'd her out upon all his works*. He is that *Adam Kadmon*, or the Firſt and *Heavenly Adam*, who *telleth the Number of the Stars*,

1 1 Chron. XXVII. 23, 24. 2 *See* Conſt. L'Emp. ab Oppych in loc. 3 Dan. X. 21. 4 Eccluſ I. 8, 9. 5 Pſ. CXLVIII. 4.

and

and calleth them all by their Names. Thouſand Thouſands Miniſter unto him, and Ten Thouſand times Ten Thouſand ſtand before him[1].

§. XXII. In ſhort, it is one and the ſame Divine Hand that *Created* the World at firſt which ever ſince *Upholds* it; and which in both the Works of *Providence* and *Creation* Acts Uniformly with itſelf, *Ordering* all things in *Meaſure*, in *Number*, and in *Weight*. [2] But tho' He himſelf *Numbers all things* by Prerogative; yet of his *Wiſdom*, *Prudence*, or *Underſtanding* is there [3] *no Number* to be found, as the *Margin* of our *Engliſh* Bibles renders from the *Original*. Indeed the *Jewiſh* Rabbins, from the *Properties Atributes* or *Perfections* Proclaim'd on *Mount Sinai*, [4] have adventur'd to Reduce them All to *Ten* General *Heads*, which they alſo call the Divine *Names* or *Numbers*. The True Intent and Meaning of which is at this day not rightly known. And the Beſt Gueſſes with relation to them, are however no more than mere Conjectures.

§. XXIII. The ſame alſo may be ſaid of the famous *Tetractys* of the *Pythagoreans*, *viz.* That it has been long a Fruitleſs Subject of Debate. A late *Critic* [5] takes it to be no other than the *Tetragrammaton*, or *Shem Hamporeſch* of the *Rabbins*: which then indeed ſufficiently anſwers all the Great Myſteries ſaid to belong to it. But whatever *Pythagoras* might himſelf originally intend by it, certain it is that the younger Diſciples of that *School* were entirely in the Dark about it, even as much as thoſe who never heard of the Name of that *Philoſopher*. To look upon the *Numbers* of that Venerable Man, not as *Symbols*, but *Phyſical Principles*, is a Notion perfectly *Ridiculous*. I muſt own that ſome time ſince, I have heard it ſaid, that among our modern *Vertuoſi*, ſome have pretended to Recover the *True Original Secret* of *Pythagoras*'s Numbers. But that is all they have done. No One I confeſs, ever came ſo near giving me Satisfaction, as the noble *Italian* Count. *Joh. Picus Mirand.* His words are ſo Remarkable, that for the Curious Reader's ſake, I ſhall inſert them at full length as I find them in his *Apology*, p. 80. *viz. Eſt autem, & præter illam alia quam nos attulimus, nova per numeros philoſophandi inſtitutio, antiqua illa quidem, & à priſcis Theologis, à Pythagora præſertim, ab Aglaophemo, à Philolao, à Platone, prioribuſque Platonicis obſervata: Sed quæ hac tempeſtate, ut præclara alia, poſteriorum incuria ſic exolevit, ut vix veſtigia ipſius ulla reperiantur. Scribit Plato in Epimenide, inter omnes liberales artes & ſcientias Contemplatrices, præcipuam maximeque divinam eſſe ſcientiam Numerandi: quærens item, cur homo animal ſapientiſſimum? reſpondet: Quia numerare novit: cujus ſententiæ*

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1 Dan. VII. 10. Rev. V. 11. 2 Wiſd. XI. 20. 3 Pſ. CXLVII. 5 4 Exod. XXXIV. 6. 5 Dacier, *in the Life of* Pythag. p. 32.

& Ariſtoteles meminit in Problematis. Scribit Abunaſar, verbum fuiſſe Aven-zoar Babylonii: Eum omnia noſſe, qui noverat Numerare. Quæ vera eſſe nullo modo poſſunt, ſi per Numerandi artem, eam artem intellexerunt, cujus nunc Mercatores in primis ſunt peritiſſimi: quod & Plato teſtatur exerta nos admonens voce, ne Divinam hanc Arithmeticam, Mercatoriam eſſe Arithmeticam intelligamus. Hanc ergo Arithmeticam, quæ ita extollitur, cum mihi videar, poſt multas lucubrationes exploratam habere, hujuſce rei periculum facturus, ad quatuor & ſeptuaginta quæſtiones, quæ inter Phyſicas & Divinas principales exiſtimantur, reſponſurum per Numeros publicè me ſum pollicitus.

§. XXIV. So well ſatisfied was this Gentleman with what he here affirms from his own certain Knowledge, that he repeats the very ſame Teſtimony he has here given to the *Numbers* of *Pythagoras*, word for word in his *Oration* upon the *Dignity of Man* or the *Human Nature*[1]. Indeed I think it may juſtly be remark'd concerning the *Romantick* Boaſts which are made to this Day of the Vaſt Importance of *Arithmetick* as a moſt Noble and Divine Science; That the moſt celebrated Profeſſors of it have ſome *imperfect* Notion of it's Antient Worth and Moment, which however at preſent is a Profound Secret. The *Uſes* of it in *Common Life* are *Great*, I confeſs, and not to be Denied. But ſtill all this is Little in compariſon of what we have been ſpeaking of.

§. XXV. Till therefore ſo great a Loſs ſhall be made up, let us endeavour to content our ſelves with more obvious reaſons for *Numbring* the *Jewiſh* Peculium. Now from theſe *Numbrings* does it appear, that the *Promiſes of* God have been *Fulfill'd*. The very *Firſt Bleſſing* pronounc'd to Man in *Paradiſe* was[2] *Be Fruitful and Multiply and Repleniſh the Earth, and Subdue it &c.* And hence it is plain, that the Word of God is not like that of Man, which often falls to the ground. *Heaven and Earth* we are told, *may paſs away*. But the Word of God can never fail, not one *Jota* muſt remain Uncompleated. No wonder therefore that the *Rabbins* ſhould be ſo Peremptory, that *there is not ſo much as one ſingle Letter in the Law, upon which great Mountains do not depend*, as they chuſe to expreſs it. But as to the Promis'd Bleſſings, God's Honour is apparently engag'd to ſee every ſyllable verified. If we Review the Sacred Story, even after the Fall, we ſhall find, that as on the one hand *Multiplying* or *Fruitfulneſs* is generally ſpoken of as a Bleſſing; ſo, on the other, that it was Threatned as a *Curſe* to the *Jews* that they ſhould be left *Few in Number*[3] among the Heathen.

§. XXVI. The *Promiſe* made to *Faithfull Abraham* runs in theſe

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1 Jo. Pi. Mirand. p. 216. 2 Gen. I. 28. 3 Deut. IV. 27. Ib. XXVIII.

words

words, *Look now towards Heaven, Tell the Stars if thou be Able to Number them: So shall thy Seed be*[1]. The same was again and again Repeated both to *Isaac* and to *Jacob*. *Exod.* XXXII. 13. And that this came to pass as it was Promised is particulnrly Remark'd by the Great Lawgiver *Deut.* X. 22. *Thy Fathers went down into Egypt with threescore and ten persons, and now the Lord thy God hath made thee, as the Stars of Heaven for Multitude.* Agen; The *Diminishing* of this Number in After-times is Imputed to their *not Obeying the Voice of the Lord their God Deut.* XXVIII. 62. But else the very Enemies of God's People have very much against their inclinations publickly acknowledg'd the *Blessing of Heaven* to be visible in their *Numbers*. Thus the Inchanter *Balaam* himself is upon record for Breaking abruptly out into this Question, [2] *who can count the Dust of Jacob, and the Numbkr of the Fourth part of Israel*? So that should we even allow the Dispensation, which the *Jews* were under to have no further views than this present Life upon earth, the very *Numbring* of them is of *moment*; not to say also that it serv'd them, under one, as a *standing Memorial* of the *Mercies* and the *Judgments* of the Almighty.

§. XXVII. If it should be doubted Whether the Comparison will hold between the *Numbers* of *Israel*, which were *Finite* in every *Census*, and the Stars which were never yet reduc'd to any certain *Number*: Let it also be remembred, on the other hand, that neither were any admitted into the Computations of *Israel*, that were either *Women*, or *under Age*, or too *Old* for Service. And the *Number* of these, together with that of the *Mixt Multitude*, was never yet Reveal'd, or Taken.

§. XXVIII. We read in the *Law*, that *when the most High Divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the people according to the Number of the Children of Israel*[3]: Which whether we Interpret the Words with *J. B. Uz.* of the *Souls that went down into Egypt*; Or with the LXX of the *Presidentiary Angels*, whom, in the Sentiments of the *Jews*, God had Appointed to Preside over the several Nations of the World: the Measure and Rule of the Divine Procedure and OEconomy was evidently according to *Arithmetical* proportion. So that I think it withall as Plain from the *Numbrings* we are presented with throughout this Book, that Nothing fell out (as we say) by *Chance*, but by *Appointment*, or a special *Warrant* from the *Word of the Lord*. He it is, who *Numbreth* the very *Rain*[4]. And how very Precarious soever, the Gathering of it's Drops or Particles may seem, They were *Settled* according to the *Targum* on the Place,

1 Gen. XV. 5. 2 Numb. XXIII. 10. 3 Deut. XXXII. 8. 4 Job. XXVIII. 26, 27.

with *the Angels in the Beginning*. To which let me further ſubjoin that Opinion of the *Jewiſh* Synagogue; that the *Rains* of the World were Determin'd at the Great Feaſt of *Drawing Waters*, which clos'd the *Feaſt of Tabernacles*.

§. XXIX. But the True Divine *Arithmetick* inſtructs us more particularly yet in the Doctrine of a *ſpecial* or *particular Providence*, with *relation*, not to the *Bulk*, *of Mankind*, nor yet to any *Single Nation*, but *Individuals*. Their *Wandrings*, their *Steps*, (*Job.* XXXI. 4.) are *Numbred* by him. Their *Tears* are *Bottled up* (*Pſ.* LVI. 8.) Every thing is Noted in his Book of Accounts: Not excepting the very *Excreſcencies* of thoſe *Individuals*. Thus did our B. Saviour Inſtruct his Diſciples, *viz. Even the very Hairs of your Head are All Numbred*[1].

§. XXX. Among *other Reaſons* for taking the *Sum* or *Number* of *Mankind* is their *intrinſick Value* never to be Forgotten. And this certainly the Great Creator is the Beſt or rather the onely Judge of. The *Redemption* of an Human *Soul* is *Precious*: No Magazine of *Wealth* or *Riches* can ever *Purchaſe it*.[2] Our B. Saviour puts the queſtion to his Diſciples, *Are not two ſparrows ſold for a farthing? And one of them ſhall not fall to the ground without your Father. Fear ye not, ye are of more Value than many Sparrows*[3]. And to give us ſome tolerable Notion of their *Poſitive Worth*, it may ſuffice to remember, that God is pleas'd by his Servant the Prophet to call the *Righteous*, [4] HIS JEWELS. Accordingly they are ſpoken of elſewhere as *Kept* or *Preſerv'd* in the *Bundle of Life* [5] alluding to a certain Conſervatory[6], (as a *Bag* or *Pouch* is uſually to *Jewels* or to *Money*) and which the *Targum* on the Place renders by *Theſaurus vitarum ſæculi*. But nothing certainly can give ſo Great a Notion of the Worth and Value of the *Human* Soul, as the *Ranſom* which was paid for it's *Redemption*, *viz.* The very *Blood of God*; as it is ſtil'd expreſsly, *Acts* XX. 28.

§. XXXI. Before the Delivery of the Law, God declared to *Iſrael* by *Moſes*, *If ye will Obey my voice indeed and keep my Covenant, then ye ſhall be a* Peculiar Treaſure *unto me above all people* [7]. And accordingly we may obſerve that tho' there be no account taken of the *Jewiſh Females* in the regular Numbrings or Cenſuſes of this Book: yet to Prevent or Remedy any *Default* of *Male Iſſue*, the *Women* then are reputed as *Males*. This is clear from the extraordinary Caſe of the Daughters of *Zelophehad*, concerning which, See *Ainſworth* on *Numb.* XXVII. 7—11.

§. XXXII. Further; if we riſe in our Speculations from the Creature

1 Luke. XII. 7. 2 Pſ. XLIX. 6—8. 3 Matth. X. 29, 31. 4 Mal. III. 17. 5 1 Sam. XXV. 29. 6 Galatin. Lib. VI. Cap. 9. 7 Exod. XIX. 5.

to

to the Creatour; what *Homage* is there not for ever Due to that *Supreme Underſtanding*, of which אין מספר there is *No Number*? But not to Enlarge upon ſo *Noble* a Topick, which would at preſent engage me in a very Long Digreſſion; I ſhall return to the Subject I was upon before, without ſo much as Enquiring, as I might uſefully do, even into the *True Original Depth* of that common Phraſe, *Omnibus numeris Abſolutus*. Concerning the Force and Importance of which Expreſſion the Curious Reader may, pleaſe to conſult the Learned *Menagius*, in his *Notes* on *Diogenes Laertius*, *L.* VIII. §.

§. XXXIII. The *Uſe*, *Application*, and *Import* of *Numbers* with reference to this Book, is to be ſeen in S. *Jerom*'s Comments. But of that weight and moment are *Numbers* thought to be by Him, that in one of his *Critical* Epiſtles [1] he has perſued a particular Comment upon the *Forty Two Reſts* or *Manſions* of the Children of *Iſrael* in the Wilderneſs. I forbear mentioning other Writers on the ſame. But the Conſideration of theſe is Reſerv'd for the Buſineſs of the following Comment, when, with God's Bleſſing, we come to Chapt. XXXIV.

§ XXXIV. The *Numerations* we have hitherto been conſidering are all ſuch as Reſpect ſome Bleſſing or Mercy in the Wiſe Diſpenſation of Providence. There is however as Punctual a *Numbring* of Mankind *in Wrath*. Thus are the *Wicked* Threatned by the Prophet, *Iſai.* LXV. 12. *Therefore will I* NUMBER *you to the Sword, and ye ſhall all bow down to the Slaughter: becauſe when I call'd, ye did not Anſwer; when I ſpake, ye did not hear; but did evil before mine eyes, and did chuſe that wherein I delighted not.* It muſt be own'd that this Judgment is ſeldom ſo Remarkably Executed upon Publick Bodies or Communities, before they have fill'd up the *Meaſure* of *their Iniquities*. But thus the Sacrilege and Impiety of *Belſhazzar* [2] was Puniſh'd from Heaven with a MENE MENE TEKEL. UPHARSIN; of which thing the Interpretation follows; MENE, *God hath* NUMBRED *thy Kingdom, and Finiſh'd it. &c.*

§. XXXV. And here to mention an Objection. We are told by Some in the School of *Plato*, that in the *Divine Intellect* or *Mind*, there are, ſtrictly and properly ſpeaking, *no Ideas* of *Individuals* or *Particulars*; and much leſs of *Accidents* or *Evil* And if ſo; the Queſtion then is Obvious, which way can we Suppoſe, ſuch Notice ſhould be taken by the *Divine Wiſdom* of what *occurs* in *this World*, as to *Number* either *Individuals* or ſuch *minute* Particulars relating to them, as their *Calamities*, *Sins*, *&c.*

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1. Ad Fabiolam T. 2. p. 586. 2 Dan. V. 25. &c.

§. XXXVI.

§. XXXVI. This Objection, if it has any real force, ſtrikes barely againſt *Origen*'s Interpretations or Deſcants upon this Book; when running up every thing in the Old Law to it's reſpective *Archetype* in *Heaven*, by a *Spiritual* or *Allegorical* ſenſe, which he gives into with too fond an Affectation. But to Anſwer it however; I ſhall firſt Wave all manner of *Philoſophical* Subtilties both in the *Schoolmen* and the *Platoniſts* themſelves. It is notorious, with relation to theſe latter, that whatever *Idea* there be in the *Divine* mind, it is, to ſpeak in their way and manner, the *Exemplary Cauſe* or *Pattern* of that which the *Supreme Architect* intended to *Produce* in *External Nature*. But that God *not* being the *Author* of *Evil* (for the wiſe man informs us, that *he made not Death, neither hath he Pleaſure in the Deſtruction of the Living. For he created all things, that they might have their being: and the Generations of the World were Healthful: and there is no Poiſon of Deſtruction in them, nor the Kingdom of Death upon the Earth*[1]:) neither ought we to Conceive there ever was in Him any Archetypal *Idea* (ſtrictly and properly ſo call'd) of *Evil*.

§. XXXVII. As to *Mankind*, the *Idea* of MAN in God is properly That, in the Similitude of which the *Protoplaſt*, or Original Father of us All was firſt made: But that too not as Man is at preſent, under any Sentence of the *Curſe* or *Death*. And even as to the *Firſt Adam*, he is beſides conſider'd in Holy Writ, as a ſort of *Aggregate* or *Multitudinary* Perſon, containing his Whole Poſterity in Himſelf at once; even as other *inferiour Creatures* alſo, whether in the *Animal* or *Vegetable* Kingdom [2] are ſaid to have contain'd the proper *Seed* of their own *Species* within themſelves.

§. XXXVIII. More diſtinctly yet; the *Idea* of MAN in the Supreme Mind, is the Celebrated *Adam Kadmon* of the *Jewiſh Rabbins*. And when in the Great Reſtoration *Man* ſhall be Reunited to his proper *Archetype*, or Heavenly IDEA, by which he was originally made: All manner of Diſtinction then, of whatever Particularity, whether with reſpect to *Nation*, *Condition*, or *Sex* ſhall entirely Diſappear, in the Unity of CHRIST[3].

§. XXXIX. But tho in the way or after the Mode of *Ideas* or the *Heavenly Patterns*, *God knoweth only the Righteous*[4]; This hinders not but that in the Compaſs of OMNISCIENCE there is a ſufficient Variety, by which the Supreme *Judge* and *Creator* is *Appriz'd* of every the moſt minute Particular, whether *Thing* or *Perſon*, that appears in whatever [5] *Region* or *Place* or *Time*. The *Angels which kept not their Firſt*

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1 Wiſd. I. 13, 14. 2 Gen. I. 12, 22. 3 Gal. III. 28. 4 Pſ. I. 6. Matth. VII. 23. 5 Pſ. CXXXIX. Job XXVI. 6. Prov. XV. 11.

Eſtate,

Eſtate, but left their own Habitation, God is, without the leaſt Diminution to his Infinite Wiſdom, allow'd *not to Know*, in the ſenſe of Scripture; (Conſider well *Hoſea* VIII. 4.) But when we are aſſur'd that tho' *not Known*, becauſe *not appearing* in the *Kingdom of Light*, they are *Reſerv'd however in everlaſting Chains under Darkneſs, unto the Judgment of the Great Day*[1]: It is as Certain that they do no more Eſcape the *Notice* of his Infinite *Wiſdom*, than of his *Vengeance which Slumbreth not*. Setting aſide that particular Mode of *Underſtanding* or *Wiſdom* which the *Platoniſts* properly call *Knowledge*, or *Science*; in the Common ſenſe of the Word it is certain, that God *Knows* every thing and every Perſon in *Mercy* or in *Wrath*. And this I think may ſerve to ſilence this Objection. To Proceed.

§. XL. The Swelling, Extravagant Encomiums given by Monſr *Malebranche* and his Diſciples in favour of *Geometry* and *Algebra* I ſhall here paſs over, with only this Remark *viz.* That if thoſe *Sciences*, merely as relating to *Matter* or *Body*, are ſo Noble and Significant: Much more may we concieve them to be ſo, in the yet more Sublime and Exalted Views of each. I ſhould be glad to ſee a Beautiful Explanation of the *Great Philoſopher*, when affirming of the *Human* Soul, that it is made up of *Harmony*, or conſiſts of *Arithmetical* Proportions, &c. And yet much more ſhould I be delighted with a Juſt and Bright account of *Geometry*, as applied to God in that Old Poſition of the Greek Philoſopher ὁ Θεὸς μάλιστα πάντων γεωμετρεῖ. An Axiom which the Prophet yet more emphatically expreſſes thus; *He ſtood and meaſur'd the Earth*. [3] In a lively alluſion to which *Milton* has drawn that celebrated Deſcription of the Son of God, when Beginning to Lay the Foundations of this lower World; *viz.*

——— *And in his* Hand
He took the Golden Compaſſes, *prepar'd*
In God's Eternal Store, to Circumſcribe
This Univerſe, and All created things:
One foot he Centred, and the other turn'd
Round through the Vaſt Profundity Obſcure,
And ſaid, thus far Extend, thus far thy Bounds.
This be thy Juſt Circumference, O World.

§. XLI. But not to Treſpaſs too far upon the Reader's Patience, I ſhall now leave *Theories*, how Sublime and Important ſoever, for what is Practical and of immediate ſervice. For ſince it thus pleaſes the Almighty to Condeſcend to ſo minute a Revelation of Himſelf, as the *Shepherd* of *Iſrael*, that both *Numbers his Sheep* [4] and every thing that belongs to

1 Jude 6. 2 Habac. III. 6. 3 Parad. Loſt. Book VII. 4 Pſ. LXXX. 1. C. 3.

them

them or Befals them; It may certainly be thought a Duty in us alſo to Imitate Him in *Numbring* His continual *Mercies*. [1] *Many O Lord my God*, ſays the Royal Prophet, *are thy wonderful works which thou haſt done, and thy thoughts which are to us-ward: they cannot be reckon'd up in order unto thee: if I would declare and ſpeak of them they are more than can be Numbred.* So are we Taught again by the Prophet *Moſes* to to Apply to Him in Prayer *viz. So Teach us to Number our Days, that we may Apply our Hearts unto Wiſdom*[2].

§. XLII. I ſhall conclude this Introduction, as I began it, with the Name or Title of this Book which I then acknowleg'd to be either וידבר from the firſt word it Begins with or elſe from the Fifth at leaſt, *viz.* במדבר. I muſt confeſs I have ſince I began, ſeen a[3] ſmall Tract in *Greek*, pretending to ſome Antiquity, wherein this Book of *Numbers* is put dawn under the Title of Αμμισφικαδὶμ ὅ ἐστιν ἀριθμοί. And in a Note upon the place Dr *Jo. Albert Fabricius* obſerves, [4] that *Rob. Stephens, audaciore conjecturâ legit* Αμμισαπαρὶμ ἢ πικαδὶμ חמספרים ופקדים *Numeri & Præcepta* and refers to *Huet. ad Origenem. p.* 9. But if I may be allow'd to Interpoſe in this matter, I think the Original Title of this Book in the *Hebrew* was taken notwithſtanding from *one* or *other* of the *Initial* Words, as has been already obſerv'd; not only becauſe it is ſo *found* in *every* other Book of the *Pentateuch*, but withall, becauſe *this other* Title is too *Technical*, and *not Simple* enough, to be of *Equal* Antiquity with the other.

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1 Pſ. XL. 5. 2 Ib. XC. 12. 3 Joſephi Hypomneſtic. cap. 25. 4 Cod. Pſeudepig. V. Teſt. vol. alt. Hamb. 1723.

NUM-



NUMBERS.

CHAP. I.

1 God commandeth Moſes to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the ſervice of the Lord.

V. 1. AND *the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt day of the ſecond month, in the ſecond year after they were come out of the land of Egypt,* [a] *ſaying,*

V. 2. *Take ye the ſum of all the congregation of the children of Iſrael,* [b] *after their fami-*

Take ye the ſum of all the congregation. To be Number'd or Polled by

a Saying] *This may ſeem, eſpecially as it is often us'd in the Sacred Writings, a Redundancy; But, as the Criticks have obſerv'd, it is very uſual in other Authors; particularly with* Cicero. b After their families] *It appears by* Joſh. VII.

lies,

God's Eſpecial Pleaſure and Appointment is a Peculiar Honour and Privilege. The Women, as we find afterwards, were

lies, by the houſe of their fathers, with the number of their names, every male by their poll:

excluded, undoubtedly on account of the Weakneſs of the Sex. And ſo were the Servants; diſqualified, we may ſuppoſe, by that Meanneſs of Spirit and Littleneſs of Action and Conduct, which is commonly ſeen in Perſons of that Condition. Agen, the Mixt *Egyptian* Multitude were out of the Capitation too; as being Aliens and Barbarians. Nor were all the Men of *Iſrael* Number'd. Only thoſe *from twenty years old and upward*. And it was yet moreover neceſſary that theſe ſhould be *able to go forth to war. &c.* Now all this tells me in a Figure, that if I leave the Folly and Ignorance of a Child, and attain his Innocence and Simplicity; if *becoming a Man, I put away Childiſh Things*; 1 *Cor.* XIII. 11. and being *a Strong Young Man, if I overcome the Wicked One*; 1 *John*, II. 13, 14. Then indeed I ſhall be found among thoſe *that are Able to go forth to War* in *Iſrael*, and God himſelf will think me worthy to be *Enroll'd*, &c. God *telleth the Number of the Saints as well as of the Stars, and calleth them all by their Names*. And our Saviour tells his Diſciples, not only that *he knows whom he has choſen*, *John* XIII. 18. but aſſures them alſo, that *the very Hairs of their Head are all Numbred*. *Matth.* X. 30. &c. *Origen. in Numer. Homil.* 1. *p.* 113. And *S. Cyrill. Alex.* very largely to the ſame purpoſe; *De Adorat. in Spir. & Ver. L.* 4. *p.* 111. *& ſequ.* See alſo his 10*th Homil. De Feſt. Paſchal. p.* 136. and *Procopius Gazæus*, on the Place. *Take ye the ſum &c.* The reaſon, ſays *Theodoret*, why God commanded the Numbring of the People was to ſhew how True he had been to his Promiſe; that he would *multiply the ſeed of Abraham as the Stars of the Heaven, and as the Sand which is upon the Sea-ſhore*. *Geneſ.* XXII. 17. And the Numbring ſufficiently ſhew'd it; for from Seventy-Five Souls, (which were as many as went down into *Egypt*) the Patriarch's Progeny was ſo Increas'd, that within a few years their Number amounted to no leſs than Six Hundred Three Thouſand Five Hundred Fifty Men fit to bear Arms; beſides thoſe that were not yet Arriv'd at that Age, or Advanc'd beyond it; with the Women alſo, and the Tribe of *Levi*; which was not numbred with the reſt. Accordingly, God puts them in mind of this Miraculous Increaſe by the Ptophet *Iſaiah*; *Look unto Abraham your Father, and unto Sarah that bare you; for I called him* ALONE *and bleſſed him, and increaſed him*. Ll. 2. *Qu. in Num. n.* 1 *Take ye &c.* This *Numbring* or *Cenſus* was to be Principally tranſacted both by *Moſes* and *Aaron*; the former repreſenting *Chriſt* herein as a *Lawgiver*; the latter, as our *High-Prieſt*. *Procop. Gaz. in loc.*

V. 3. *From twenty years old and upward, all that are able to go forth to war in Iſrael; thou and Aaron ſhall number them* [a] *by their armies.*

16, 17, &c. *that the ſeveral Tribes of* Iſrael *were divided into Families; and thoſe Families agen into* Houſholds; *and thoſe* Houſhold's *had every one of them an* Head *or Chief; who is called the* Father *of it*. Patr. *And ſo* Vatabl. Menoch. *on* v. 20. [a] By their armies] *In ſuch a manner and regulation as ſhall be*

v. 4. *And with you there ſhall be* [a] *a man of every tribe; every one head of the houſe of his fathers.*

v. 5. *And theſe are the names of the men that* [b] *ſhall ſtand with you: Of the tribe of Reuben; Elizur the ſon of Shedeur.*

Elizar. My Strong Father; or my Streightening or Diſtreſſing Father. *S. Jer. Nom. Heb. Shedeur. Saddeſor.* The Light of their Breaſts. *Id. Ibid.*

v. 6. *Of Simeon; Shelumiel the ſon of Zuriſhaddai.*

Shelumiel. Salomiel. God requiteth me; or God is my Peace. *Id. Ibid. Zuriſhaddai. Suriſhaddai.* Containing my Breaſts; or, Strong is my God. *Id. Ibid.*

v. 7. *Of Judah; Nahſhon the ſon of Amminadab.*

Naſhon. Naaſon. Serpentine; or, Augury. *Id. Ibid. Amminadab. Aminadab.* See *Comment on Exod.* VI. 23.

v. 8. *Of Iſſachar; Nethaneel the ſon of Zuar.*

Nethaneel. Nathanael. My God; or, the Gift of God. *Id. Ibid. Zuar. Soar.* A little one. *Id. Ibid.*

v. 9. *Of Zebulun; Eliab the ſon of Helon.*

Eliab. God is my Father. *Id. Ib. Elon.* The Strength of an Army. *Id. Ib.*

v. 10. *Of the children of Joſeph: of Ephraim, Eliſhama the ſon of Ammihud; of Manaſſeh, Gamaliel the ſon of Pedahzur.*

Eliſama. My God hears. *Id. Ib. Ammiod.* My People is Famous. *Id. Ib. Gamaliel.* God's Retribution. *Id. Ib. Pedahzur. Fodaſur.* Strong Redemption, or Fortified. *Id. Ib.*

v. 11. *Of Benjamin; Abidan the ſon of Gideoni.*

Abidan. My Father is Judge. *Id. Ib. Gedeoni.* The Trial of Iniquity, or the Trial of Humility. *Id. Ib.*

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be beſt accommodated to a Military Muſter and Diſpoſition. a A man of every tribe] *To be aſſiſting to you; and to repreſent the Bleſſed Apoſtles, as it was promis'd them by their Lord and Maſter, that they ſhould* ſit on Twelve Thrones, judging the Twelve Tribes of Iſrael. S. Matth. XIX. 28. S. Luke XXII. 30.
b Shall ſtand with you] *To aſſiſt.*

Abiezer. My Brother is a Helper. *Id. Ib. Ammiſedai.* My People is Sufficient. *Id. Ib.*

V. 12. *Of Dan; Abiezer the ſon of Ammiſhaddai.*

Pagiel. Come forth, O God, to meet me; or, the Meeting of God. *Id. Ib. Ocran. Acharan.* He troubled them. *Id. Ib.*

V. 13. *Of Aſher; Pagiel the ſon of Ocran.*

Eliaſaph. Eliſaphath. God hath gathered; or the Protection or Hiding of my God. *Id. Ib. Deuel.* Let them acknowledge God. *Id. Ib.*

V. 14. *Of Gad; Eliaſaph the ſon of Deuel.*

Ahiree. My Brother's Friend. *Id. Ib. Enan.* A Cloud. *Id. Ib.*

V. 15. *Of Naphtali; Ahira, the ſon of Enan.*

V. 16. *Theſe were* [a] *the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.*

V. 17. *And Moſes and Aaron took theſe men, which are expreſſed by their names.*

V. 18. *And they aſſembled all the congregation together on the firſt day of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers according to the number of the names, from twenty years old and upward, by their poll.*

V. 19. *As the Lord commanded Moſes, ſo he numbred them in the wilderneſs of Sinai.*

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a The renowned of the congregation, &c.] *Either made choice of, for their High Deſerts, by* Moſes *and* Aaron; *or called by God himſelf.* Lamy. Patr. *on* V. 4. *obſerves that there are* Objections *againſt thoſe that think theſe Heads were the Firſt-born in their Tribes; for that* Nahſhan, *who is named for the Tribe of* Judah, V. 7. *was not deſcended from the Firſt born of that Tribe. For* Pharez *was not* Judah's *Eldeſt Son;* Selah *being before him; who had Children, as we find* XXVI. *of this Book,* V. 20. *Beſides, when the Princes of the Tribes are reckoned again,* C. 34. *in the laſt year of their abode in the Wilderneſs; none of them are derived from theſe Men here mentioned, but from others.*

V. 20.

V. 20. *And the children of Reuben Iſraels eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward, all that were able to go forth to war;*

V. 21. *Thoſe that were numbred of them, even of the tribe of Reuben, were* [a] *forty and ſix thouſand and five hundred.*

V. 22. *Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;*

V. 23. *Thoſe that were numbred of them, even of the tribe of Simeon, were* [b] *fifty and nine thouſand and three hundred.*

V. 24. *Of* [c] *the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;*

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a Forty and ſix thouſand and five hundred] *They were but* Four, *when* Jacob *went down into* Egypt. Geneſ. XLVI. 9. b Fifty and nine thouſand and three hundred] *A prodigious Increaſe. See* Geneſ. XLVI. 10. c The children of Gad] *It is probable that this Tribe is therefore mentioned next, though deſcended from an Hand-maid, becauſe they were to encamp and march together with* Simeon; *under the Standard of* Reuben: *as is ordered in the next chap.* v. 14. Patr.

V. 25. *Thoſe that were numbred of them, even of the tribe of Gad, were* [a] *forty and five thouſand ſix hundred and fifty.*

V. 26. *Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;*

V. 27. *Thoſe that were numbred of them, even of the tribe of Judah, were* [b] *threeſcore and fourteen thouſand and ſix hundred.*

Threeſcore and fourteen thouſand and ſix hundred. This was the Royal Tribe, and ſhould in reaſon be more Numerous than the reſt; for of this was the Bleſſing of the *Meſſiah* to ſpring, according to the Fleſh; and beſides it was highly proper, that the Royal Family, that were to be of this Tribe, ſhould have a Strong Guard and a Large Retinue. *Theodoret. Quæſt. in Numer. n.* 3.

V. 28. *Of* [c] *the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;*

V. 29. *Thoſe that were numbred of them, even of the tribe of Iſſachar, were* [d] *fifty and four thouſand and four hundred.*

V. 30. *Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the num-*

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a Forty and five thouſand &c.] *They were but* Seven *when they went with their Father into* Egypt. Gen. XLVI. 16. b Threeſcore and fourteen thouſand &c. *They were but* Five, *when they went into* Egypt. Geneſ. XLVI. 12. *This immenſe Increaſe and Strength perfectly agrees with* Jacob's *Prophecy concerning this Tribe.* Geneſ. XLIX. c The children of Iſſachar] *There is a plain account why this Tribe and* Zebulun *are mentioned next to* Judah; *becauſe they two marched under his Standard.* c. 2. v. 4, 5, 7. Patr. d Fifty and four thouſand &c.] *But* Four, *when they went into* Egypt. Geneſ. XLVI. 13.

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ber of the names, from twenty years old and upward, all that were able to go forth to war;

V. 31. *Thoſe that were numbred of them even of the tribe of Zebulun, were* [a] *fifty and ſeven thouſand and four hundred.*

V. 32. *Of the children of Joſeph, namely, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;*

V. 33. *Thoſe that were numbred of them, even of the tribe of Ephraim, were* [b] *forty thouſand and five hundred.*

V. 34. *Of the children of Manaßeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;*

V. 35. *Thoſe that were numbred of them, even of the tribe of Manaſſeh, were* [c] *thirty and two thouſand and two hundred.*

V. 36. *Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;*

a Fifty and ſeven thouſand &c.] *From* Three, *when they went into* Egypt. Geneſ. XLVI. 14. b Forty thouſand &c.] *From only* One *Son, Born to* Joſeph *in* Egypt. Geneſ. XLVI. 20, 27. *It is to be obſerv'd how much more Numerous the Increaſe of this Tribe was than of that of* Manaſſeh; *as* Jacob *had foretold it ſhould be.* Geneſ. XLVIII. 19. c Thirty and two thouſand &c.] *From only* another *Son Born to* Joſeph *in* Egypt. Geneſ. XLVI. 20, 27.

v. 37. Thoſe that were numbred of them, even of the tribe of Benjamin, were [a] *thirty and five thouſand and four hundred.*

v. 38. Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names from twenty years old and upward, all that were able to go forth to war;

v. 39. Thoſe that were numbred of them, even of the tribe of Dan, were [b] *threeſcore and two thouſand and ſeven hundred.*

v. 40. Of the children of Aſher, by their generations, after their families, by the houſe of their fathers according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

v. 41. Thoſe that were numbred of them, even of the tribe of Aſher, were [c] *forty and one thouſand and five hundred.*

v. 42. Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

v. 43. Thoſe that were numbred of them, even of the tribe of Naphtali, were [d] *fifty and three thouſand and four hundred.*

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a Thirty and five thouſand &c.] *From the number of* Ten, *when they went into* Egypt. Geneſ. XLVI. 21. b Threeſcore and two thouſand &c.] *From only* one ſingle *Perſon*, Huſhim, *at the going into* Egypt. Geneſ. XLVI. 23. c Forty and one thouſand &c.] *From only* Seven *Perſons, when they went into* Egypt. Geneſ. Geneſ. XLVI. 17. d Fifty and three thouſand &c.] *From* Four, *when they went*

v. 44. *These are those that were numbred, which Moses and Aaron numbred, and the princes of Israel, being twelve men: [a]each one was for the house of his fathers.*

v. 45. *So were all those that were numbred of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;*

v. 46. *Even all they that were numbred, were [b] six hundred thousand and three thousand and five hundred and fifty.*

v. 47. *But the Levites, after the tribe of their fathers, [c]were not numbred among them.*

v. 48. *For [d] the Lord had spoken unto Moses, saying,*

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went into Egypt. Gen. XLVI. 24. Schickard *supposes that great Nation of the* Nepthalites *in the furthest Parts of the East, mentioned by* Agathias, L. 4. *and by* Procopius, L. 1. De Bell. Perf. *and others, under the Name of* Euthalites, *to have descended from the* Jews *of this Tribe that* Tiglath-Pileser *carried away Captive,* 2 Kings XV. 29. *and gives very probable Reasons for his Opinion.* De Reg. Perf. p. 131. a Each one was for the house of his fathers] *Who could the better judge to what Tribe every one belonged.* Patr. b Six hundred thousand &c.] *By which it appears there was not one Man dead since their last Numeration (Seven Months ago) when they were taxed for the Tabernacle. See* Exod. XXXVIII. 26. Nadab *and* Abihu *were of the Tribe of* Levi; *who are not here reckon'd: and the Man that was stoned for Blasphemy,* Levit. XXIV. *was not of* Israel, *by the side of his Father.* Patr. Six hundred thousand &c.] *A Prodigious Army! Well therefore (even in this respect) might God take to himself that Title,* the Lord of Hosts. Lamy. c Were not numbred] *As it is likely they were not comprehended in the former Number,* Exod. XXXVIII. 26. *being the Persons who took the account.* v. 21. *and had before this consecrated themselves to the Lord.* XXXII. 29. Patr. d *He mentions this Express Command from God, that it might not be thought he favoured them, because he was of their Tribe; and therefore exempted them from the Wars, unto which all others were engaged.* Patr.

Thou ſhalt not number the tribe of Levi. Becauſe the Prieſt-hood was in them, and they were immediate Retainers to the Worſhip of God, and not to the Service of the King, as the others were; and ſo were reckoned as a *Thirteenth* Tribe. *S. Auguſt. De Civit. Dei, L.* 17. *c.* 21. See alſo *Enarr. in Pſ.* 75. *col.* 792.

V. 49. [a] *Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:*

Thou ſhalt appoint the Levites over the tabernacle of teſtimony, &c. A *Levite* is by interpretation, *He is mine*, or *He is for me. S. Ambroſe, De Offic. Miniſtr. L.* 1. *c.* 50. §. 255. *& alib.* The Curious Reader may particularly look into §. 259. &c. of that chapter. *Thou ſhalt appoint the Levites &c.* The Cloſe and Manifeſt Analogy between the Eccleſiaſticks of *the Law* and thoſe of *the Church* is moſt remarkable. *The High-Prieſt* was a Figure of the Order of *Biſhops*; the *Inferior Prieſts*, of that of *Presbyters*; and the *Levites*, of the *Deacons. S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 13. *p.* 454.

V. 50. *But thou ſhalt appoint the Levites over the the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that belong to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.*

The ſtranger. Not only no *Iſraelite*, but whoſoever is not of the Tribe of *Levi. S. Auguſt. Quæſt. in Numer. n.* 3.

V. 51. *And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh,* [b] *ſhall be put to death.*

V. 52. *And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man* [c] *by his own ſtandard, throughout their hoſts.*

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a Only thou ſhalt not number &c.] *And yet it is ſaid,* Deuteron. X. 6. 8. *that* at the time when Aaron died, the Lord ſeparated the Tribe of Levi, &c. R. Selom. *makes the words,* At that time the Lord ſeparated the Tribe of Levi, *to refer to* chap. 9. *and the former part of* chap. 10. *concerning the Golden Calf, and the Breaking of the Tables.* Menaſſ. Ben. Iſrael Quæſt. 1. in Numer. b Shall be put to death] *By Flaming Fire.* Jonath. c By his own ſtandard] *The uſe of theſe for War was certainly moſt Ancient and Univerſal. Without them it was impoſſible that any Military Order or Diſcipline could be obſerv'd in an Army either Marching or Reſting. The Hiſtory of theſe Camp-Diſcriminations among* Greeks, Ro-

v. 53. *But* [a] *the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no wrath upon the congregation of the children of Iſrael: and* [b] *the Levites ſhall keep the charge of the tabernacle of teſtimony.*

v. 54. *And the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.*

Romans, &c. *is ſo well known, that no more needs be ſaid about it.* a The Levites ſhall pitch round about the tabernacle of teſtimony; &c.] *Their Tents, in that Situation, Typically repreſenting the Church-Militant; and withal, as* Bp. Patrick *obſerves, the Diſpoſition of Legions about the Palace of a great King, to ſecure or defend it from Violence or Rudeneſs.* b The Levites ſhall keep the charge &c.] *This was to be as a Military Poſte to them; they being exempted from all Service in War; as generally the Prieſts of the* Gentiles *were; particularly the* Druids, *according to* Cæſar, Commentar. L. 6. c. 14.

OCCASIONAL ANNOTATION, I.

Concerning the Names *of the Princes of the Tribes in this first Chapter.*

§. 1. AFTER having ſo frequently Declar'd both how *Difficult* a Task it is to Attempt a *Rationale* of the *Names* in ſo Large a *Roll*, as this Chapter preſents us with; And withal how very *Uncertain* and *Precarious* the moſt Plauſible *Conjectures* towards it can be at the beſt; the Author is ſurpriz'd to be ſtill call'd upon to do ſomething towards it; and he is forc'd to beſpeak the Candour and Patience of his other Readers, who have no ſuch Curioſity, whenever he complies.

§. 2. We are told, I grant, by the *Vertuoſi*, that the *Gravitation* of every Individual *Particle* in *Matter* or *Body* is not to be explain'd without a *Supernatural* Influence, even the *Order* and *Appointment* of the Great *Creator*. So *Poor* and *Abject*, by the way, are the moſt Celebrated *Mechanical* Principles when ſhifting for themſelves! And to much the ſame purpoſe, as was lately obſerv'd, are we taught by the *Jewiſh Rabbins* of the *Divine Law* (which is mention'd by the *Pſalmiſt* [1] as a Noble *Counterpart* to the Voice of *Nature* in the *Greater* World) that there is not ſo much as one ſingle *Letter* in it, but what *Great Mountains* depend upon. But when All is ſaid; who ſhall be our Guide in ſo Dark a *Labyrinth* as the *Myſterious Antiquities* of Holy *Scripture*?

§. 3. Once, I confeſs, I was inclining to ſuppoſe, that ſomething Particular was Intended in the very Names of this Firſt Roll or Catalogue; it being ſaid at the 17*th*. verſe of this Firſt Chapter, that the *Princes* which were Taken by *Moſes* and *Aaron* to make the Publick Muſter, *are* EXPRESS'd *by their* NAMES. But upon a Review of the *Original* and *Antient Verſions*, that Suppoſal ceas'd.

§. 4. That the *Names* in general both of the *Patriarchs* and their *Poſterity* were ſignificant and of ſervice; or, as Mr *Ainſworth* ſpeaks, [2] *of*

1 Pſ. XIX. 7. 2 Ainſw. *on* Ch. 1. v. 5.

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good Notation and Uſe, though the Special occaſions are not noted, has often been obſerv'd by others. With reſpect to the *Times paſt* they are queſtionleſs *Hiſtorical*. But they have an Aſpect alſo on *Futurity*, as *Prophetical*. And in ſo ſaying more than once in this Comment, Nothing is Advanc'd that differs in any thing Material from the Sentiments of the Orthodox *Jews*, or *Chriſtians*, the ſober *Rabbins*, and Primitive *Fathers* of the Church, the *Learned* in ſhort of every Age. Why elſe ſhould *Origen* and S. *Jerom* take the pains they viſibly have done to expound the Proper Names which occur both in the Old and New Teſtament? And in Bp. *Walton*'s *Polyglot* Bible, there is an Index of the ſame Collected from ſeveral others ſince their time; but more Compleat; which ſhews at leaſt, that in the ſenſe of *Learned* men in ſucceeding Ages, the thing it ſelf is of too great moment to be lightly paſs'd over. But let it ſuffice to refer to the Learned Comment of *Lorinus* on this Book, whoſe Conjectures are as Exact, I think, as can be expected from a very Learned and Pious Writer. To Tranſlate them at length would be Tedious, and even to Abridge them. *Lorinus* has compil'd an entire Volume upon this ſingle Book, and that ſo Large, as this whole Comment on All the *Pentateuch* muſt not preſume to ſwell to. Which is all I ſhall offer in Excuſe for the ſeeming *Omiſſion* to the Candid Reader.

§. 5. It is thought by ſome of our Beſt Criticks, that the Enumeration of the *Ships* which concludes the Second Book of *Homer*'s *Iliad* is perhaps one of the moſt Uſeful and Valuable *Epiſodes* in All that Poem. Nor ſhall I wonder, if any One ſhould in time Diſcover as Great and Beautiful Advantages in the *Catalogue* of *Names* which Begins this Book, as well as in that other in the XIII*th*. Chapter; which Records the *Names* alſo of the *Spies*, who were appointed to *Search* out and *Examine* the Promis'd Land.

§. 6. The Perſons whoſe *Names* are Recorded in this firſt Chapter, together with their Fathers, are no leſs than the *Heads* or *Princes* of the *Jewiſh* Nation. And when I conſider how the *Name* or *Attributes* of God are Included or Blended with the greater part of them, I can't forbear concluding, not only with Bp. *Patrick* on the *6th* verſe of this firſt Chapter, *viz.* That they *ſhew how much God was in the Thoughts of thoſe, who impos'd theſe names on their Children*; But further that they do hereby come up to *Heſiod*'s Definition of True *Heroes*, in thoſe noted words, *viz.*

Ανδρῶν ἡρώων Θεῖον γένος οἱ καλέονται
Ημίθεοι·

§. 7.

§. 7. It is not from any *Self-Will* in the Princes themſelves, that the *Name* of God is thus *Nam'd upon them*. Nor was it any Vainglorious Preſumption in the Sponſors or Parents to Entitle them thus to God. Directly Contrary. It was Intended rather as a *Memento* to them to Look up to Him who is Inviſible, as the True Donor, Fountain, and Original of every Good and Perfect Gift; and never to aſcribe any Good they may be Inſtrumental in Producing, to Themſelves. The *Name of God* thus Ennobling the Creature is rather an Acknowlegement that All things come from and Depend upon Him Ultimately and indeed Entirely. Whereas on the other hand to Aſſume any Compellation or Attribute of *Power* or Sufficiency, (as the *Invincible*, for inſtance) without Recognizing the Great Diſpoſer of All Succeſs whatever, is little better than downright Blaſphemy.

§. 8. However it is to be remembred ſtill, that the Name of God, which is thus imparted to them, is Nothing more than *El*, or the Name which in Scripture is given to *Princes*, to *Rulers*, and to *Angels*. Before *Oſhea*[1] the Son of *Nun*, I don't remember that ever the Great Name JAH or JEHOVAH was any way Imparted to the *Greateſt Heroe*. But *Moſes*, was empower'd to Change His Name from *Oſhea* to *Joſhua*, or *Jehoſhua*; who as he was himſelf an Eminent *Type* of *Chriſt* the Great GOEL or *Saviour*; ſo was his Name alſo thus Alter'd, as a Remarkable Pledge of that *Name*, which they that ſhould afterwards Adhere to *Chriſt* by *Faith*, were appointed to Recieve[2].

§. 9. Laſtly; Tho' the *Hebrew Names* of theſe Eminent *Fathers* or *Princes*, made choice of by God to Aſſiſt in taking the Sum or Muſter of the Twelve Tribes, are indiſputably *Significant* (*Hiſtorical* or *Prophetical*, or *both*) of ſome peculiar Mercy or Diſpenſation to the reſpective Family, Tribe, or Generation of the Perſons; yet are we not ſo far to purſue the Myſtery of the Name, as not to allow ſometimes for leſſer *Accidents*. An inſtance of this kind is by Interpreters ſuppos'd to be given in the Name *Devel Numb.* I. 14. which yet in II. 14. is not *Devel*, but *Revel.*: Whereas in *Chap.* VII. 42, 47. X. 20. it is *Devel* again, and not *Revel.* The Letters D and R. are ſo very near alike in the *Hebrew*, that it is eaſie to ſuppoſe a Miſtake in the Tranſcribing. Nor is there any material Alteration in the ſence and import of the Names; the one ſignifying, *Know God*; the other, the *Friend of God*. The former of theſe was the Ambition of the Great Apoſtle of the *Gentiles. Philip.* III. 10. the latter was the ſingular Character and Prerogative of the Patriarch *Abrabam*, the *Father of the Faithful.*

1 Numb. XIII. 16. 2 Acts VIII. 12, 16. *compar'd with* John I. 12.

CHAP.

CHAP II.

The order of the tribes in their tents.

V. 1. *AND the Lord ſpake unto Moſes, and unto Aaron, ſaying,*

V. 2. *Every man of the children of Iſrael ſhall pitch by his own ſtandard,* [a] *with the enſign of their fathers houſe:* [b] *far off about the tabernacle of the congregation ſhall they pitch.* [c]

Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of his fathers houſe: &c. Here Origen's Allegorie is at leaſt a very Elegant one. What is it, ſays he, which all this Numbring, all this Marking out and Diſpoſition of Encampment, refers and alludes to? Remember we live in ſure Expectation of the Reſurrection of the Dead, when *They which are alive and remain, ſhall not prevent them which are aſleep, but ſhall be caught up together with them in the clouds to meet the Lord in the air*; (1 *Theſſal.* IV. 15, 17.) aſcending from the Regions of Corruption and Death, even the *Egypt* of this World, up into *Paradiſe*, or the *Heavenly Canaan*, where they ſhall be put in Poſſeſſion in ſome or other of thoſe many *manſions which are in the Father's Houſe* or Palace. *John* XIV. 2. Of theſe undoubtedly there is a great Variety prepar'd to anſwer that of Men's Good Lives and Actions, &c. Thus it may be ſuppos'd that thoſe Vertues and Good Works, whatever they were, which eminently diſtinguiſh'd the Carnal Tribe of *Ruben* will be in a ſpe-

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a With the enſign of their fathers houſe] *Not only the ſeveral Tribes, but the ſeveral Families and Kindreds alſo had their diſtinct Enſigns.* Lamy. b *An* Engliſh *Mile off*, (*See* Joſh. III. 4.) *and this out of Reverence to the Tabernacle. Thus the Church is deſcribed to be Thoſe that are* round about the Lord. Pſ. LXXVI. 11. Ainſw. c Jonathan *here enlarges. The Camp of* Iſrael *was twelve Miles Long, and as many Wide. The Tribe of* Juda *took up Four Miles. And their Standard was of Silk of Three Colours, anſwering to thoſe of the Three Stones in the Pectoral; the* Sardius, *the* Topaz, *and the* Carbuncle. *And in it were engraven the names of the Tribes of* Juda, Iſſachar, *and* Zebulun. *And in the midſt of it was written this Motto*; Let God ariſe, and thoſe that hate thee ſhall be ſcatter'd, and thine Enemies ſhall flee before thy face. *And upon it was repreſented the Figure of a* Lion's Whelp.

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cial manner rewarded in the Spiritual. Others agen ſhall have their Part among the Spiritual *Simeonites*, for their ready Obedience. [*Judg.* I.] Others among the Spiritual *Levites*, becauſe they behav'd themſelves well in the Prieſtly Office. &c. *In Numer. Homil.* 1, 2. *p.* 114. He adds, that as God here by *Moſes* commands and ſettles *Order*, in the *Camp*; ſo he does the ſame by *S. Paul*, in the *Church*. 1 *Corinth.* XIV. 40.

On the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, &c. This was the Principal Tribe of the Twelve. As *Jacob*, when he called his Sons together to tell them what ſhould befall them in the laſt days, having firſt upbraided the three Eldeſt with their Miſdemeanors, to let them underſtand that they were not worthy to have the great Events of which he propheſied ſo long before, accompliſhed in their Tribes; when he comes to the Fourth, which was *Judah*, he plainly diſcover'd, that the Prophecy which went before of Himſelf in *Abraham*, that *Kings ſhould come out of his Loins*; *Geneſ.* XVII. 6. was to have its Completion in *Judah*'s Poſterity; and accordingly that Tribe produc'd the Royal Family of *David*, and at length Him alſo that ſhould reign over the *Gentiles*, and fulfill all the gracious Predictions and Promiſes of God to Mankind, &c. So, in the Order of the Tribes, this Illuſtrious one took place of all the reſt, by God's expreſs *Direction and Command. Euſeb. Demonſtra. Evang. L.* 8. *p.* 367. *On the eaſt-ſide toward the riſing of the ſun.* A Quarter very ſuitably allotted to that Tribe, if ſeveral Paſſages of the Prophets concerning the Lord *Chriſt* be attended to. Thus *Zechar.* VI. 12. **Behold the man, his Name is the Eaſt.* And agen, *Malach.* IV. 2. *Unto you that fear my name, ſhall the Sun of Righteouſneſs ariſe with healing in his wings.* And agen; *Iſai* IX. 2. *S. Matth.* IV. 16. *The People which ſat in Darkneſs, ſaw Great Light: and to them which ſat in the region and ſhadow of death, Light is ſprung up. Theodoret, Quæſt. in loc. n.* 3. †

v. 3. *And on the eaſt-ſide toward the riſing of the ſun,* [a] *ſhall they of the ſtandard of the camp of Judah pitch,* [b] *throughout their armies: and* [c] *Nahſhon the ſon of Amminadab ſhall be captain* [d] *of the children of Judah.*

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a Shall they of the ſtandard of the camp of Judah pitch] *The* Seventy read οἱ παρεμβαλοντες πρῶτοι, *they ſhall encamp Foremoſt, or in the moſt Honourable Quarter; in the* FRONT *of the Tabernacle.* b [throughout their armies] *In the Order and Diſpoſition of their ſeveral Military Bodys or* Corpſes; *anſwering to our* Brigades, Battalions, Regiments, &c. c *It may be noted, that the Commanders in chief of the ſeveral Tribes were thoſe very Perſons that were choſen to take the number of them. Which ſhews they were Men of Eminence among them.* Patr. d Captain] *Captain-General.* * *So the* Septuag. Vulgat. Syriac. *And* Targum Jonathan; Behold the Man, CHRIST *is his Name, who is to be Revealed, and ſhall build the Temple of the Lord.* † Huetius *would aſcribe this Place of Honour rather to the Numerouſneſs and Valour of this Tribe than to any thing elſe.* Dem. Evangel. Prop. 9. c. 4 §. 4.

v. 4.

v. 4. [a] *And his hoſt, and thoſe that were numbred of them, were threeſcore and fourteen thouſand and ſix hundred.*

v. 5. *And thoſe that do pitch next unto him, ſhall be the tribe of Iſſachar: and Nethaneel the ſon of Zuar ſhall be captain of the children of Iſſachar.*

v. 6. *And his hoſt, and thoſe that were numbred thereof, were fifty and four thouſand and four hundred.*

v. 7. [b] *Then the tribe of Zebulun: and Eliab the ſon of Helon, ſhall be captain of the children of Zebulun.*

v. 8. *And his hoſt, and thoſe that were numbred thereof, were fifty and ſeven thouſand and four hundred.*

v. 9. *All that were numbred in the camp of Judah, were an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies: [c] theſe ſhall firſt ſet forth.*

v. 10. [d] *On the ſouth-ſide ſhall be the ſtan-*

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a And his hoſt, &c.] *Bp.* Patrick *well obſerves, that we are to diſtinguiſh here, and in the parallel Places of this Chap. between God's Commands to* Moſes *concerning the ſeveral Encampments or Quarters, and* Moſes's *Declaration of the reſpective Numbers.* b Then the tribe of Zebulun.] Iſſachar *and* Zebulun *were two of the Sons of* Leah, *as well as* Judah: *and therefore their Tribes are fitly plac'd under the Standard of the Tribe of* Judah; *as likely to agree well together.* Patr. *and ſo* Ainſw. c Theſe ſhall firſt ſet forth.] *For their Marches were for the moſt part* Eaſtward; *and the Front of the Tabernacle and the Hoſt was to the* Eaſt. Menoch. d On the ſouth-ſide ſhall be the ſtandard of the camp of Reuben.] *This was of Silk, of Three Colours, anſwering to thoſe of the* Emerlad, Sapphir, *and* Adamant, *in the High-Prieſt's Pectoral. It bore the Names of the Tribes of* Reuben, Simeon, *and* Gad. *The Motto in the middle was,* Hear O Iſrael, the Lord our God is one Lord. *The Symbol or Hieroglyphick was the Figure of a*

Hind;

dard of [a] *the camp of Reuben, according to their armies: and the captain of the children of Reuben, shall be Elizur the ſon of Shedeur.*

V. 11. *And his hoſt, and thoſe that were numbred thereof, were forty and ſix thouſand and five hundred.*

V. 12. *And thoſe which pitch by him, ſhall be* [b] *the tribe of Simeon: and the captain of the children of Simeon, ſhall be Shelumiel the ſon of Zurishaddai.*

V. 13. *And his hoſt, and thoſe that were numbred of them, were fifty and nine thouſand and three hundred.*

V. 14. *Then the tribe of Gad: and the captain of the ſons of Gad, ſhall be Eliaſaph the ſon of Reuel.*

V. 15. *And his hoſt, and thoſe that were numbred of them, were forty and five thouſand and ſix hundred and fifty.*

V. 16. *All that were numbred in the camp of Reuben, were an hundred thouſand and fifty and one thouſand and four hundred and fifty, throughout their armies: and* [c] *they ſhall ſet forth in the ſecond rank.*

Hind. It was deſign'd to have been that of an Ox; *but the Prophet* Moſes *choſe the other inſtead of it, leaſt it ſhould ſeem continually to reproach them with the remembrance of the Sin of the Golden Calf.* Jonath. Ben. Uz. a The camp of Reuben.] *This ſecond Place is given to* Reuben, *becauſe he was the Firſt-Born, though he loſt his Birth-right.* Geneſ. XLIX. 3, 4. Ainſw. b The tribe of Simeon.] *Next Brother to* Reuben, *and of the ſame Mother; with whom is joined* Gad, *the Firſt-born of that Mother's Maid,* Zilpha, *both to keep them the more eaſily in Subjection, and to nouriſh Brotherly Love.* Ainſw. Patr. c They ſhall ſet forth

V. 17. *Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites,* [a] *in the midſt of the camp:* [b] *as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.*

V. 18. [c] *On the weſt-ſide ſhall be the ſtandard of the camp of* [d] *Ephraim, according to their armies: and the captain of the ſons of Ephraim, ſhall be Elishama the ſon of Ammihud.*

V. 19. *And his hoſt, and thoſe that were numbred of them, were forty thouſand, and five hundred.*

V. 20. *And by him ſhall be the tribe of Manaſſeh: and the captain of the children of Manaſſeh, ſhall be Gamaliel the ſon of Pedahzur.*

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forth in the ſecond rank.] *They were to march the Second of the* Military *Tribes, together with* Simeon *and* Gad; *according to the great Quadruple Partition; but then the Tabernacle was to move before them, in the rear of the Tribe of* Judah. *See Chap.* 10. *v.* 17, *&c. and in the rear of theſe, before the Standard of* Ephraim, the Sanctuary was born by the Kohathites. *v.* 21. a In the midſt of the camp.] *The Form of their Encampments was Four-ſquare; and the* Sacra, *the Perſons and Things more immediately related to the Deity, was in the Centre; as afterwards among the* Romans. b As they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.] *In that Poſt or Place, which belong'd to him as being of ſuch a* Tribe, *ſuch a* Family, *ſuch a* Houſe. c On the weſt-ſide ſhall be the ſtandard of the camp of Ephraim.] *This was of Silk of Three Colours, anſwering to thoſe of the* Lyncurius, *the* Agat, *and the* Amethyſt, *in the High-Prieſt's Pectoral. It bore the Names of the Tribes of* Ephraim, Manaſſeh, *and* Benjamin. *The Motto in the middle, was,* And the Cloud of the Lord was upon them by day, when they marched out of their Tents. *The Symbol was the Head of a Youth.* Jonath. Ben Uz. d Ephraim.] *The Younger Brother is Standard-Bearer before his Elder,* Manaſſes: *As* Jacob *propheſied his Superioritie.* Geneſ. XLVIII. 14—20. Ainſw. Manaſſeh *and* Benjamin *are fitly joined with him, they being all deſcended from* Rachel. Patr.

V. 21 *And his hoſt, and thoſe that were numbred of them, were thirty and two thouſand and two hundred.*

V. 22. *Then the tribe of Benjamin: and the captain of the ſons of Benjamin, ſhall be Abidan the ſon of Gideoni.*

V. 23. *And his hoſt, and thoſe that were numbred of them, were thirty and five thouſand and four hundred.*

V. 24. *All that were numbred of the camp of Ephraim, were an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.*

See Comment. on *Geneſ. XLIX.* 16. and S. *Gregory the great's Morals, L.* 31. *col.* 1015.

V. 25. [a] *The ſtandard of the camp of Dan ſhall be on the north-ſide by their armies: and the captain of the children of Dan, ſhall be Ahiezer the ſon of Ammiſhaddai.*

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a The ſtandard of the camp of Dan ſhall be on the north-ſide.] *This was of Silk, of Three Colours, anſwering to thoſe of the* Chryſolith, Byrill, *and* Jaſper, *in the High-Prieſt's Pectoral. It bore the Names of the Tribes of* Dan, Nephtali, *and* Aſher. *The Motto was,* And let him ſay in his Tents, Return, O Lord; dwell with thy Glory in the midſt of Myriads of Thouſands of Iſrael. *The Symbol was a* Baſilisk. Jonath. Ben Uz. Dan. *He was the Firſt-born of the Hand-maids Children; and as his Name is by Interpretation* Judging, *and he was the Eldeſt of* Jacob's *Sons by the Hand-maids, and it was particularly propheſied by him that he ſhould* judge his People, Geneſ. XLIX. 16. *ſo, as* Ainſw. *obſerves, God here appoints him the Standard; and he has the greateſt number of Warriors, ſaving* Judah; *and conſequently was the fitteſt to bring up the Rear, for the greater Security of the Sanctuary.* Patr. Aben-Ezra's *Account of the* Symbols *of theſe Standards is different from that of* Jonathan's. *Our Anceſtors, (ſays he, as quoted in* Lamy, De Tabernac. p. 328.) *have inform'd us, that the Symbol of the Tribe of* Reuben, *was a* Man; *that of the Tribe of* Judah, *a* Lion; *that of the Tribe of* Ephraim, *an* Ox; *and that of the Tribe of* Dan, *an* Eagle.

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v. 26. *And his hoſt, and thoſe that were numbred of them, were threeſcore and two thouſand and ſeven hundred.*

v. 27. *And thoſe that encamp by him, ſhall be the tribe of Asher: and the captain of the children of Asher, ſhall be Pagiel the ſon of Ocran.*

v. 28. *And his hoſt, and thoſe that were numbred of them, were forty and one thouſand and five hundred.*

v. 29. *Then the tribe of Naphtali: and the captain of the children of Naphtali, ſhall be Ahira the ſon of Enan.*

This Tradition, Lamy *obſerves, was probably grounded on the Predictions of* Jacob *concerning the Tribes. Thus he declar'd of* Judah *that he was a* Lion's Whelp. Geneſ. XLIX. 9. *and we meet with the Victory of* the Lion *of the Tribe of* Judah, Revelat. V. 5. *The* Man *or* Human Face *in the Standard of* Reuben, *and the Tribes Attach'd to him, is by* Philip Aquinas *interpreted a Man gathering* Mandrakes; *or it may rather be the* Mandrake *itſelf, the lower part of which reſembles a Human Form,* [if indeed the Mandrake mention'd in Geneſis be the ſame with the Vegetable which we call ſo now] *and* Columella *therefore calls the* Mandrake Semihomo. *Others underſtand by it* Reuben's *Primogeniture, and his being, as it were the* HEAD *of the Houſe of* Iſrael. Geneſ. XLIX 3. *According to the ſame* Philip, *the Tribe of* Symeon *had a* City *to their Symbol, denoting* Sichem, *in remembrance of the Execution they did on the Inhabitants thereof for the Rape of* Dinah; [which, tho' it was indeed Cruel, *yet ſhew'd a very Generous and Paſſionate Concern for the Honour of the Holy Line.*] Gad *had a* Body of Souldiers *in his Banner, in alluſion to his Name which ſignified* a Troop, *and to what* Jacob *propheſied of him.* Geneſ. XLIX. 19. *The Symbol of* Ephraim *was* an Ox. His Glory was like the Firſtling of his Bullock. Deuteron. XXXIII. 17. *And that of* Manaſſes, *according to the ſame Author, was an* Unicorn; his Horns were like the Horns of Unicorns; *&c.* Ibid. Benjamin's *Device was a* Wolf, *for he was to ravin as Such.* Geneſ. XLIX. 27. *It was propheſied that* Dan ſhould be a Serpent in the way; an Adder in the path. Ibid. v. 17. *But becauſe that Kind of Animal would make but a ſhocking Appearance in a Banner, an* Eagle, *the* Jews *tell us, was put in the place of it. As* Aſhers Bread was to be Fat, and he was to yield Royal Dainties, Ibid v. 20. *his Standard had an* Olive-Tree. *And that of* Nephtali *a* Hind; *For* Nephtali is a Hind let looſe. Ibid. v. 21.

v. 30.

V. 30. *And his hoſt, and thoſe that were numbred of them, were fifty and three thouſand and four hundred.*

V. 31. *All they that were numbred in the camp of Dan, were an hundred thouſand and fifty and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their* [a] *ſtandards.*

V. 32. *Theſe are thoſe which were numbred of the children of Iſrael by the houſe of their fathers;* [b] *all thoſe that were numbred of the camps throughout their hoſts, were ſix hundred thouſand and three thouſand and five hundred and fifty.*

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a Standards.] *In the Plural; comprehending the ſeveral inferior* Enſigns *or* Colours. Patr. b All thoſe that were numbred --- were ſix hundred thouſand, &c.] *And yet the Number of Men fit for the Field could ſcarce be the Sixth Part of the People; of which the Women and Children of both ſexes would make at leaſt Five. Eſpecially among the* Iſraelites, *who might have two or more Wives together, and who were ſtrangely fruitful, as the mighty Number of theſe Warriors ſhews; the Divine Omnipotence making them ſo, to manifeſt itſelf in the Completion of the Promiſe made to* Abraham. Lamy, De Tabern. L. 3. c. 2. §. 7. *where ſee more; particularly concerning the great Extent of the* Hebrew *Camp. And as to the* Materials, *of which their Tents were made, he ſuppoſes they were Skins of Cattle, which they might bring along with them out of* Egypt. *Beſides that they brought away from thence their own Cattle, which they lived upon 'till* Manna *deſcended, and the Skins of theſe would very well ſerve them for this Uſe. Tents made of Skins, he obſerves, were moſt likely to be equally Laſting with their Cloaths, becauſe the Rain rowl'd off the Hair as faſt as it came on. But withal he allows that* ſome *of the Tents were made with Branches of Trees. And why not* many *or indeed* all, *as* Philo *ſeems to ſay they were? For in that Wilderneſs there was no great danger, One would think, of their being much incommoded with* Rain; *and they could ſcarce have occaſion to ſlay ſo many of their* Cattle *before the* Manna *fell as would yield them Skins enow to make a ſufficient Number of Tents for ſo vaſt a Multitude. Beſides, there was a neceſſity to reſerve their Cattle for Sacrifice; otherwiſe they could ſcarce have had any pretence for complaining and murmuring for want of Fleſh in the Wilderneſs.*

V. 33.

v. 33. *But the Levites were not numbred among the children of Iſrael; as the Lord commanded Moſes.*

v. 34. *And the children of Iſrael did according to all that the Lord commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.*

CHAP. III.

1 The ſons of Aaron. 5 The Levites are given to the prieſts, for the ſervice of the tabernacle, 11 inſtead of the firſt-born. 14 The Levites are numbred by their families. 21 The families, number, and charge of the Gerſhionites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moſes and Aaron. 40 The firſt-born are freed by the Levites. 44 The overplus are redeemed.

v. 1. *THeſe alſo are the generations of* [a] *Aaron and* [b] *Moſes, in the day that the Lord ſpake with Moſes in mount Sinai.*

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a Aaron.] *Mention'd firſt as the Elder Brother.* Ainſw. *or becauſe of what is mention'd in the next Note.* b Moſes.] *The* Criticks *have obſerv'd, that it may ſeem ſomewhat particular, that nothing is mention'd in the Place before us, of the Deſcendants of* Moſes. *They ſolve this Difficulty variouſly. The Solution that ſeems eaſieſt, I take to be this; that this Chapter principally concerns the Prieſthood; and therefore the Sons of* Aaron *are peculiarly nam'd; tho' the Line of* Moſes *in common with that of* Aaron, *is alſo afterwards mention'd as* Levites.

V. 2. *And these are the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.*

V. 3. *These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priests office.*

V. 4. *And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and* [a] *they had no children: and Eleazar and Ithamar ministred in the priests office, in the sight of Aaron their father.*

V. 5. *And the Lord spake unto Moses, saying,*

V. 6. *Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.*

V. 7. *And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.*

They shall keep his charge. That is, *Aaron's*, as a Representative of *Christ* our High-Priest. And these his Co-adjutors exhibited the Apostolick College, as Co-operating with God, and Dispensers of his Mysteries. Here we find our own *Ecclesiastical Subordination, Bishops, Priests,* and *Deacons. Procop. Gaz. in loc. p.* 383. *The charge of the whole congregation before the tabernacle. &c.* The Charge, in the *Greek* φυλακὴν; in the *Latin, Custodids* or *Excubias.* The nightly Watches, which were reliev'd every three hours. — For as the *Levites* are commanded to keep the Charge of *Aaron,* so they

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a They had no children.] *Which is here recorded, that all Posterity might know there were none to be admitted to the Office of Priesthood, but such as could derive their Genealogy from* Eleazar *or* Ithamar. *If the other had left any Sons, they would have inherited their Father's Office, before* Eleazar, *in consequence of a Right of Priority of Birth.* Patr. Ainsw.

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are also commanded to keep the *Watches*, φυλακὰς, of the whole Congregation. Probably this last; that they might not imagine that by the Honour of their Office in serving the Tabernacle they stood Exempt from observing the Nightly Watches in common with the rest of the Tribes. *S. August. Quæst. in Numer. n.* 4.

V. 8. *And they shall keep all the instruments of the tabernacle of the congregation, and* [a] *the charge of the children of Israel, to do the service of the tabernacle.*

V. 9. *And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.*

And thou shalt give the Levites to Aaron and to his Sons: &c. From hence and the Context we learn, that the Priests only offer'd the Sacrifices; and that the *Levites* were constituted Assistants under them, for the Service of the Tabernacle, and as a Guard to it. And accordingly those great Branches of the Tribe, the Families of *Coath*, and those of *Gershon* and *Merari*, have soon after their respective Provinces allotted them. *Theodoret, Quæst. in Numer. n.* 4.

V. 10. *And thou shalt appoint Aaron and his sons, and they shall wait on their priests office: And the stranger that cometh nigh,* [b] *shall be put to death.*

That cometh nigh. To do the part of a Levite. *S. August. Quæst. in Num. n.* 5.

V. 11. *And the Lord spake unto Moses, saying,*

V. 12. *And I, behold, I have taken the Levites* [c] *from among the children of Israel,* [d] *instead of all the first-born that openeth the matrice among the children of Israel: therefore the Levites shall be mine,*

And I, behold, I have taken the Levites &c. Thus those were assumed, by Election, for the First-Born, which were not so by Nature or Lineage. For *Levi* was the third of *Jacob's* Sons. Now can

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a The charge of the children of Israel.] *By their Service at the Tabernacle, they took upon them the Charge; which otherwise was incumbent on the whole Congregation.* Patr. Vat. Malv. b Shall be put to death.] *By Flaming Fire.* Jonath. Ben Uz. c From among the children of Israel.] *If the Ministration of the Tabernacle had been distributed equally and in common among the Tribes, there would have been the more danger of Apostacy and Idolatry.* Est. *And there*

any One ſuppoſe that theſe things were written in the Divine Law for no more than our Information in the bare Literal Senſe? Certainly not; but this is to let us underſtand, that Gods Appointment is to determine the Primogeniture againſt the Order of Birth: As in the Caſe of *Jacob* and *Eſau*. &c. *Origen, in Loc. Homil.* 3. *p.* 116. *And I, behold, I have taken the Levites, &c.* The *Levites*, it ſeems, were accounted as the Firſt-Born, being in regard of the Sanctity of their Office ſuperior to the reſt of the Children of *Iſrael*. —— And the Lord God was pleaſed to take or chooſe them from the midſt of his People; deſigning that they ſhould not embarraſs themſelves with Secular Cares and Affairs, but that they ſhould be employ'd in Religious Exerciſes and Miniſtrations. And he made them his Firſt-Born, as Thoſe that open the Spiritual Womb. They are not therefore of the Womb of Nature, as the Sinners of the World, of whatever Claſs or Denomination; but, when theſe are Smitten and Deſtroy'd, the others are Choſen. And ſo they have not their Portion of Inheritance in common with the reſt of the People, neither are they reckoned among them, or in the midſt of them; becauſe they have the Word of God, as it were in their Centre; as it is written in the Goſpel; *Where two or three are gathered together in my name, there am I in the midſt of them. Matth. XVIII.* 20. *S. Ambroſe, De Cain & Abel, L.* 2. *c.* 2. *Epiſt. Claſſ.* 1. *n.* 33. But wherefore did not God think fit to chooſe and ſeparate the Firſt-Born themſelves to the Sacerdotal Function? eſpecially conſidering that God declares he had hallowed them unto him? And why ſhould the *Levites* be preferr'd to them in the Aſſignment of that Office? The reaſon is obvious; that if God had appointed an equal Number out of every Tribe as Subſtitutes of the Firſt-Born, it had been leſs for the Honour of the Sacred Miniſtry. For as the Regal Authority was to be ſettled in the Tribe of *Judah*; ſo it was fit that the Prieſtly ſhould alſo be fixt in one particular Tribe. As Both Powers were afterwards compleatly united in the Perſon of *Chriſt*. *Procop. Gaz. p.* 383.

V. 13. *Becauſe all the firſt-born are mine; for on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I am the Lord.*

V. 14. *And the Lord ſpake unto Moſes in the wilderneſs of Sinai, ſaying,*

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might be two very good reaſons why this Tribe of Levi *was taken; firſt, becauſe they had ſo remarkably and zealouſly ſignaliz'd themſelves in the Execution they did upon the Idolaters.*; Exod. XXXII. 28. Eſt. Oleaſt. *ſecondly, becauſe they were not ſo numerous as any of the other Tribes, and ſo could be provided for with the leſs Inconvenience.* A Lap. d Inſtead of all the firſt-born.] *The Firſt-Born would have their Inheritances and Secular Affairs to take care of; which would be a great Hindrance to them in the Service they were to perform to the Prieſts.* Anon. apud Pol. in Synops.

V. 15.

V. 15. *Number the children of Levi, after the houſe of their fathers, by their families: every male* [a] *from a month old and upward, ſhalt thou number them.*

From a month old and upward. As the Poll of the other Tribes which was to be from Twenty Years old and upward; I. 18. ſignified a Spiritual Vigour and Manhood; ſo this of the Tribe of *Levi* from a Month old implied that Innocence and Simplicity of Infancy, which *Chriſt* recommends and requires, eſpecially in thoſe that bear a more immediate Relation to him. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 3. *p.* 455.

V. 16. *And Moſes numbred them* [b] *according to the word of the Lord, as he was commanded.*

V. 17. *And theſe were the ſons of Levi, by their names; Gershon, and Kohath, and Merari.*

Gerſan. A Stranger there. *S. Jer. Nom. Hebr. Kaath.* The Grinding Teeth; or, Patience, &c. *Id. Ib. Merari.* Bitter;

or, Bitterneſs. *S. Jer. Id. Ib.*

V. 18. *And theſe are the names of the ſons of Gershon by their families; Libni, and Shimei.*

Semei. Hearing. *S. Jer. N. H.*

V. 19. *And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.*

Izehar. Jazer. A Helper. *S. Jer. N. H.*

V. 20. *And the ſons of Merari by their families; Mahli, and Mushi:* [c] *theſe are the families of the Levites, according to the houſe of their fathers.*

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a From a month old and upward.] *Why ſo very ſoon after their Birth, and ſo long before they could be capable of any way miniſtring in the Service of the Tabernacle? Becauſe the* Levites *were taken for the Firſt-Born, of the* Iſraelites, *and the Firſt-Born were to be Redeemed at a Month's End.* c. 18. v. 16. *Beſides, by ſo early a Date of Computation there would be a much greater Number in the* Levitical *Tribe to anſwer to that of the Firſt-Born. Or again, becauſe, ſays* Lamy, *all the* Levites *were as much Separated and Due to God as the Firſt-Born of all the other Tribes.* b According to the word of the Lord.] *According to the Mouth*

v. 21. *Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.*

v. 22. *Those that were numbred of them, according to the number of all the males, from a month old and upward, even those that were numbred of them, were seven thousand and five hundred.*

v. 23. *The families of the Gershonites shall pitch* [a] *behind the tabernacle west-ward.*

Lael. Towards God, or to God. *S. Jer. Nom. Hebr.*

v. 24. *And the chief of the house of the father of the Gershonites, shall be Eliasaph the son of Lael.*

The charge of the sons of Gershon. See Comment. on v. 9.

v. 25. *And the charge of the sons of Gershon, in the tabernacle of the congregation, shall be* [b] *the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation:*

v. 26. *And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.*

Mouth of the WORD *of the* Lord. Jonath. B. Uz. *And so* v. 39. 51. *and* chap. 4. v. 37. 41. 45. 49. c These are the families of the Levites, &c.] *These were the Principal Families in this Tribe; from whence the several Households were derived.* Patr. a Behind the tabernacle westward.] *Where the most Holy Place was, and where they lay between the Tabernacle and the Camp of* Ephraim. Id. b The tabernacle.] *Not the Planks, the Columns, and the Bases; for these the* Merarites *had in Charge; but the Inner Vail, consisting of Ten Curtains.* Menoch. Patr.

v. 27.

v. 27. *And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.*

v. 28. *In the number of all the males, from a month old and upward, were eight thousand and six hundred,* [a] *keeping the charge of the ſanctuary.*

v. 29. [b] *The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle* [c] *ſouth-ward.*

v. 30. *And the chief of the houſe of the father of the families of the Kohathites ſhall be* [d] *Elizaphan the ſon of Uzziel.*

v. 31. *And their charge ſhall be* [e] *the ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and* [f] *the hanging, and* [g] *all the ſervice thereof.*

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a Keeping the charge of the ſanctuary.] *Conſtantly watching and taking care that none of the Laity approach too near.* b The families of the ſons of Kohath.] *See* Ainſw. *at large concerning the ſpecial Dignity and Privileges of this Family.* c Southward] *Between the Tabernacle and the Standard of* Reuben. Patr. d Elizaphan &c.] *He was of the Fourth and Youngeſt Family of the* Kohathites; *yet preferred to be Prince over them. This (as the* Hebrews *think) was offenſive to* Korah, *who was of the Second Family of* Izhar; *and occaſion'd him to rebell.* Ainſw. e The ark, &c.] *With which the* Kohathites *had the honour to be intruſted, though a Younger Family than thoſe deſcended from* Gerſhon; *becauſe* Moſes *and* Aaron *were of it, being of the Family of the* Amramites. Patr. Fag. f The hanging.] *The Vail of the Holy of Holys.* g All the ſervice thereof.] *Whatever belong'd to this Part of God's Houſe.* Patr.

v. 32.

V. 32. *And* [a] *Eleazar the ſon of Aaron the prieſt ſhall be chief over the chief of the Levites, and have the overſight of them that keep the charge of the ſanctuary.*

V. 33. *Of Merari was the family of the Mahlites, and the family of the Mushites: theſe are the families of Merari.*

V. 34. *And thoſe that were numbred of them, according to the number of all the males from a month old and upward, were ſix thouſand and two hundred.*

Suriel. God contains me; or, God is Strong. *S. Jer. N. H. Abihail. Abiajil. Abiel.* God is my Father. *Id. Ibid.*

V. 35. *And the chief of the houſe of the father of the families of Merari was Zuriel the ſon of Abihail: theſe ſhall pitch on the ſide of the tabernacle* [b] *north-ward.*

V. 36. *And under the cuſtody and charge of the ſons of Merari ſhall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto.*

V. 37. *And the pillars of the court round about, and their ſockets, and their pins, and their cords.*

V. 38. *But thoſe that encamp before the tabernacle toward the eaſt, even before the tabernacle of the congregation eaſt-ward,*

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a Eleazar.] *Who inquired by* Urim *and* Thummim. Jonath. B. Uz. *He is mention'd here, as he that was to ſuperintend the Chief of the* Levites, *becauſe the* Kohathites *had the Care of the* Ark *itſelf, and the Table, &c.* b North-ward.] *Oppoſite to the* Kohathites; *between the Standard of* Dan *and the Sanctuary.* Patr.

ſhall

shall be Moſes, and Aaron, and his ſons; [a] *keeping the charge of the ſanctuary, for the charge of the children of Iſrael; and the ſtranger that cometh nigh,* [b] *ſhall be put to death.*

V. 39. *All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the Lord, throughout their families, all the males from a month old and upward,* [c] *were twenty and two thouſand.*

V. 40. *And the Lord ſaid unto Moſes, Number all the firſt-born* [d] *of the males of the children of Iſrael, from a month old and upward, and take the number of their names.*

Number all the firſt-born, &c. For as much as God conſecrated the Tribe of *Levi* to the Service of the Tabernacle, and exempted them from all Military Duty; and 'twas likely that others of the *Iſraelites* would be uneaſy, becauſe this Tribe were preferr'd to them in ſo conſiderable a Point of Honour; God, *their Sovereign* or *Monarch*, ὁ Βασιλεύς, takes this method to ſatisfie them of his Impartiality. When the Firſt-born of the *Egyptians*, ſays he, were deſtroy'd for your ſake, remember that your Firſt-born were ſaved. In the room of theſe therefore I have choſen out the Tribe of

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a Keeping the charge of the ſanctuary.] *Suffering no Perſon of any other Tribe to enter into it. And their Encampment was between the Standard of* Judah *and the Tabernacle. See Note on* c. 2. v. 2. b Shall be put to death.] *By Flaming Fire, from the Face of the Lord.* Jonath. B. Uz. c Were twenty and two thouſand.] *The Three Hundred, over and above this Number, according to the ſeveral Particular Numbers before of the* Gerſhonites, Cohathites, *and* Merarites, *are not reckon'd, according to the Judgment of the Commentators, becauſe ſo many were the Firſt-Born of the* Levites *themſelves, who, as ſuch being antecedently God's Peculiar Property, could not be reckon'd among thoſe that were to be taken in lieu of the Firſt-Born of the other Tribes.* d Of the males of the children of Iſrael.] *The Females were not to be number'd, becauſe, if the* Levites *had not been taken in their ſtead, the Firſt-born ought to have been Prieſts, which was a Character not at all ſuiting that Sex. This is One reaſon given by ſome Commentators. Another, and that a more obvious one was, becauſe the Firſt-Born of the* Hebrews *whom the Deſtroying Angel paſſed over and deliver'd, were only Males. It muſt moreover be remember'd, that in the Courſe of the Natural Law the Firſt-Born were Prieſts.*

Levi,

Levi, to miniſter and ſerve in my Sanctuary; and the Firſt-born of the Cattle of the *Levites*, inſtead of thoſe of your Cattle. And agen, becauſe it appears that the Firſt-born of the other Tribes are more numerous than thoſe of the *Levites*, for a Ballance in this Caſe, God commanded Five Shekels to be given to the Prieſt for each Individual of the Supernumeraries; declaring the Shekel ſhould be Twelve *Oboli* or *Gerahs*, and this as the Shekel of the Sanctuary, a Standard for Holy Uſes and Valuations; and not for the ordinary Entercourſes of Life. Elſewhere the Twenty *Oboli* is the *Didragmos* or *Didrachma*, *S. Matt.* XVII. 24. which, we may ſay, was demanded of our Lord, as the Firſt-born. *Theodoret*, *Quæſt. in Num. n.* 5.

V. 41. *And thou ſhalt take the Levites for me (I am the Lord) inſtead of all the firſt-born among the children of Iſrael; and* [a] *the cattle of the Levites, inſtead of* [b] *all the firſtlings among the cattle of the children of Iſrael.*

V. 42. *And Moſes numbred, as the Lord commanded him,* [c] *all the firſt-born among the children of Iſrael.*

V. 43. *And all the firſt-born males, by the number of names, from a month old and upward, of thoſe that were numbred of them, were* [d] *twenty and two thouſand two hundred and threeſcore and thirteen.*

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a The cattle of the Levites.] *Not that they ſhould be Sacrificed, or taken from them; but that they ſhould be Conſecrate unto God along with the* Levites *themſelves.* A Lap. Bonfr. Patr. b All the firſtlings among the cattle.] *As all thoſe of the* Egyptians *had been Deſtroy'd, and thoſe of the* Hebrews *preſerv'd.* c All the firſt-born &c.] *We do not find that he numbred the Firſtlings of their Cattle, or the Cattle of the* Levites; *becauſe the Exchanging of them was not made in particular, by ſubſtituting one for one; but generally, by ſubſtituting all the Cattle of the* Levites, *inſtead of all the Firſtlings of the* Iſraelites *Cattle.* Patr. d Twenty and two thouſand two hundred and threeſcore and thirteen.] *God's ſpecial Providence appeareth in this Number of the Firſt-Born, that it ſhould be ſo near to the Number of the* Levites *taken in their Head.* Ainſw. Bonfr. Patr.

V. 44.

v. 44. *And the Lord ſpake unto Moſes, ſaying,*

45. [a] *Take the Levites inſtead of all the firſt born among the children of Iſrael, and the cattel of the Levites inſtead of their cattel, and* [b] *the Levites ſhall be mine: I am the Lord.*

46. *And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites;*

v. 47. *Thou ſhalt even take* [c] *five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take them: the ſhekel is twenty gerahs.*

v. 48. *And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons.*

v. 49. *And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites.*

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a Take the Levites &c.] *Having numbred both the* Levites *and the Firſt-born, now he bids him take thoſe two and twenty thouſand* Levites *inſtead of ſo many Firſt-born.* Patr. b The Levites ſhall be mine] *He does not ſay this of their Cattle alſo, becauſe he left the* Levites *the Uſe of them, who ſtill enjoyed them in his Right.* Id. c Five ſhekels &c.] *Being the Eſtimation of a Man-Child from a Month to Five Years old.* Levit. XXVII. 6. *Now becauſe undoubtedly many of the* Iſraelites *would rather chooſe to have their Firſt-born redeemed by* Levites *than by Money; 'tis ſuppoſed by the* Jews *that it was determin'd by Lot, Who ſhould redeem with Money; ſo many Lots having this Inſcription,* A Son of Levi; *and ſo many this,* Five ſhekels.

V. 50. *Of the firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five ſhekels, after the ſhekel of the ſanctuary.*

V. 51. *And Moſes gave the money of them that were redeemed, unto Aaron, and to his ſons, according to the word of the Lord, as the Lord commanded Moſes.*

CHAP. IV.

1 The age and time of the Levites ſervice. 4 The carriage of the Kohathites, when the prieſts have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the prieſts. 21 The carriage of the Gerſhonites. 29 The carriage of the Merarites. 34 The number of the Kohathites. 38 Of the Gerſhonites, 42 and of the Merarites.

V. 1. AND *the Lord ſpake* [b] *unto Moſes, and unto Aaron, ſaying,*

V. 2. *Take the ſum of* [c] *the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers;*

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a Unto Aaron.] *This was given to him, becauſe the* Levites *were given to him*; v. 9. *and when* Levites *failed, this Money was in their ſtead. This Redeeming of Men by* Silver *foreſhadowed a better Redemption by* Chriſt, *as it is written*; Ye know that ye were not redeemed with Corruptible things, as Silver and Gold, &c. but with the Precious Blood of Chriſt. 1 Pet. I. 18, 19. Ainſw. b Unto Moſes and unto Aaron] *They being Both of them concerned to ſee this carefully executed, he ſpeaks to Both; and they took others to their Aſſiſtance.* Patr. c The ſons of Kohath] *Whoſe Families are here firſt reckoned, becauſe they were to carry the Holieſt things.* Ainſw. Patr.

V. 3. [a] *From thirty years old and upward, even until fifty years old,* [b] *all that enter into the hoſt, to do the work in the tabernacle of the congregation.*

V. 4 *This ſhall be the ſervice of the ſons of Kohath in the tabernacle of the congregation, about the moſt holy things.*

V. 5. *And* [c] *when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it:*

V. 6. *And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over it a cloth wholly of blue, and* [d] *ſhall put in the ſtaves thereof.*

A cloth wholly of blue. Hyacinth or *Skie-Colour*; as repreſenting that of the Heavens. Hence it is that he commands that the Inſide of the Vail ſhall have

a From thirty years old, &c.] *This ſeems to claſh with what we find afterwards* chap. 8. v. 24. From twenty and five years old and upward; &c. *'Tis anſwer'd, that the latter Text is to be underſtood of their beginning to learn their Office, for which 'tis likely they had certain Directors or Inſtructors appointed from among the* Levites; *and the former, of their actual and full Admiſſion to the Exerciſe of their Office.* Har. *and others, particularly the* Rabbins. *The Place before us relates to the* Carriage *of the Holy Things, which being very Heavy, and requiring the greateſt Prudence and Circumſpection, it was convenient that they ſhould not undertake that Charge and Burthen, till they were advanc'd to an Age of full Bodily and Intellectual Strength. In Offices of an Eaſier and an Inferior kind they miniſter'd ſooner.* David *indeed order'd the* Levites *to be numbered from* Twenty *Years old*; *but this was by Direction from God, as we find,* 1 Chron. XXVIII. 13. 19. *And the Increaſe of the People, and conſequently of the Number of Sacrifices, as Learned Men have obſerv'd, very likely made this neceſſary, that ſo there might be the more hands to ſerve and aſſiſt, as there was the more occaſion for them. It is further to be attended to, with* Ainſw. *that* Joſeph *was Thirty Years of Age when he began to Govern* Egypt, David, *when he began to reign over* Iſrael; John *the Baptiſt, when he began to preach the Baptiſm of* Repentance; *and* Jeſus *himſelf, when he enter'd upon the Preaching of the Goſpel.* b All that enter into the hoſt] *For theſe lay encamp'd round about the Tabernacle as a Guard. And therefore, at leaſt Metaphorically, might well be call'd a* Militia, *as S.* Paul *calls the Exerciſe of the Prieſtly Office a* Good Warfare, 1 Tim. I. 18. *and* Timothie, a Good Souldier of Jeſus Chriſt. 2 Tim. II. 3, 4. V. Ainſw. c When the camp ſetteth forward] *The* Schechinah *being removed from off the Mercy-ſeat, in the Cloud, when it was taken up from the Tabernacle.* Patr. d Shall put in the ſtaves thereof] *Not into the Rings, from which, by God's*

a Covering of Sky-Colour; and the Outside of Purple, Scarlet, or the like. For Heaven is a stranger to Punishment; which Earth is not, because of Transgressions. Purple is also an Imperial Die. And the Kingdom of God is a Divine Celestial Kingdom, without Beginning. On which account the Outside of the Tabernacle was cover'd with Coverings of Purple and Hyacinth or Sky-Colour. Further, he commands that the Priests should enter into the Sanctuarie, and cover the Ark, &c. before the *Kohathites* should presume to carry it, least they should touch or see any thing that was not to be touch'd or seen, and the Object should strike them Dead. *Theodoret. Quæst. in Num. v. 6.* which he seems to have taken from *Origen, in Numer. Homil.* 4, 5. To the same purpose *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 13. *p.* 457.

The continual bread. Bread always, tho' not the same numerically. *S. Aust. Quæst. in Num. v.* 7. *The continual bread.* Signifying that Unbloody Sacrifice, whereby we are Blessed, when we eat the Bread from Heaven, that is, *Christ, &c. S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 13. *p.* 457.

V. 7. *And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon.*

V. 8. *And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers skins, and shall put in the staves thereof.*

V. 9. *And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oyl-vessels thereof, wherewith they minister unto it.*

V. 10. *And they shall put it and all the vessels thereof within a covering of badgers skins, and shall put it* [a] *upon a bar.*

Express Command; they were never to be taken, Exod. XXV. 15. *But on the Shoulders of the* Levites. *The Reader is referr'd hereon to the Note on the* chap. *and* v. *of* Exod. *aforesaid. See also* Patr. in loc. [a] Upon a bar.] *Ἐπ' ἀναφορίου.* Septuag. *which, Bp.* Patrick *observes, implies that it was carried on something Broad, like a* Bier. *Tho' perhaps* Lamy *has best conjectur'd that the Branches; and Parts of it were made so as to be taken asunder when it was to be carry'd from one place to another in the Marches of the* Israelites; *by which means the* Kohathites *would be moderately burthen'd.*

V. 11.

V. 11. *And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers skins, and shall put to the staves thereof.*

V. 12. *And they shall take* [a] *all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers skins, and shall put them on a bar.*

V. 13. *And they shall take away the ashes from the altar, and* [b] *spread a purple cloth thereon:*

V. 14. *And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers skins, and put to the staves of it.* [c]

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a All the instruments of ministry.] *I do not see, says Bp.* Patr. *what can be meant by these, but the holy Garments which* Aaron *and his Sons put on in the time of their Ministration. For all other things have been already mentioned. But this seems to be an Oversight of this Learned Commentator, as may appear by turning our eyes back, on* V. 6, 7, 9, 11. *and forward, on* V. 13, 14. *Repetitions of this kind are very frequent in H. Scripture and others of the best Ancient Writers.* b Spread a purple cloth thereon] *What they did with the Fire, which was always to burn upon it, is not here related; says Bp.* Patrick. *But we may suppose that it was carried upon the Grate, which had rings on purpose, that it might be carried separate from the Altar; and this Grate, tho' separable from it, was still a Part of it.* c Bp. Patrick *accounts for the omission of the Laver and its Basis in this place by a supposition that these were carried without a Covering; whereas here only those things are mentioned which were carried with one. And* Ainsworth's *Mystick Solution is less Supported or Plausible. But perhaps what* Grotius *observes is much more to the purpose, that the Copys which the* Masorets *follow'd, have left out part of the* V. *which we find in the* Septuag. *and* Samaritan, *and in* Origen, Homil. 4. in Numer.

V. 15.

V. 15. *And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come* [a] *to bear it: but* [b] *they ſhall not touch any holy thing,* [c] *leſt they die. Theſe things are the burden of the ſons of Kohath, in the tabernacle of the congregation.*

V. 16. *And to the office of Eleazar the ſon of Aaron the prieſt, pertaineth the oyl for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oyl, and the overſight of all the tabernacle, and of all that therein is, in the ſanctuary, and in the veſſels thereof.*

V. 17. *And the Lord ſpake unto Moſes, and unto Aaron, ſaying,*

V. 18. *Cut ye not off the tribe of the families of the Kohathites, from among the Levites.*

Cut ye not off &c. Be ſure you be careful to cover and conceal, in due time, whatever it would be Death for them to ſee. *Origen, Homil.* 5. *p.* 118.

V. 19. *But* [d] *thus do unto them, that they may live and not die, when they approach unto the moſt holy things; Aaron and his ſons ſhall go in, and appoint them every one to his ſervice, and to his burden.*

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a To bear it] *On high, the Rings being faſt'ned to the Bottom of the Ark. And this, ſays* R. Becai, *to repreſent him that is moſt highly exalted over all.* Patr. b They ſhall not touch any holy thing] *Only the Staves, by which they were to bear them, after they were covered by the High-Prieſt and his Sons.* c Leſt they die] *By Flaming Fire.* Jonath. B. Uz. d Thus do unto them, that they may live and not die, &c. *The Majeſty of the* SCHECHINAH, *and the Superlative Sacredneſs of the Ark, were to be approach'd with ſuch an Awful Diſtance and Caution, even by the High-Prieſt himſelf, that he was to take care to have the moſt Holy*

v. 20. But they shall not go in to see when the holy things are covered, [a] lest they die.

v. 21. *And the Lord spake unto Moses*[b], *saying,*

v. 22. *Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;*

v. 23. *From thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.*

v. 24. *This is the service of the families of the Gershonites,* [c] *to serve, and for burdens.*

v. 25. *And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of*

Holy Place obscured, and his own Eyes Guarded, with a thick Cloud of the Smoak of Frankincense. *Even it was not for him to presume to indulge any Curiosity of his Eyes there. So* Philo, L. 2 de Monarch. *and* Lamy *from him,* De Tabern. L. 3. c. 5. §. 1. *The latter truly tells us, that the* Jewish *Doctors confess, that the Several Parts of the* Mosaick *Law have a Relation to the* Messiah, *and presignifie him and his Coming; whereas we* Christians *are much better appriz'd of these things, because we see them Verified and Compleated in* Christ. *The Word of God was first Inclos'd in the Ark; as afterward his Essential* WORD *or* LOGOS *was United to the Ark of our Flesh. In all the* Mosaick *Sacred Offices the* Ark *was to be the Point of* View *and* Devotion; *that being a Figure of* Christ Incarnate. *The* Ark *had its* Propitiatory; *and* Christ *was to be our* Propitiation. *The* Ark *was the Throne of* Grace; *and of the Fulness of* Grace, *which is in* Christ, *we have all received.* God *declar'd his Will from the* Propitiatorie *to the* Jews. *But in these last days he has spoken unto us by his* Son. *The* Ark *was the* Glory *of* God; *and* Christ's *was the* Glory *of the* Only Begotten of the Father, *full of* Grace *and* Truth.

a *This was the Covenant of* Fear; *by which Principle* God *was pleas'd chiefly to govern the* Israelites. b *Not exclusively of* Aaron; *as appears expressly from* v. 27. *and from the nature of the Charge.* c To serve] *When the Tabernacle rested.* For burthens. *To carry them, when it removed.* Patr.

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the badgers skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,

V. 26. *And the hangings of the court, and the hanging for the door of the gate of the court which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.*

V. 27. *At the appointment of Aaron and his sons, shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.*

V. 28. *This is the service of the families of the sons of Gershon, in the tabernacle of the congregation: and their charge shall be* [a] *under the hand of Ithamar the son of Aaron the priest.*

V. 29. *As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;*

V. 30. *From thirty years old and upward, even unto fifty years old shalt thou number them, every one that entreth into the service, to do the work of the tabernacle of the congregation*

V. 31. *And this is the charge of their burden, according to all their service in the ta-*

a Under the hand of Ithamar] *As* Eleazar *was to preside over the* Kohathites.

bernacle

bernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof,

v. 32. *And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and* [a] *by name ye ſhall reckon the inſtruments of the charge of their burden.*

v. 33. *This is the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.*

v. 34. *And Moſes and Aaron and the chief of the congregation numbred the ſons of the Kohathites, after their families, and after the houſe of their fathers;*

v. 35. *From thirty years old and upward, even unto fifty years old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:*

v. 36. *And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty.*

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a By name ye ſhall reckon] *They ſhall be ſpecified in an Inventory.* Grot. Patr. *For as the Sockets, Pillars, Pinns, Cords, and other Inſtruments were many, and ſeemed of leſs importance than the other holy things within the Sanctuarie, the Lord appointeth to have them delivered by* Names, *leaſt any ſhould be neglected, or left, or to ſeek when the Tabernacle ſhould be ſet up again.* Ainſw. Patr. *Signifying hereby the care that he hath of his Church, and of every member, even the leaſt; and ſo of all his Ordinances. Thus the good Shepheard is ſaid to* call his own Sheep by Name. S. John X. 3. Ainſw.

V. 37. *These were they that were numbred of the families of the Kohathites, all that might do service in the tabernacle of the congregation; which Moses and Aaron did number, according to the commandment of the Lord by the hand of Moses.*

V. 38. *And those that were numbred of the sons of Gershon, throughout their families, and by the house of their fathers;*

V. 39. *From thirty years old and upward, even unto fifty years old, every one that entreth in to the service, for the work in the tanacle of the congregation:*

V. 40. *Even those that were numbred of them, throughout their families, by the houses of their fathers, were two thousand and six hundred and thirty.*

V. 41. *These are they that were numbred of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the Lord.*

V. 42. *And those that were numbred of the families of the sons of Merari, throughout their families, by the house of their fathers;*

V. 43. *From thirty years old and upward, even unto fifty years old, every one that entreth in to the service, for the work in the tabernacle of the congregation:*

V. 44.

v. 44. *Even thoſe that were numbred of them after their families, were* [a] *three thouſand and two hundred.*

v. 45. *Theſe be thoſe that were numbred of the families of the ſons of Merari, whom Moſes and Aaron numbred, according to the word of the Lord by the hand of Moſes.*

v. 46. *All thoſe that were numbred of the Levites, whom Moſes and Aaron and the chief of Iſrael numbred, after their families, and after the houſe of their fathers;*

v. 47. *From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation;*

v. 48. *Even thoſe that were numbred of them were eight thouſand and five hundred and fourſcore.*

v. 49. *According to the commandment of the Lord, they were numbred by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbred of him, as the Lord commanded Moſes.*

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a Three thouſand and two hundred.] *The* Kohathites, *that were moſt in Number, are feweſt for the Service of God; the* Merarites, *that were feweſt in Number, yield moſt for his Service. And whereas the greateſt Burthen was for the* Merarites, *as the Boards of the Sanctuarie, overlaid with Gold, &c. leaſt they ſhould murmur at their Charge, God furniſhes them with more able Men than any of the other Families, beſides Wagons given to eaſe them.* Ainſw. *in whoſe Note on this Place ſee more to the ſame purpoſe; and alſo in* Patrick's.

OCCASIONAL ANNOTATION, II.

On the Perpetual Fire *among the* Jews; *particularly with regard to the preceding* chap. v. 13.

§. 1. THE Notion of a *Perpetual Fire* among the *Jews*, is what is generally [1] given into, or taken for ganted. But how to Explain or make it out, is a Difficulty not so Easie to get over. What Foundation there may be for it's *Perpetuity* in so strict a sense, as at first hearing may present it self to our thoughts, I know not, unless it be, that the *Scripture* History makes *no mention* of it's *Cessation* or *Expiring*. For thus also is *Melchisedek* said to be a *Priest for ever, without* [2] *Beginning of Days or End of Life*, because he is *not* to be *found* in any *List*, *Roll*, or *Pedigree* of Priests.

§. 2. It must be own'd that the Letter of the Law, *Lev.* VI. 13. with it's [3] parallel places are Peremptory enough, in enjoyning the Preservation of this Fire, with an Air of Authority, Worthy of it's Author, the *God of Israel*. And then the only Question that remains to be consider'd, is in what sense we are to take the words *for ever*. But in answer also to it, it may suffice to say, that it is a *Duration* comensurate to the utmost *Period* or *Dispensation* of the Law of *Moses*, which, in what sense it is *Eternal* has already been consider'd more at large [4].

§. 3. For that the *Daily Sacrifices* was *not to Last for ever*, or in a sense literally *Eternal*, is too plain from the Prophet [5] *Daniel* to be ever denied. However, if the *Persians* and the *Romans*, to name no more, are so Bent upon the *Perpetuity* of their Religious or *Holy Fires*: It is by no means to be wondred at, if the *Jewish Rabbins* should be as Peremptory for the Continuance of the *Legal Fire*, both in the *Tabernacle* and *Temple*; considering especially that solemn Description of the Divine

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1 *Menoch.* de *Rep. Hebr. Lib.* II. *c.* 8. *sub finem. A Lapid. in Lev.* VI. 13. &c. 2 Heb. VII. 3. 3 Exod. XXIX. 38. &c. 4 Bibl. Bib. *on* Lev. XXIII. Occas. Ann. 3. p. 338. 5 Dan. IX. 27. XII. 11.

Ma-

Majeſty left us by the Evangelical [1] Prophet, *viz. whoſe Fire is in Zion, and his Furnace in Jeruſalem.* For whoever ſhall reflect, with due attention, upon the Regular *Oblation of the Morning and Evening Sacrifice* under the Law, will never be Perplex'd about either the Meaning of that *Deſcription*, or even about the Name or Term of Art תמיד which the *Rabbins* call it by. And, by the way, it may deſerve to be well conſider'd by the Learned and Judicious, whether the Great Apoſtle of the Gentiles is not hence to be Explain'd, when Inculcating to his [2] *Theſſalonians* the Duty of *Praying without Ceaſing*; in a ſenſe I mean as widely diſtant from [3] *Enthuſiaſm*, as even from *Atheiſm* it ſelf.

§. 4. From the *Duration*, or *Continuance* of this *Fire*, it is not at all difficult for Learned Men, ſuch I mean as Bp *Huet* of *France*, and Dr *Dickenſon* of our own Country, to Explain what we meet with of a *like nature* among the *Gentiles*. This *Fire* of the *Altar* is in the *Moſaick* Language, *the Fire* [4] *of the Lord*; ſo call'd with an eye to it's firſt Original, or *Coming down from Heaven*. And hence at firſt ſight it is very Obvious for the *Greeks* to Derive, in the way of Etymology, their ἑστία; as alſo for the *Romans* to deduce their [5] *Veſtal* Fire, ſo Famous in All Hiſtory. I own my ſelf to have been moſt agreeably entertain'd by the Peruſal of an Explanation of *Ovid*'s *Faſti*, and of the *Fire* upon the *Roman* Altar, from that of the *Jewiſh* Tabernacle, as deduc'd by the moſt Ingenious Author *of Delphi Phœnicizantes*. And much leſs need I wonder, if Dr *Hyde* ſhould ſucceed as well in his valuable Account of the *Religion* of the *Perſians*.

§. 5. Should it appear that at any time the *Holy Fire* had Diſcontinued, or even gone quite out; This will no more alter the Legal *Perpetuity* of it, than *Circumciſion* it ſelf can ceaſe to be a *Sacrament* or *Covenant*, becauſe it was Dropt *in the Wilderneſs*. They are Both *from God*, and Both ordain'd to Laſt *for ever*. Hence was it given in Charge that the Aſhes on the Altar ſhould be Remov'd from time to time, and Freſh Fuel laid upon it to Prevent the Fires going out. And it is Certain, that in the Declenſion of the *Jewiſh* State, when Idolatry and Witchcraft were at the Height, it pleas'd God rather to Work a Miracle than ſuffer it to be utterly Extinguiſh'd. For when the Prophet *Elijah* Appeal'd to Heaven, in the way of a ſolemn Proteſt againſt the Prieſts and Worſhip of *Baal*, *the* [6] *Fire of the* LORD *came down* as at firſt, *conſuming the Burnt Sacrifice and the Wood, and the Stones, and the Duſt, and*

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1 Iſai. XXXI. 9. 2 1 Theſſ. V. 17. Ἀδιαλείπτως προσεύχεσθε. 3 B. Aug. de Hær. cap. 57. 4 יה אש *for* יהוה 5 Huet. Dem. Evang. Prop. IV. Cap. XIII. §. 5. 6 1 Kings. XVIII. 30. --- 38. *compar'd with* Lev. IX. 24. 2 Chron. VII. 1. 1 Kings.

licked up the Water that was in the Trench. Thus were the Hearts of *Iſrael* turn'd at once from the Service of *Idols* to the *Living God.* For ſo it follows; [1] *And when all the People ſawit, they ſaid, the* LORD, *he is God; the* LORD, *he is God.*

§. 6. If it be ask'd, How this *Fire* could be *Preſerv'd*, when both the *Tabernacle* and the *Altar* were in Motion, as they evidently were, when *Iſrael* Journey'd in the Wilderneſs: I will not Anſwer by ſaying, that *the Fire* might as eaſily be convey'd on the *Moſaick* Altar from place to place, as that on the *Perſian*, which is Notorious. Nor, yet will I explain the Poſſibility of this upon the ſame Hypotheſis, made uſe of ſome time ſince, to Explain the ZOHAR [2] within the Ark. What happen'd to the *Jews* is ſeemingly ſo much out of the common way of Providence, and ſo varied with the *Miraculous* and the *Supernatural*, as perhaps diſcourages any further Enquiry about a Full Rationale of Minute Particulars. When it is enjoyn'd, that *the Aſhes ſhould be Remov'd from off the Altar, and a Purple Cloth ſpread over it, &c.* The Fire may be allow'd, if Providence ſo think fit, upon occaſion to go out; and be [3] *Rekindled* as it was at firſt, *from Heaven.*

§. 7. To keep more apparently within the Compaſs of *Human Reaſon*, I ſee none of any Moment why we ſhould not ſuppoſe a certain [4] *Conſervatory* of the *Holy Fire*, diſtinct from the *Altar*, which might be Portable; and not much Unlike that of the Patriarch [5] *Abraham*, when journeying with *Iſaac* towards the Mount of Oblation *with the Fire in his hand*, tho how to Explain this more particularly I muſt own my ſelf at a Loſs.

§. 8. So Religious and Careful was the *Jewiſh Peculium* about Perpetuating this *Holy Fire*, that they are willing to ſuppoſe the Prophet [6] *Jeremy* himſelf, before their Removal into *Babylon*, to have Remov'd it *off the Altar privily, and to have hid it in a Hollow place of a Pit without water &c.* I am not altogether Unapprizd of the little Streſs that is laid upon this *Apochryphal* piece by the Generality of the Learned World. I urge it only ſo far as it gives the Senſe of the more Bigotted kind of *Jews*, who are not weaned from any Appearance of the Old Law that is but *Primitive.* To ſpeak my opinion of the matter, I regard it my ſelf as of ſlighter moment, were it only for this Reaſon; That it interferes with the ſtanding Diſtinction, betwixt the *Temple* of *Solomon* and

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1 Kings. XVIII. 39. 2 *See* Bibl. Bib. Occaſ. Annot. XI. *on* Geneſis p. 202. 3 Levit. IX. 24. 2 Chron. VII. 1. 4 *See* Buxt. Lex. Talm. p. 975. *in voce* שתרן Shuren-huſii Tom. 5 p. 286. Cap. I. תמיד cum Notâ Arnoldi. 5 Gen. XXII. 6. 6 2 Macc. I. 19. II. 5 & 3.

Zo-

Zorobabel; this *Holy Fire* being [1]One of thoſe *Five Prerogatives*, in vertue of which the *Firſt* ſo far ſurpaſs'd the *Second* in Glory.

§. 9. Thoſe remarkable Words in the Prophet [2] *The Glory of this latter Houſe ſhall be Greater than of the former*, might juſtly raiſe the Expectations of the *Jews*, after the very ſame acceſſory Privileges and Favours, which the Former Temple had Enjoy'd; Or at leaſt after ſome Noble Equivalent Tranſcending All the Advantages it had before. This indeed they that would not Acknowlege the B. *Jeſus* for the *Meſſiah*, might be ſufficiently at a loſs to find. But they that did, might *behold* this Holy Fire Return, Deſcending upon the [3] *Tabernacle* of our *Nature* in his Sacred Perſon; And that not in the Scanty Meaſure of former Diſpenſations, [4] but in that Fulneſs of the Spirit which was Peculiar to Himſelf, and the Goſpel, which he came to introduce; even the [5] *Sevenfold* vertue of the *Holy Spirit*, according to that Celebrated Hymn of the Weſtern Church, *viz.*

Thy Bleſſed Unction from Above
Is Comfort, Life, and FIRE OF LOVE, *&c.*

§. 10. 'Tis plain that even the *Shechinah* or *Cloud of Glory* was *not* always *Viſible*, tho' at the ſame time it had *not Left* the *Holy Oracle*. Agreeably to this do we read that when the *Roman* [6] General, after he had ſubdued *Judæa*, viſited the moſt *Holy Place*, he ſaw there Nothing Supernatural. But neither does the *Sun* it ſelf ſhine always out in the *Temple* of External *Nature*. Nor did I ever hear that this hindred the *Perſians* from *Worſhipping* the One, or the *Jews* from Paying their Antient *Homage* and *Adoration towards* the God of the other.

§. 11. And if we reflect upon the Noble *Antitype* which Anſwers to the Holy Fire, whether in the Perſon of the B. *Jeſus*, in his *Diſciples*, or in his *Goſpel*: Certain it is, This was yet Superior in [8] Glory, tho' that *Glory* not viſible at all times, nor even when it was ſo, in the ſame degree. So that upon the whole we may compromize the matter in the words of the Apoſtle, (*Rom.* III. 31.) *Do we then make void the Law thro' Faith? God Forbid: yea eſtabliſh the Law.*

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1 Hagg. II. 3. Ezra III. 12. 2 Hag. II. 9. 3 John I. 14. 4 Matth. III. 16. 5 Iſai. XI. 2, 3. 6 Joſeph. de Bell. Jud. Lib. I. cap. 7. §. 6 7 John. I. 14. 8 *See* Bib. Bib. *on* Levit. VI. 12.

CHAP.

CHAP. V.

1 The unclean are removed out of the camp. 5 Reſtitution is to be made in treſpaſſes. 11 The trial of jealouſie.

V. 1. AND *the Lord ſpake* [b] *unto Moſes, ſaying,*

COmmand &c. *Theodoret's* Moral Account of this Command I do not inſert, becauſe the Reader has had the Subſtance of it already. *Tertullian* remarks further upon this Law, in his fourth Book againſt MARCION, c. 9. He expreſſes himſelf to this effect. As the Command of Shunning the Leper, and Expelling him the Camp was, in Figure, the ſame with that of the Apoſtle, 1 *Cor.* V. 11. *Now I have written unto you, not to keep company, if any man that is called a brother be a fornicatour, or covetous, &c.* ſo the Act of our Saviour, in *touching the Leper, Luke* V. 13. from which, altho' as a MAN he might have been defiled, yet, as being GOD, he could not, was an Inſtruction or Admonition, that we were to look deeper than the Letter for the principal Drift and Import of the Law. So that you, MARCIONITES, are very wide of the Point, when you reproach him as if he had violated the Law.

V. 2. [a] *Command the children of Iſrael, that they* [b] *put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead.*

V. 3. *Both male and female ſhall ye put out, without the camp ſhall ye put them; that they defile not their camps in the midſt whereof I dwell.*

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a Command the children of Iſrael, &c.] *After that God had ſet his Church and Miniſtry in order, he next gives Laws for the Purity and Holineſs of his Church in that order, by removing all Sin and Uncleanneſs from among them; and after, by appointing the Exerciſes of Godlineſs.* Ainſw. b Put out of the camp every leper] *To this alludes the Apoſtle.* 2 Corinth. VI. 17.

V. 4.

v. 4. *And the children of Iſrael did ſo, and put them out without the camp: as the Lord ſpake unto Moſes, ſo did the children of Iſrael.*

v. 5. *And the Lord ſpake unto Moſes, ſaying,*

v. 6. *Speak unto the children of Iſrael, When a man or woman ſhall commit* [a] *any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty;*

When a man or woman ſhall commit any ſin, &c. And yet tis ſaid *Exod* XXII. 1. *Num.* V. 7. that if any one ſhall ſteal an ox or a ſheep, he ſhall reſtore five oxen or five ſheep for it, if he kill it, or ſell it; and if the theft be found in his hand alive, he ſhall reſtore double. † Now here is a very great difference. The Principal and a Fifth Part come far ſhort of Double the Value or Thing; and ſhorter yet of Four or Five times as much. Perhaps by the Expreſſion, *Any ſin that men commit*, or *Peccata humana*, we are to underſtand Sins of Ignorance. For 'tis very poſſible that a Man may inadvertently take that for his own which belongs to another. And yet here would be Sin in the Caſe, becauſe if the Perſon that did this had taken more care and better inform'd himſelf, his Neighbour would have had his own. And when ſuch an Error as this happen'd, God thought fit that the Reſtitution of the Principal with the addition of a Fifth Part ſhould ſatisfie. Or if we are to underſtand here by Theſts and Frauds Wilful and Deſigned ones, ſo that *Men's Committing them*, muſt mean againſt one another; and if in that ſenſe they are call'd *Humana*, then ſurely the Drift or Import of the Text is this, that the Perſon who has done the Injury, ſhall not be obliged to reſtore even ſo much as Double, becauſe he was not found out or convicted, but diſcover'd and declar'd the Fact of his own accord. &c. *S. Auguſt. Quæſt. in loc. n.* 10. *Any ſin that men commit.* Meaning Leſſer Sins: It being impoſſible that Human Nature ſhould be abſolutely free from Sin. For *no One is pure from Uncleanneſs; no not if his Life be but of one Day. Job.* XIV. 4, 5. (according to the *Seventy*) And ſo the *Pſalmiſt*, *Enter not into Judgment with thy Servant: &c. Pſ.* CXLIII. 2. For *Chriſt* our Lord is alone Sinleſs and Immaculate, whether we conſider him as Man or God. This the Prophet *Iſaiah* foreſaw, and declares of him accordingly, that *he did no violence, neither deceit was found in his mouth.* LIII. 9. that he did *no ſin*, 1 *Pet.* II. 22. Having therefore no Sin of his own, he condeſcended to take on him the Sins of others. So the ſame Prophet; *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities. Ibid.* v. 5. *He was the Lamb of God, which takes away the ſins of the world. John*, I. 29. Hence the *Pſalmiſt* ſays of him, *that he was* FREE *among the Dead*; as having ſuffer'd all that he ſuffer'd without any manner of Demerit. But to return; the purpoſe of

a Any ſin that men commit, to do a treſpaſs &c.] *Several of the Modern Commentators underſtand this, quite otherwiſe than* S. Auſtin, *to be meant of a Theft Denied by the Guilty Perſon upon Oath.* † *An Erroneous Citation. He quotes by Memory.*

this Law is to inſtruct us in the Method by which we are to purge ourſelves from Faults of a more Pardonable Kind. Thus he that finds he has not dealt ſo equitably by his Neighbour in a Bargain as he ſhould do, is, in the firſt place, to diſcover it, and confeſs his Sin, and then to recompenſe the Wrong with the Principal, and a Fifth Part of the Value of that, over and above. And if it happens that the Injur'd Party dies before Satisfaction is made, he that is next of Blood to him is to receive it. And the Proximity run thus. The Son firſt; the Daughter next; then The Father's Brother; then the Grandfather's Brother. Or, in failure of theſe, the next in the ſame order. But in caſe no Kinſman were to be found, then the Reſtitution devolv'd to the LORD himſelf, in the Perſon of the Prieſt. *Theodoret. Quæſt. in Num. n. 9.*

V. 7. *Then they ſhall confeſs their ſin which they have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth part thereof, and give it unto him againſt whom he hath treſpaſſed.*

If the man have no kinſman, &c. let the *treſpaſs be recompenſed unto the Lord.* Rather than it ſhould at all paſs with Impunity. *S. Aug. Qu. in Num. n. 9.*

V. 8. *But* [a] *if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the Lord, even to the prieſt:* [b] *beſide the ram of the atonement, whereby an atonement ſhall be made for him.*

V. 9. *And every offering of all the holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be* [c] *his.*

V. 10. *And* [d] *every mans hallowed things ſhall be his: whatſoever any man giveth the prieſt, it ſhall be his.*

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a If the man have no kinſman] *This is to be underſtood,* ſay the *Rabbins, of the Proſelytes of Righteouſneſs; for an* Iſraelite *could not want an Heir.* Grot. Ainſw. Patr. b Beſide the ram of the atonement] *As the Perſon had ſinned both againſt God and againſt Man, he was to Satisfie the one by Reſtitution, and the other by this Ram.* Lyr. c His] *His that officiates.* Oleaſt. L'Emper. Patr. d Every mans hollowed things &c.] *As the former* v. *ſpeaks of the Holy Things of the Children of* Iſrael *in general, ſo this of what any particular Perſon offered.* &c. Patr.

V. 11. *And the Lord ſpake unto Moſes, ſaying,*

V. 12. *Speak unto the children of Iſrael, and ſay unto them,* [a] *If any mans wife go aſide, and commit a treſpaſs againſt him,*

V. 13. *And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept cloſe, and ſhe be defiled, and there be no witneſs againſt her, neither ſhe be taken with the manner;*

Chryſoſt. Homil. 5 *adv. JUD. p.* 455.

And it be hid from the eyes of her husband, and be kept cloſe. If no Witneſs be to be found; or if ſhe do not prove with Child, [*when her Husband is ſure ſhe could not be ſo by him*] μήτε χύσις ἐλέγχουσα. *S.*

V. 14. *And the ſpirit of jealouſie come upon him, and he be jealous of his wife, and ſhe be defiled; or if the ſpirit of jealouſie come upon him, and he be jealous of his wife, and ſhe be not defiled:*

V. 15. [b] *Then ſhall the man bring his wife unto the prieſt, and* [c] *he ſhall bring her offering for her, the tenth part of an ephah of* [d] *barly meal; he ſhall pour no oyl upon it, nor put frankincenſe thereon, for it is an offering of jealouſie, an offering of memorial, bringing iniquity to remembrance.*

Barly-meal. Let it be obſerv'd, that as Flour of Wheat was offer'd in many Sacrifices, the very Pureſt and Beſt, ſuch as the *Pſalmiſt* mentions, *Pſ.* LXXXI. 16. ſo *Barly-meal* was offer'd in none, but in the Trial of Jealouſie. *S. Jerom, on Ezech. c.* 16. *col.*

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a If any mans wife go aſide, &c.] Patrick *gives a very probable reaſon why this Law ſhould follow ſo cloſe to that concerning Frauds, from the Suſpicion of which Men were to purge themſelves by an Oath; and that is, becauſe this was the greateſt Caſe that could happen of this nature.* b Then ſhall the man bring his wife unto the prieſt] *If it be ask'd why, in caſe of Jealouſie, a Woman alſo might not bring her Husband; for this there may be ſeveral reaſons given; Firſt, Women, generally ſpeaking, are apt to be more Suſpicious and Apprehenſive than Men, and ſo might have made an improper and ill uſe of ſuch a Privilege; Secondly, an Injury, on the part of the Wife, is a much more heinous Violation of the Conjugal Vow and Duty than on the part of the Husband, becauſe it renders the Iſſue of the Bed Uncertain.*

792. *Barly-meal.* To the Question; Why only Barly-Meal, without either Oil or Frankincenſe, *Theodoret* replies; that the Occaſion of this Offering was ſuch as made a *Sweet Savour*, and the *Light* of *Juſtice*, Unſuitable. See further. *S. Cyrill. Alex. De Adorat. in ſpir. & Ver. L.* 14. *p.* 495. And God, ſays he, ordain'd this Expedient of Trial, becauſe he knew the Violence of their Paſſions, and would prevent the Shedding of Blood. He would not let the Husbands be their own Judges in the Caſe, but reſerv'd it to his own immediate Cognizance; eſpecially being infinitely better qualified for it by his Attributes of Omnipreſence and Omniſcience. *In Num. Quæſt.* 10. *He ſhall pour no oyl upon it, nor put frankincenſe thereon.* Theſe were Emblems of Mirth and Delicacy; and therefore they would have been very improper in an Offering occaſioned by ſo Sad a † Domeſtick Calamity. *S. Chryſoſt. adv. JUD. Orat.* 5. *p.* 455.

And the prieſt ſhall bring her near, &c. All theſe Previous Ceremonies were to ſtrike a Terror into the

V. 16. *And the prieſt ſhall* [f] *bring her near, and ſet her before the Lord.*

Har. *Thirdly; it would have been a Diminution to the Marital Preeminence and Authority.* Har. Eſt. Unto the prieſt. *On whom it was incumbent to endeavour to reconcile Man and Wife.* Muiſ. *This Form and Solemnity of Trial* Dr. Spencer *ſuppoſes to have been inſtituted in condeſcenſion to the Infirmitys of the* Iſraelites, *for that the Antient* Ante-Moſaick *Gentiles had their* Magick *Ceremonies and Expedients to convict or clear Perſons accuſed or ſuſpected of Crimes; and theſe the Jealous Husband and the Suſpected Wife might have been ſtrongly tempted to have recourſe to; the Man to get Satisfaction, the Woman to clear her Innocence, if God had not been pleas'd to eſtabliſh ſuch a ſort of Teſt as this; bearing a reſemblance to thoſe which were in uſe among the* Gentiles. He reaſons at large upon this Subject; *De Leg. L.* 3. *c.* 2. §. 3. Huetius, *on the other hand, ſuppoſes that thoſe Methods and Forms of Scrutiny took their Original from hence; and that this was the ground of the Fabulous Oath of* Styx, *by whom the Gods ſwore, and then durſt not deceive or diſappoint.* Demonſtra. Evangel. Propoſ. 4. c 11. §. 2. *The Manner in which this Ceremonie was perform'd among the* Jews *the Reader will find very Circumſtantially deſcrib'd in* Dr. Lightfoot's Temple-Service, chap. 17. §. 3. c He] *The Huſband.* d Barly-meal] *The Food of Beaſts.* Jonath. B. Uz. *To this alludes that of the Prophet;* I bought her (an Adultereſs) unto me for fifteen pieces of Silver, and for an Homer of Barley, and an Half Homer of Barley. Hoſ. III. 1, 2. *on which Place the Reader has more in relation to the Figurative and Moral Import in S.* Jerom's *Comment. on this Prophet,* col. 1255. e For it is an offering of jealouſie, &c.] *As in Offerings for* Sin *there was to be neither* Oyl *nor* Frankincenſe. *See* Levit. V. 11. *And it is called* an Offering of Memorial, bringing Iniquity to remembrance, *both as it calls up the Conſcience of the Criminal, if ſuch ſhe has been, in a moſt Solemn and Affecting manner; and as it puts others very effectually in remembrance of the Heinouſneſs of the Crime.* † Maimonides *obſerves to the ſame purpoſe.* Moreh Nevoch. P. III. c. 46. *And the latter Part of the Text plainly confirms this Conſtruction.* f Bring her near] *Or rather* It, *that is, the Offering near; and ſo* ſet it, *not* her; *for ſhe is order'd to be ſet before the Lord afterwards,* v. 18.

Suſpected

Suſpected Woman, that if ſhe were Guilty, ſhe might confeſs her Sin, and ſo prevent by Repentance the Judgment that was to follow. To this end it is commanded, that ſhe ſhould be ſet or preſented before the Lord with her Head Uncovered, in token that all things are naked and manifeſt in the ſight of God; that nothing we do or think, eſcapes his Knowlege. *Theodoret. Ibid.*

v. 17. *And the prieſt ſhall take* [a] *holy water* [b] *in an earthen veſſel, and* [c] *of the duſt that is* [d] *in the floor of the tabernacle the prieſt ſhall take, and* [e] *put it into the water*

v. 18. *And the prieſt ſhall ſet the woman* [f] *before the Lord,* [g] *and uncover the womans head, and* [h] *put the offering of memorial in her hands, which is the jealouſie-offering: and* [i] *the prieſt ſhall have in his hand* [k] *the bitter water that cauſeth the curſe.*

Uncover the womans head; Compare with 1. *Corinth.* XI. 5, *&c. S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 14. *p.* 495. Beſides, ſays the ſame Father, *Ibid.* this denoted, that all things are manifeſt in the Eyes of him who

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a Holy water] *As coming out of the Laver.* b In an earthen veſſel] *Thereby ſignifying, that the Woman, if Guilty, ſhould be Broken to pieces as if ſhe were a Veſſel of* Clay. Abarb in Muiſ. Patr. c Of the duſt that is in the floor] *Becauſe* Duſt we are, and to Duſt we ſhall return. Geneſ. III. 19. Jonath. Ben. Uz. *And again, becauſe* Duſt *rightly intimated her Turpitude and Miſery.* Ainſw. Menoch. *and was the Tempter Serpent's Meat.* Ainſw. *Very probably our Bleſſed Saviour had an eye to this Part of the Ceremonie, when the Woman taken in Adultery was brought unto him in the Temple, and he wrote with his Finger in the Duſt on the Pavement*; John VIII. 6. 8, *which tho' he did not take up, giving her thereby hope that he would acquit her, yet, we may ſuppoſe, he made ſuch Characters in it as ſignified the Blackneſs of the Sin, and perhaps the reaſonableneſs and convenience of the Law before us. There ſeems to have been alſo ſome Affinity between the Drinking this Duſt, and that of the Golden Calf, in Water*; *concerning which ſee* Dr. Lightfoot's *Opinion, in the Note on* Exod. XXXII. 20. *with whom others concurr*d In the floor] *On the Pavement of the Tabernacle; to ſtrike the more awe into her.* Ainſw. e Put it into the water] *A convenient Quantity of it on the top of the Water.* f Before the Lord] *At the Door of the Tabernacle.* Patr. g Jonathan *inſerts*; *He ſhall bind about her a* Rope *under her Breaſts, becauſe ſhe had tighted her Waſt with a* Girdle. And uncover the womans head] *Which ſhe had taken ſo much care to* adorn. Id. *But this was indeed always done in Capital Caſes, as* Philo *tells us, ſomewhere in his Book* De Leg. Special. *The Prieſts were alſo to untie the Locks, and Foldings of her Hair, as* Maimonides *tells us, to make her appear the leſs comely*; *and to rent the upper part of her Garment downto her Heart.* h Put the offering of memorial in her hands] *By holding the Weight of which, in a Wicker Basket, ſhe might be ſo far tired, before the time came that ſhe was to drink, and her Spirits ſunk in the Confuſion ſhe was in, if Guilty, as to confeſs the Fact.*

Lamy

judges all things. *The bitter water that cauſeth the curſe.* 'Tis a Remark of *Tertullian's* in his Book *De Baptiſmo*, writ againſt a Female Heretick QUINTILLA, an Early Oppoſer of *Water Baptiſm*, (on which Subject the Father's whole Diſcourſe well deſerves to be read) that the Devil very much encourag'd and affected *Luſtrations* among his Worſhippers; and that he ſeems, in a Litteral Senſe, to have mimick'd and emulated herein the Motion or Incubation of the Spirit of God upon the Face of the Waters at the Creation. *Gen.* I. 2. *De Bapt c.* 5.

V. 19. *And the prieſt ſhall charge her* [a] *by an oath, and ſay unto the woman, If no man have lien with thee, and if thou haſt not gone aſide to uncleanneſs with another inſtead of thy husband, be thou free from this bitter water that cauſeth the curſe:*

V. 20. *But if thou haſt gone aſide to another inſtead of thy husband, and if thou be defiled, and ſome man hath lien with thee beſide thine husband:*

V. 21. *Then the prieſt* [b] *ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The Lord* [c] *make thee a curſe and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to ſwell;*

Lamy from the *Miſhna.* i The prieſt ſhall have &c.] *Taking the Holy Water, out of the Laver, in a Ewer, which he ſhall put in an Earthen Veſſel, becauſe ſhe entertain'd the Adulterer with Perfum'd Wine in Veſſels of great Price.* Jonath. Ben. Uz. k The bitter water] *Having in it the very Bitterneſs of a Miſerable Death. Thus* Agag *expreſs'd himſelf,* 1 Sam. XV. 32. *See alſo* Deuteron. XXXII. 24, 32. Jerem. VIII. 14. IX. 15. XXIII. 14, 15. S. Paul *ſeems to have had an eye to this Ordinance, in his Precept,* Coloſſ. III. 19. Husbands, love your Wives, and be not BITTER againſt them. *Some* Rabbins *ſuppoſe that there were Bitters put into this Water, as particularly Wormwood* Druſ. Ainſw. Patr. *Others, that it became Bitter miraculouſly. But the Text requires neither of theſe Conſtructions. To this the* Pſalmiſt *evidently alludes,* Pſ. CIX. 18. *in thoſe words,* Let Curſing come into his Bowels like Water. a By and oath] *Of the Great and Precious Name.* Jonath. b Shall charge the woman with an oath of curſing] Ὁρκιεῖ σὲ τοῖς ὄρκοις τῆς ἀρᾶς ταύτης; Shall adjure her in *or* by the Curſes of this Oath. Septuag. c Make the a curſe and an oath, &c] *Make thy Condition ſo dreadfully Miſe-*

V. 22. *And this water that cauſeth the curſe ſhall go into thy bowels, to make thy belly to ſwell, and thy thigh to rot:* [a] *And the woman ſhall ſay, Amen, amen.*

V. 23. *And the prieſt ſhall write theſe curſes* [b] *in a book, and he ſhall* [c] *blot them out with the bitter water:*

That with which the Curſe was to be writ, was to be waſh'd off with Bitter Water, and drunk with the reſt of it. *Theod. ubi ſup.*

V. 24. *And* [d] *he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, and become bitter.*

V. 25. *Then the prieſt ſhall take the jealouſie-offering out of the womans hand, and ſhall wave the offering before the Lord, and offer it upon the altar.*

Miſerable, that it may be commonly mention'd, and applied to others, in Forms of Execration, to this effect; Let that befall thee which befell ſuch a Woman. Var. Menoch. Ol. Ainſw. Patr. *or in the Form of an Oath, in this manner*, If I ſwear falſely, let that befall me &c. Ainſw. Patr. a And the woman ſhall ſay, Amen, amen] *Amen, if I have been polluted ſince I was eſpouſed*; *Amen, if I have been polluted ſince I was married.* Jonath. *Amen, for I have not been polluted*; *Amen, if ever I ſhall be ſo.* Targ. Hieroſol. *Another Interpretation is, that the firſt* Amen *anſwers to her being made* a Curſe, *and the ſecond to her being made* an Oath. *And others apprehend, that the firſt relates to the Swelling of her Belly, and the other to the Rotting of her Thigh. Or the Repetition might be required only to ſtrengthen the Aſſeveration. But if ſhe confeſſed that ſhe had been Defiled, or if ſhe would not drink, then, according to the* Hebrew *Tradition, ſhe was put from her Husband without her Dowry. See* Malv. Ainſw. Patr. b In a book] *In a Scroll.* c Blot them out with the bitter water] Scrape them into the Water, *that no Word, Letter, or Mark of the Writing ſhould remain on the Scroll. It ſignified, that all the Words of the Curſe ſhould enter into her; that if ſhe were guilty, her Name (which was written in it) might be blotted out of* Iſrael *with infamy, by the Judgment of God,* the Swift Witneſs againſt Adulterers, Mal. III. 5. *and if ſhe were Guiltleſs, the Curſes written againſt her were blotted out, and ſhould not appear to her Reproach. See* Iſai. XLIII. 25. Ainſw. d He ſhall cauſe the woman to drink the bitter water] *After he has offered the Jealouſie-Offering upon the Altar,* v. 26. Patr.

V. 26.

v. 26. *And the prieſt ſhall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward ſhall cauſe the woman to drink the water.*

v. 27. *And when he hath made her to drink the water, then it ſhall come to paſs, that if ſhe be defiled, and have done treſpaſs againſt her husband; that the water that cauſeth the curſe ſhall enter into her, and become bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people.*[a]

Her belly ſhall ſwell, and her thigh ſhall rot. Δι' ὃν γὰρ ἡ ἁμαρτία, διὰ τούτων ἡ τιμωρία. The Puniſhment falls on the Parts that principally ſinned. And this ſtruck Amazement and Dread into the Spectators and others, as well as into the Adultreſs. *Theod. Quæſt. in loc.*

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a *And the Man with whom ſhe committed Adultery ſhall feel in himſelf the ſad Effects of this Potion, wherever he ſhall be.* Jonath. *The* Jewiſh *Writers tell us, that he died at the ſame time with the Adultreſs, and in the very ſame manner. Such Teſts as theſe of Guilt and Innocence we meet with alſo in ſeveral Prophane Writers. Thus* Pauſanias *tells us of the uſual Trial of a Prieſteſs of the Goddeſs* Earth, *in* Achaic. p. 450. *She was oblig'd to a Single Life from the time of her being Conſecrated; and muſt have been the Wife of but one Husband before. To prove whether ſhe was true or not to theſe Conditions and Obligations, ſhe was to drink Bull's Blood; which kill'd her, if ſhe did indeed ſtand diſqualified.* Plutarch, *in his Book* De Fluv. *tells us of a ſort of Bull-Ruſh* (ἴασος) *that grew in the River* Phaſis, *call'd* Leucophillus, *which Jealous Suiters gather'd at the Seaſon of* Hecate's Myſteries, *and ſcatter'd about the Bed of the Young Women they were to marry. And if any Debauchee after that enter'd the Chamber, he preſently run Mad; and in his Raving made full and free Confeſſion of all his Lewd Practices whether Paſt, or Intended.* In Phaſide. *However Fabulous this Story may have been, it ſeems reaſonable to ſuppoſe the Tradition took it's Birth from the Manner of the* Moſaick *Trial of* Jealouſy. *Further, to this purpoſe,* Achilles Tatius L. 8. De Amor. *tells us of a Fountain at* Epheſus, *which they call'd by the name of* Styx. *This was under the ſpecial Influence of* Diana; *and here Trial was made of the Chaſtity of Young Women. They went into it with a* Tablet *hanging at their necks, in which was inſcrib'd an Oath in Solemn Form. If they had kept their Virginity, the Waters kept their uſual Height. If not, they roſe up to their very Necks, and cover'd the Tablet. The Story likewiſe of the Veſtal* Tuccia *is very much to this purpoſe. She was accus'd of Inceſt; and having obtain'd leave of the Pontiffs to have her attendance on the Holy Fire diſpens'd with for a little time, ſhe went directly to the* Tiber, *where ſhe fill'd a clean* Cribrum *or* Iron *Sieve with* Water, *and brought it* Full *to the Pontiffs, at whoſe feet ſhe pour'd it out. See* Dionyſ. Halicarnaſſ. L. 2. c. 69. Valer. Max. L. 8. c. 1. Pliny, L. 28, c. 2. S. Auguſt. De Civit. Dei, L. 10. c. 16.

v. 28.

V. 28. *And if the woman be not defiled, but be clean; then* [a] *she shall be free* [b] *and shall conceive ſeed.*

V. 29. *This is the law of jealouſies, when a wife goeth aſide to another inſtead of her husband, and is defiled;*

V. 30. *Or when the ſpirit of jealouſie cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the Lord, and the prieſt ſhall execute upon her all this law.*

V. 31. [c] *Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.*

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a She ſhall be free] *Abſolutely ſo from any Ill Conſequences of Drinking the Water.* b *Her Beauty ſhall ſhine, and ſhe ſhall find her Husband Compaſſionate.* Jonath. *If ſhe was barren before, ſhe ſhall now become exceeding Fruitful.* Fag. *To theſe the* Jews *add other Tokens and Teſtimonies of the Divine Goodneſs toward ſuch a one. And, as* Lamy *obſerves, it was a moſt aſtoniſhing Miracle, that the ſame Water ſhould rot the Parts of Generation in the Guilty Woman, and render them Fruitful in the Innocent one.* c Then ſhall the man be guiltleſs] Jonathan *has it thus; If the Man be not himſelf a Sinner, then the Woman ſhall receive the Puniſhment of her Sin. And thus the* Jews *chooſe to tranſlate this* v. IF the Man be guiltleſs, then the Woman ſhall bear her Iniquity, *that is to ſay, the Puniſhment of it.* Shall be guiltleſs. *For it would have been a great Sin in him, if in defiance to this Law of God, he had connived at the Evil Courſes of his Wife, or perſiſted in his Jealouſie, when he had ſuch a Remedy to put an end to it.* Malv. *This method of Scrutiny or Tryal begun to be lay'd aſide ſome time before the Deſtruction of the Second Temple; and the reaſon was the vaſt Increaſe of the Number of Adulterers among the Men; in which caſe the Water of Jealouſie had no effect upon the Woman.* Seld. Ux. Hebr. L. 3. c. 15. *on which occaſion he applies from Rabbi* Ben Zacai *that of the Prophet* Hoſea; I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery. IV. 14. *But withal the Prophecy of* Haggai *is here to be conſider'd, in its proper ſenſe, that* the Glory of the Latter Houſe ſhould be greater than of the Former. Hagg. II. 9. *which cannot be underſtood of it as to Gold and Silver, and the Miracles which are the preſent Subjects of our Thoughts; for in theſe Reſpects that of* Solomon *had certainly the advantage. But it is otherwiſe very Intelligible, if in this latter Temple we turn our Eye to the Lord* Jeſus Chriſt, *God himſelf There Manifeſt in the Fleſh, and There working Miracles. The Preſence of God Incarnate made the*

CHAP. VI.

1 The law of the Nazarites. 22 The form of bleſſing the people.

V. 1. *AND the Lord ſpake unto Moſes, ſaying,*

V. 2. *Speak* [a] *unto the children of Iſrael, and ſay unto them,* [b] *When either man or woman ſhall ſeparate themſelves to vow a vow of a Nazarite, to ſeparate themſelves unto the Lord:*

TO *vow a vow of a Nazarite.* There were ſeveral Kinds of Vows or Religious Promiſes. Some dedicated Sacrifices, others their Money, and others Themſelves. And ſome vow'd, that for a certain Term of Days they would neither drink Wine, nor ſhave their Heads. Concerning theſe it was that S. *James* ſpeaks to *S. Paul*; *We have four men which have a vow on them; them take, and purifie thy ſelf with them, and be at charges with them.* That is, Provide them the Sacrifices required by

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Oracle, *the Ark, and the* Propitiatory *no further neceſſary. The* Gifts *of the* Holy Ghoſt *were the* Apoſtolick Urim *and* Thummim. *When the Sacrifices ceas'd, there was no longer occaſion for the* Celeſtial Fire; *eſpecially as now the* Holy Ghoſt, *in the room of it, kindled in the Hearts of Men a Flame of Pious Love and Brotherly Charity. In a word, when the* Types *of the* Jewiſh Temple *ceas'd, the main Uſe of it was at an end, and ſo the* Temple *was deſtroy'd.* Lamy L. 7. De Templ. Hieroſol. c. 2. §. 1. *where ſee more.* a Unto the children of Iſrael] *Who were all concerned in this Law.* Patr. b When either man or woman ſhall ſeparate themſelves &c.] *Very good reaſons are given why this Law or Inſtitution follows immediately after that of the Trial of Jealouſie. Thoſe that had been Spectators of the Dreadful Caſe of the Adultereſs would be naturally diſpos'd to make a Vow againſt the Uſe of Wine as being ſo powerful an Incentive to Luſt. Beſides, a Female* Nazarite, *as ſhe abſtain'd entirely from Wine, and ſhew'd herſelf perfectly Unconcern'd about her Hair, which the Adultereſs took ſo much Care and Pains to make as* Ornamental *as ſhe could, is the very* Reverſe *of her. So the* Rabbins. Ainſworth *alſo obſerves, that the Lord having before given order for the Purification of the Camp of* Iſrael, *in Neceſſary Dutys and things Commanded, does the like here for Voluntary Service, which he would accept at their hands.*

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the Law, to take off all Suſpicion. *Theodoret, in Num. Quæſt.* 11. *To ſeparate themſelves unto the Lord.* Requiring us, by a Myſtick Reſemblance, that as many as would dedicate themſelves to God and his Service by a ſpecial Reſignation and Vow; that is to ſay, by ſtrictly purſuing the Meaſures of a Pious Holy Life and Converſation, *he ſhall ſeparate himſelf from Wine and Strong Drink*, that is, from whatever is apt to cloud the Underſtanding or rouſe the Paſſions and Appetites. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 16. *p.* 577.

v. 3. [a] *He ſhall ſeparate himſelf from wine, and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink* [b] *any liquor of grapes,* [c] *nor eat moiſt grapes or dried.*

No vinegar of wine. An Emblem of the Pleaſures of Senſe Deprav'd and Perverted. *S. Cyrill. Alex. ubi ſupr. Dried grapes, kernels.* v. 4. in this part of the Prohibition we are warn'd to keep our Faculties *Free*, and at a diſtance from all *Reliques* whatſoever of Inordinate Inclinations. *Id. ubi ſupr.*

v. 4. [d] *All the days of his ſeparation ſhall he eat nothing that is made of the vine-tree, from the kernels even to the huſk.*

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a He ſhall ſeparate himſelf from wine] *It has been ask'd, How the* Nazarites, *being Forbid the total Uſe of Wine, could obſerve the Paſſover in which Wine was Uſed? Now we grant he could not. But yet there is really no Difficulty in this. The Law of the* Nazarites, *and the Inſtitution of the* Paſſover, *were Both from God. The one was Abſolute; the other Conditional. The one Fixt as to the very Time; the other left to every one's diſcretion, as to the ſeaſon of it. And ſhould any one be ſo raſh as to bring himſelf under an Impoſſibility of Eating the Paſſover; who bid him make Choice of that Seaſon?* b Any liquor of grapes] *Of the Second Preſſing, when Water had been put to them.* Fag. Bonfr: Patr. c Nor eat moiſt grapes or dried] *Which might have ſtirred up their Appetites after Wine, or heated their Blood; and indiſpoſed them for the Service of God, to which they had devoted themſelves.* Patr. d All the days of his ſeparation] *Some were* Nazarites *only for a Time; others for Life. Upon the Strictneſs of the Prohibition in this Place Dr* Lightfoot *very judiciouſly and ingeniouſly queries,* 1 *Whether the Vine might not be the Tree in* Paradiſe, *that had been forbidden to* Adam, *by the taſting of which he ſinned; as the* Jewiſh *Doctors poſitively affirm without any ſcruple.* 2. *Whether this Law had not ſome reference to* Adam, *while he was under that Prohibition, in the State of Innocency. For, ſays he; if the Bodily and Legal Uncleanneſſes, about which there are ſuch Strict Precepts,* Numb. V. *eſpecially the Leproſie the greateſt of all Uncleanneſſes, did excellently decipher the State and Nature of Sin: Might not the Laws about* Nazarites, *which concerned the greateſt Purities in a moſt Pure Religion,* Lament. IV. 7. *be ſomething in Commemoration of the State of Man before his Fall?* Hebr. & Talmud. Exerc. on S. Luke. Vol. 2. p. 382.

Shall let the locks of the hair of his head grow. As One that has conſecrated his Hair to God. *Theodoret, ubi ſupr.* It was cuſtomary among the Youth of the Gentile World to let their Hair grow long, in order to dedicate it to ſome *Dæmon*; One to Nymphs, others to Rivers, &c. * Now to divert his People, in whom there ſtill remain'd the Roots of the Old *Egyptian* Idolatry and Superſtition, from any Vow of this nature, and to make himſelf the Object of a Vow of the Hair, whenever any of them ſhould be diſpoſed to make ſuch a one, God inſtitutes this Clauſe of the Law of the *Nazarites. S. Cyrill. Alex. ubi ſupr.* †*Shall let the locks of the hair of his head grow.* The Hairs of a Man's Head are as it were the *Fruit* or *Product* which it bears; ſo the Thoughts and Reaſonings of Men ariſe and ſpring out of their Minds, and adorn them like ſo many Beautiful Locks or Treſſes, &c. *Id. Ibid. p.* 579. The Practical Application is obvious.

v. 5. *All the days of the vow of his ſeparation, there ſhall no raſour come upon his head: until the days be fulfilled in the which he ſeparateth himſelf unto the Lord, he ſhall be holy; and* [a] *ſhall let the locks of the hair of his head grow.*

He ſhall come at no dead body. He ſhall keep aloof from all Inordinate Deſires of the Fleſh. *S. Cyrill. Alex. ubi ſupr. p.* 580.

v. 6. *All the days that he ſeparateth himſelf unto the Lord, he ſhall come at no dead body.*

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a Shall let the locks of the hair of his head grow] *Hence it appears that the* Jews *ſhaved their Heads often.* Lamy. † *See this largely proved and deſcanted upon from a great number of Antient Teſtimonies in* Spencer, De Leg. L. 3. c. 6. §. 1. *That moſt Antient one from* Homer *may ſerve for all.* Στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην, Τὴν ῥὰ σπερχείῳ ποταμῷ τρέφε πλησθούσῃ, Il. 23.

— *great Achilles ſtands apart in Prayer,*
And from his Head divides the yellow Hair;
The curling Locks which from his Youth he vow'd,
And ſacred grew to Sperchius *honour'd Flood: &c.* Mr. Pope.

whoſe Note ſee on v. 164. *It has been diſputed, whether it was a* Prior *or* Co-eval *Cuſtom of* Dedicating the Hair, *among the* Gentiles, *that gave occaſion to this* Moſaick Rite; *or whether, on the contrary, their Superſtition was Copy'd from this Rite of* Moſes. *The Arguments on Both Sides would here take up too much room. Nor does the Deciſion of this Controverſie ſeem to be Neceſſary. For tho' ſuch a Cuſtom's Prevailing* at that time *among the* Heathen *might not be the reaſon why* Moſes *inſtituted this Rite, and made the Form of it ſo very Circumſtantial; yet it might be God's Good Pleaſure to appoint it, and alſo to circumſtantiate it in ſo very particular a manner, upon a* Foreknowledge *that ſuch a ſort of Cuſtom would in time ariſe among Pagans; from which to ſecure his own People, in future Ages, it would be a proper Method to eſtabliſh ſuch a Rite as this among them beforehand, and to diſtinguiſh it by ſuch a number of Circumſtantials, as would have a tendency to preſerve them from following*

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V. 7. *He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die:* [a] *because the consecration of his God is upon his head.*

For his father, or for his mother. Compare with *S. Matth.* X. 37. *He that loveth Father or Mother more than me, &c.* and *S. Matth.* VIII. 21, 22. *Another of his Disciples said unto him, Lord, suffer me first to go and bury my Father. But Jesus said unto him, Follow me, and let the Dead bury their Dead. S. Cyrill. Alex. ubi supr.*

V. 8. *All the days of his separation he is holy unto Lord.*

V. 9. *And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing,* [b] *on the seventh day shall he shave it.*

On the seventh day shall he shave it. That if the Rasour had happen'd to miss of any Hairs for Six Days before, they might then be shaved off. *Theodoret, ubi supr.* †

V. 10. *And on the eighth day he shall bring two turtles, or two young pigeons to the priest to the door of the tabernacle of the congregation.*

V. 11. *And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that* [c] *he sinned by the dead, and* [d] *shall hallow his head that same day.*

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ing or imitating the seeming Piety of the Heathens in any resembling Devotions or Consecrations. † *Dr.* Lightfoot *looks upon it, that they were to do this in token of Humiliation and Self-Contempt or Neglect.* Vol. 2. p. 774. a Because the consecration of his God is upon his head] *That is, the Sign of his Separation, his Head Unshorne. If it should be ask'd, How was this a* Sign *unless the* Jews *were Constantly Shorne? I answer, that the* Jews, *like the rest of Mankind, were shorne or not, according to the Custom of the Country. They that wore their own Hair, Trimm'd it no doubt at times. But this the* Nazarite *was not to do upon any account, 'till the* 30 *days or time of his Vow was expir'd. The* Nazarite *besides might be distinguish'd by several other concomitant Obligations he had brought himself under, such as the* Drinking or meddling with nothing that related to the vine. *v.* 3. b On the seventh day] *Which was the day when all defiled by the Dead were clean, being sprinkled with the Holy Water.* Num. XIX. 11, 12. Ainsw. Patr. c He sinned by

A lamb of the first year for a trespass-offering.] Hence we learn, that a Trespass-Offering was properly for Involuntary Sins. For a Man's Dropping down dead by One, and touching him in the Fall, might be altogether Accidental. *Theodoret, ubi supr. The days that were before shall be lost.* In the Figurative or Moral Meaning; If a Saint grows Cold and Dead in his Duty, he forfeits and loses all those Spiritual Honours of his Head which before adorn'd it. Yet not finally. For *Christ*, represented by the Offerings which he brings, is able to Re-instate him. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 16. *p.* 581. This Father has another Mystick Interpretation of this Text, which being both a very Long and Over-refin'd one, I am willing only to refer the Curious Reader to it. It begins in the Page last quoted.

V. 12. *And he* [a] *shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.*

V. 13. *And this is the law of the Nazarite: When the days of his separation are fulfilled,* [b] *he shall be brought unto the door of the tabernacle of the congregation.*

One ew-lamb] A Female, for the Sin-Offering; because there is a strange Emasculating Power in Sin, which lamentably relaxes and dissolves the Faculties of the Mind. *Theodoret. ubi supr.*

V. 14. *And he shall* [c] *offer his offering unto the Lord, one he-lamb of the first year without blemish, for* [d] *a burnt-offering, and one ew-lamb of the first year without blemish for a sin-offering, and one ram without blemish, for peace-offerings.*

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by the dead] *Contracted a Legal Uncleanness.* Patr. d Shall hallow his head] *Consecrate his hair afresh.* Patr. a Shall consecrate unto the Lord the days of his separation] *So many days as he had vowed at the first.* Ainsw. Patr. b He shall be brought] *By the Priest, in order to offer his Offering unto the Lord, as in the next* v. Bonfr. Menoch. Lap. Ainsw. Patr. *tho others interpret it,* He shall bring himself. c Offer his offering] *Present it before the Lord to be offered. Here were no less than Three Offerings together, to signifie that a* Nazarite *ought freely and chearfully to contribute what in him lay to the Honour and Glory of God.* Lyr. *And whereas the* Nazarite, *tho' he had fulfilled his Vow without any Pollution, is here commanded notwithstanding to bring a* Sin-Offering, &c. *this taught the Secret and Unseen Guiltiness which cleaves to the most Holy Men, in their Best and most Perfect Works; which, without* Attonement by the Blood of Christ, *cannot be Pure and Pleasing in the Sight of God.* Ainsw. d A burnt-offering] *In acknowledgement of God's Sovereign Dominion;* a Sin-Offering, *imploring Pardon for any Omissions, of which he might have been guilty during this Vow; and* a Peace-Offering, *in Thankfulness to God, for giving him Grace to make, keep, and fulfill this Vow.* Patr.

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V. 15. *And a basket of unleavened bread, cakes of fine flour mingled with oyl, and wafers of unleavened bread anointed with oyl, and their meat-offering, and their drink-offerings.*

V. 16. *And the prieſt ſhall bring them before the Lord, and ſhall offer* [a] *his ſin-offering, and his burnt-offering.*

V. 17. *And he ſhall offer the ram for a ſacrifice of peace-offerings unto the Lord,* [b] *with the basket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.*

V. 18. *And the Nazarite* [c] *ſhall ſhave the head of his ſeparation,* [d] *at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation,* [e] *and put it in the fire which is under the ſacrifice of the peace-offerings.*

V. 19. *And* [f] *the prieſt ſhall take the ſodden ſhoulder of the ram, and* [g] *one unleavened cake out of the basket, and one unleavened*

The prieſt ſhall take the ſodden ſhoulder of the ram, &c. This ſignified that the Vow was hereby com-

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a His ſin-offering] *Before his Burnt-Offering, tho' that was the the Principal Sacrifice of all other) becauſe by this his Peace being made with God, the two other Offerings, which followed, were acceptable to him.* Patr. b With the basket of unleavened bread] *And the Cakes and Wafers; which accompanied the* Peace-Offering, *that nothing might be wanting to compleat the Feaſt which was to be made upon them.* Patr. c Shall ſhave] *Shall cauſe to be Shaved, or ſubmit it to be Shaved.* d At the door of the tabernacle] *There, and only there, he was commanded to ſhave his head, to prevent his doing it any where elſe, in imitation of the* Gentiles, *to the honour of ſome Pagan Deity. So* Spencer. e And put it in the fire. *To keep him from hanging it up in Trees, or lodging it in a Shrine, as the* Gentiles *did their Hair when Conſecrated* Id. *and in honour of God, to whom They were Sacred.* Menoch. A Lap. f The prieſt ſhall take the ſodden ſhoulder] *Meaning the Left Shoulder; for the Right Shoulder was Due unto him Raw, of all Peace-Offerings,*

pleated; for the Shoulder Boil'd was a Symbol of a Work Perfected. *Theodoret. ubi ſupr.*

wafer; and [a] *ſhall put them upon the hands of the Nazarite, after the hair of his ſeparation is ſhaven.*

V. 20. *And the prieſt ſhall wave them for a wave-offering before the Lord; this is holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that the Nazarite may drink wine.*

This is the law of the Nazarite, &c. Theſe Ceremonies were not mere Matter of Form. They were of great uſe, as they admoniſh'd the People how Cautious and Punctual they ought to be in all Religious Concerns; how Conſiderately they ſhould Vow, and how Scrupulouſly and Exactly they ſhould perform. *Theodoret, ubi ſupr.*

V. 21. *This is the law of the Nazarite, who hath vowed, and of his offering unto the Lord for his ſeparation,* [b] *beſides that that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.*

V. 22. [c] *And the Lord ſpake unto Moſes, ſaying,*

V. 23 *Speak* [d] *unto Aaron and to his ſons, ſaying, On this wiſe* [e] *ye ſhall bleſs the children of Iſrael, ſaying unto them,*

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ferings. Levit. VII. 32. Ainſw. Patr. g One unleavened cake,--- one unleavened wafer] *The reſt being burnt upon the Altar, as* Bp. Patr. *with good reaſon, ſuppoſes.* a Shall put them upon the hands of the Nazarite] *That he might give them to the Prieſt, in token of his Thankfulneſs to him for his pains.* Patr. b Beſides that that his hand ſhall get] *Beſides what his Circumſtances and Inclinations ſhall diſpoſe him to add over and above.* c And the Lord ſpake unto Moſes, ſaying, &c.] *After that the People were inſtructed with God's Covenant, Set in Order round about his Sanctuarie, and Sanctified in that Order; the Law is here given for the Bleſſing of them in that Holy State of Life.* Ainſw. *And* Patr. *much to the ſame effect.* d Unto Aaron and to his ſons] *Whoſe proper Office it was to bleſs the People.* Deuteron. XXI. 5. Patr. e Ye ſhall bleſs &c.] *Standing,* Deuteron. X. VIII. *with Hands Lifted up towards the People, and a Diſtinct Loud Voice.* Levit. IX. 22. Grot. Ainſw. Patr. *See* Ainſw. *at large on this Place.*

V. 24.

V. 24. [a] *The Lord bleſs thee, and keep thee:*

The Lord bleſs thee. That is, The Lord grant unto thee all thoſe Divine Gifts and Graces which it is firſt thy Duty to ask of him. *And keep thee.* Enable thee to keep them, when thou haſt receiv'd them. *Theodoret, ubi ſupr.*

V. 25. *The Lord* [b] *make his face ſhine upon thee, and be gracious unto thee:*

The Lord make his face ſhine upon thee, &c. This Part of the Bleſſing was Prophetick of our Saviour's Advent. What could be more *Gracious* than his Incarnation? *Theodoret, ubi ſupr.*

V. 26. [c] *The Lord lift up his countenance upon thee, and* [d] *give thee peace.*

Give thee peace. Thus, in the Houſe of God, the Biſhop or Prieſt often prays for Peace on the

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a The Lord bleſs thee, &c.] Jonath. Ben. Uz. *here paraphraſes thus; The Lord bleſs thee in all thy Affairs, and preſerve thee from Witches and Apparitions, from Damons and Spectres, and whatever is hurtful of that kind, whether at Noon-Day, or in the Morning. The Lord cauſe his Countenance to ſhine upon thee, when thou ſhalt be exerciſed in the Study of the Law, and reveal the Hidden Things of it unto thee, and have pity on thee. The Lord lift up his Countenance upon thee, when thou prayeſt, and beſtow Peace upon thee in all thy Borders.* Rupert's *Expoſition here deſerves our notice.* The Lord, *that is, God the Father,* bleſs thee, *beſtow his Graces and his Bleſſings on thee*; and keep thee, *deliver and preſerve thee from all Evil.* The Lord, *that is, God the Son,* make his face ſhine upon thee, *conferr his Graces and Bleſſings on thee*; and be gracious unto thee, *in Protecting thee alſo from Evil.* The Lord, *that is, God the Holy Ghoſt,* lift up his countenance upon thee, *ſhed his Graces and Bleſſings upon thee,* and give thee peace, *by guarding thee againſt all Evils. The* Hebrew *Doctors have alſo noted, ſays* Ainſw. *that this Name of God* (Jehovah) *is Thrice mentioned; and every time with a different Accent in the* Hebrew, *implying a Myſterie; Which cannot better be applied than to the Three Diſtinct Perſons of the Holy Trinity who were ſo diſtinctly mentioned by the Apoſtles in their Benedictions. See more in that Learned Commentator; and in* Patr. *to the ſame purpoſe.* The Lord bleſs thee. *Plentifully beſtow upon thee all Good Things, both Temporal and Spiritual,* Fag. Malv. Patr. and keep thee. *From being Deſpoil'd or Depriv'd of thoſe Good Things which he has given thee. So the* Jews *underſtand theſe words. See* Fagius. b Make his face ſhine upon thee] *Either* (*as* Some) *for thy Refreſhment and Joy; particularly in the Forgiveneſs of thy Sins; or elſe for thy Direction or Illumination.* And be gracious unto thee] *Deliver thee in the time of Affliction, or grant unto thee, at any time, what thou prayeſt for.* Vat. Fag. Malv. Patr. *For* Face *the* Chaldee *puts* Schechinah, *the* Divine Majeſty; *whereby* Chriſt *ſeems to be meant.* Ainſw. *In whom ſee this Expreſſion, and the reſt of this Benediction, finely Illuſtrated at large.* c The Lord lift up his countenance upon thee] *Comfort and help*

Answorth

Congregation, in the ſeveral Parts of Divine Service. Peace being indeed as it were the Mother of all Good things, the very Foundation and Baſis of Happineſs. Accordingly *Chriſt* commanded his Diſciples, that *into whatſoever houſe they enter'd, they ſhould firſt ſay, Peace be to this houſe. S. Luke*, X. 5. And this he left as a Legacy to them; *Peace I leave with you; my Peace I give unto you. S. John* XIV. 27. &c. *S. Chryſoſt. in* 1. *ad Coloſs. Homil.* 3 *p.* 175. *Give thee peace.* Even that which *S. Paul* ſpeaks of, *Epheſ.* II. 14. *He is our Peace, who hath made Both One, &c. Procopius Gazæus*'s Myſtick Meditations on this Form of Bleſſing may be ſeen in his Commentarie on the next. v. to which the Curious Reader is referr'd.

v. 27. *And* [a] *they ſhall put my name upon the children of Iſrael, and I will bleſs them.*

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help and protect thee; all which the Lord does when he turns his Face towards us; as the contrary, when he turns away his Face from us. Menoch. d Give thee peace] *That is, all manner of Happineſs and* Proſperity; *for the Word* Peace *ſignified ſo much among the* Hebrews. Bonfr. Malv. Druſ. a They ſhall put my name upon the children of Iſrael] *They ſhall bleſs them, Pronouncing my* NAME over *or* upon *them; and at the ſame time Spreading out their Hands over them. So now, ſays* Ainſw. *the* NAME *of the* FATHER, SON, *and* HOLY GHOST, *is* Put *upon us.* Matth. XXVIII. 19.

CHAP.

CHAP. VII.

1 The offering of the princes at the dedication of the tabernacle. 10 Their ſeveral offerings at the dedication of the altar. 89 God ſpeaketh to Moſes from the mercy-ſeat.

V. 1. *AND it came to paſs* [a] *on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them;*

V. 2. *That the princes of Iſrael heads of the houſe of their fathers (who were the princes of the tribes, and were* [b] *over them that were numbred)* [c] *offered:*

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a On the day] *Some of the Criticks have ſuppoſed here an Inverſion of the Order of Time; others, that we are not to underſtand the word* Day *ſtrictly and determinately; but more laxly and generally, as if it ſignified no more than* at that time, *or* about that time. *See more in* Pool's Synopſ. *and* Patrick. b Over them, &c.] *Set over them in* Egypt. Jonath. B. Uz. c Offered] *This they did to aggrandize the Dedication of the Tabernacle, as well as for the Uſes of it; the Dignity and Eminence of the Perſons that preſented adding ſtill more Splendor to the Solemnity. Beſides, ſuch Patterns of Piety could not but have a great good Influence upon the minds of their Inferiors. Not but that this whole Tranſaction carry'd in it a Myſtick and Prophetick Meaning of great Importance; as* Haræus *obſerves. The Tabernacle was the Figure of the Church; the Sacrifice of* Chriſt's *Human Nature made a Sacrifice of Ranſom for us to God the Father; the Princes of* Iſrael, *Heads of the Houſe of their Fathers, repreſented Patriarchs, Prophets, Apoſtles, who might well be ſaid to make their Oblations to God; as by the Soundneſs of their Doctrine, the Luſtre of their Example, and the Severity of their Labours, they chearfully, under the Direction and Conduct of God, edified and rear'd the Church.*

V. 3. *And they brought their offering before the Lord,* [a] *six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle*[b].

V. 4. *And the Lord spake unto Moses, saying,*

V. 5. *Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.*

V. 6. *And Moses took the wagons and the oxen, and gave them unto the Levites.*

V. 7. [c] *Two wagons and four oxen he gave unto the sons of Gershon, according to their service.*

V. 8. *And four wagons and eight oxen he gave unto the sons of Merari,* [d] *according unto their service,* [e] *under the hand of Ithamar the son of Aaron the priest.*

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a Six covered wagons] *Adorned.* J. Ben-Uziel. Ἁμάξας λαμπηνικὰς. Septuag. *Royal Carriages with Coverings or Canopys over them. See* Suidas *in* λαμπηνή. b For each one an ox] *That there might be a Pair of Oxen to draw each Wagon.* Patr. b Jonathan *adds,* But Moses would not take them of them] *That is, as* Patrick *observes, not 'till he had orders from the Lord, to accept these Presents.* c Two wagons &c. unto the sons of Gershon] *As they were fewest in number that could do service, so they had less burdensome things to carry than the Sons of* Merari, IV. 25, 40. *and therefore had fewer Carriages allow'd them.* Patr. d According unto their service. *What they were to take care of was indeed very Ponderous;* the Boards of the Tabernacle, and the Bars thereof, and the Pillars thereof, &c. c. 3. v. 36, 37. *So that this number of Wagons and Oxen would be of great Service to them.* e Under the hand of Ithamar] *Who had the Inspection and Care both of the* Gershonites *and* Merarites. *See* IV. 28, 33. Patr.

V. 9.

V. 9. *But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging unto them, was* [a] *that they ſhould bear upon their ſhoulders.*

V. 10. *And the princes offered* [b] *for dedicating of the altar,* [c] *in the day that it was anointed, even the princes* [d] *offered their offering before the altar.*

V. 11. *And the Lord ſaid unto Moſes, They ſhall offer their offering* [e] *each prince on his day, for the dedicating of the altar.*

V. 12. *And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab,* [f] *of the tribe of Judah.*

He that offered his offering the firſt day, was Nahſhon &c. As being of the Firſt and Higheſt Tribe. *Euſeb. Demonſtra. Evangel. p.* 367. *See Comment. on c.* 2. *v.* 3.

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a That they ſhould bear upon their ſhoulders] *They were thus to carry the Ark, as* Maimonides *obſerves, not only to ſignifie the ſpecial Reverence that was due to it; but to preſerve it from receiving any damage by rougher Carriage. By this means alſo the* Ephod *and the* Breaſt Plate *were ſecured and kept ſmooth.* More Nevoch. P. III. c. 45. b For dedicating of the altar] *This is not to be underſtood, as if the* Dedication *of the Altar was the ſetting of it apart, and ſanctifying it for the Service of God, (which had been done before, and ſeven days ſpent therein) but as the word properly ſignifies, the beginning to uſe it, after it had been ſo ſanctified.* Patr. c In the day that it was anointed] *At, or about that time.* Patr. d Offered &c.] *Preſented at the Door of the Tabernacle.* e *According to the Diſtinction of Standard, &c. not of Birth.* Menoch. *According to the* Order *wherein God had ſet them round about his Sanctuary, in* Numb. 2. *beginning at the Eaſt quarter, proceeding to the South, then to the Weſt, and ending at the North, according to the Courſe of the Sun* Ainſw. f Of the tribe of Judah,] *'Tis obſervable that* Nahſhon *is not ſtiled here* Prince of the Tribe of Judah, *as the Heads of the other Tribes are reſpectively in their* Offerings; *for which this reaſon is given, that his offering the firſt of all the Princes ſhould not occaſion in him any Vanity or Conceitedneſs on that account. And it is further to be remark'd, that* Judah *in* Naaſſon *his Son* (*ſays* Ainſworth) *was firſt in theſe Oblations* (*as in many other things*) *for to type out the Honour of* Chriſt *who was to be his Son according to the Fleſh.* Hebr. VII. 14.

V. 13. *And his offering was one* [a] *ſilver charger, the weight whereof was an hundred and thirty ſhekels, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them were full of fine flour mingled with oyl, for a meat-offering:*

V. 14. *One* [b] *ſpoon of ten ſhekels of gold, full of incenſe:*

V. 15. *One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:*

V. 16. *One kid of the goats for a ſin-offering:*

V. 17. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Nahſhon the ſon of Amminadab.*

V. 18. *On the ſecond day Nethaneel the ſon of Zuar,* [c] *prince of Iſſachar, did offer.*

V. 19. *He offered for his offering* [d] *one ſilver charger, the weight whereof was an hundred and thirty ſhekels, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:*

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a Silver charger] *The Uſe of this Veſſel was for receiving the Blood of the Sacrifices which was to be ſprinkled at the Bottom of the Altar; and to contain the Fine Flour mingled with Oil, the memorial of which was to be burnt in the Fire of the Altar. See* Levit. II. 2. Lamy. Patr. b Spoon, *or* Inccenſe-pot. Θυίσκη. Septuag. Mortariolum. Vulgat. c Prince of Iſſachar] *This Tribe; and* Zebulun, *being under the Standard of* Judah, *are the next that offer. And ſo they proceed in the ſame order.* Reuben, *and thoſe under his Standard, offer next; becauſe they incamped next to them.* Patr. d *It may be obſerved, ſays* Bp. Patr. *once for all, that there*

V. 20. *One ſpoon of gold of ten ſhekels, full of incenſe:*

V. 21. *One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:*

V. 22. *One kid of the goats for a ſin-offering:*

V. 23. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Nethaneel the ſon of Zuar.*

V. 24. *On the third day Eliab the ſon of Helon, prince of the children of Zebulun, did offer.*

V. 25. *His offering was one ſilver charger, the weight whereof was an hundred and thirty ſhekels, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:*

V. 26. *One golden ſpoon of ten ſhekels, full of incenſe:*

V. 27. *One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:*

V. 28. *One kid of the goats for a ſin-offering:*

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there is no difference in the Offerings of theſe Princes: but all offered Plate of equal weight; and an equal number of Sacrifices, without the leaſt variation; either by common Agreement, or by the Divine Appointment: that the Vanity of vying one with another might be prevented; and none might brag of their out-doing their Brethren; and all might be confident, that they were equally intereſted in the Altar, and accepted by the Divine Majeſty.

V. 29.

V. 29. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Eliab the ſon of Helon.*

V. 30. *On the fourth day Elizur the ſon of Shedeur, prince of the children of Reuben, did offer.*

V. 31. *His offering was one ſilver charger, of an hundred and thirty ſhekels, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:*

V. 32. *One golden ſpoon of ten ſhekels, full of incenſe:*

V. 33. *One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:*

V. 34. *One kid of the goats for a ſin-offering:*

V. 35. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Elizur the ſon of Shedeur.*

V. 36. *On the fifth day Shelumiel the ſon of Zurishaddai, prince of the children of Simeon, did offer.*

V. 37. *His offering was one ſilver charger, the weight whereof was an hundred and thirty ſhekels, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:*

v. 38. *One golden ſpoon of ten ſhekels, full of incenſe:*

v. 39. *One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:*

v. 40. *One kid of the goats for a ſin-offering:*

v. 41. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Shelumiel the ſon of Zuriſhaddai.*

v. 42. *On the ſixth day Eliaſaph the ſon of Deuel, prince of the children of Gad, offered.*

v. 43 *His offering was one ſilver charger, of the weight of an hundred and thirty ſhekels, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:*

v. 44. *One golden ſpoon of ten ſhekels, full of incenſe:*

v. 45. *One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:*

v. 46. *One kid of the goats for a ſin-offering:*

v. 47. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Eliaſaph the ſon of Deuel.*

v. 48. On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered.

v. 49. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

v. 50. One golden spoon of ten shekels, full of incense:

v. 51. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

v. 52. One kid of the goats for a sin-offering:

v. 53. And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elishama the son of Ammihud.

v. 54. On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh.

v. 55. His offering was one silver charger, of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat offering:

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a On the seventh day] *The* Hebrews *note this to be extraordinary, that on the Sabbath-day the same course of offering was kept as on the other days without intermission.* Ainsw.

V. 56. *One golden ſpoon of ten ſhekels, full of incenſe:*

V. 57. *One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:*

V. 58. *One kid of the goats for a ſin-offering:*

V. 59. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Gamaliel the ſon of Pedahzur.*

V. 60. *On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin, offered.*

V. 61. *His offering was one ſilver charger, the weight whereof was an hundred and thirty ſhekels, a ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:*

V. 62. *One golden ſpoon of ten ſhekels, full of incenſe:*

V. 63. *One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:*

V. 64. *One kid of the goats for a ſin-offering:*

V. 65. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Abidan the ſon of Gideoni.*

V. 66. *On the tenth day Ahiezer the ſon of*

Ammishaddai, prince of the children of Dan, offered.

V. 67. *His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:*

V. 68. *One golden spoon of ten shekels, full of incense:*

V. 69. *One young bullock, one ram, one lamb of the first year, for a burnt-offering:*

V. 70. *One kid of the goats for a sin-offering:*

V. 71. *And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abiezer the son of Ammishaddai.*

V. 72. *On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered.*

V. 73. *His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:*

V. 74. *One golden spoon of ten shekels, full of incense:*

v. 75. *One young bullock, one, ram, one lamb of the firſt year, for a burnt-offering:*

v. 76. *One kid of the goats for a ſin-offering:*

v. 77. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Pagiel the ſon of Ocran.*

v. 78. *On the twelfth day Abira the ſon of Enan, prince of the children of Naphtali, offered.*

v. 79. [a] *His offering was one ſilver charger, the weight whereof was an hundred and thirty ſhekels, one ſilver bowl of ſeventy ſhekels, after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:*

v. 80. *One golden ſpoon of ten ſhekels, full of incenſe:*

v. 81. *One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:*

v. 82. *One kid of the goats for a ſin-offering:*

v. 83. *And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Abira the ſon of Enan.*

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a His offering was one ſilver charger, &c.] Moſes *thought fit to ſet down diſtinctly, and at length, the Offerings of the Princes of every Tribe, though they were the very ſame, without any difference; that an honourable mention being made*

V. 84. *This was the dedication of the altar* [a] *(in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:*

V. 85. *Each charger of ſilver weighing an hundred and thirty ſhekels, each bowl ſeventy: all the ſilver veſſels weighed two thouſand and four hundred ſhekels, after the ſhekel of the ſanctuary.*

V. 86. *The golden ſpoons were twelve, full of incenſe, weighing ten ſhekels apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons was an hundred and twenty ſhekels.*

V. 87. *All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-offering, twelve.*

V. 88. *And all the oxen for the ſacrifice of the peace-offerings, were twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This was the dedication of the altar, after that it was anointed.*

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made of every one apart, none might think themſelves in the leaſt neglected. Patr.

a In the day when &c.] *The Dedication laſting twelve Days, 'tis apparent the word* Day, *in this place, neceſſarily ſignifies the time (were it more, or leſs) wherein a thing was done.* Patr. *and ſo* Bonfrer. Menoch.

V. 89.

v. 89. *And when Moſes was gone into the tabernacle of the congregation, to ſpeak* [a] *with him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that was upon the ark of teſtimony,* [b] *from between the two cherubims: and* [c] *he ſpake unto him.*

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a With him] *With God. The Reſponſes of Dæmons in cloſe Receſſes were a Mimickry of this. As in the known Inſtance of* Numa's *Converſe with* Ægeria. *Thoſe there have been that have preſum'd to fancy a ſtrict Parallel between ſuch Inſtances as theſe, and* Moſes's *Entring alone into the* Tabernacle. *But this they have imagin'd very abſurdly; for the People heard the Voice of God very often as well as* Moſes. P. Fag. *To which may be added, that they ſaw ſo frequently the Great Miracles which he wrought in their Favour, and felt the Smart of thoſe Aſtoniſhing Judgments which he inflicted on them, for their diſobedience, under the Conduct, and to the Commandments of* Moſes, *as God's Deputy or Vice-gerent.* Malvenda, *on the Place, takes notice, that God now fulfilled his Promiſe,* Exod. XXV. 22. And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, &c. b From between the two cherubims] *The* Sphinxes *ſeem to have reſembled theſe; which* Clemens Alex. *tells us, the* Egyptians *plac'd before their Temples, to ſignifie that* Theology, *or the Study which has God for its Object, is involv'd in Symbol and Myſtery. Perhaps, adds the Father, as their Form was half Brutal, half Human, it might be a Leſſon or Admonition to* Fear *God, as who will certainly puniſh the Wicked, and to* Love *him, as who will certainly be Merciful and Gracious to the Good.* Stromat. L. 5. p. 664. *Thus the* Cherubim *covering the Mercy Seat with their Wings may very reaſonably be conceiv'd to denote, that the Holy Place, and the Furniture, and the Offices that belong'd to it, were full of Symbol and Myſterie.* c He ſpake unto him] *Biſhop* Patrick *well obſerves, that this audible articulate Voice from God, which was perceived by Human Ears, repreſented God as if he was Incorporate; and may well be look'd upon as an earneſt of that great Myſtery,* God manifeſted in the fleſh; *who in the Fulneſs of Time became a Man, and ſpake to all the* Jews *familiarly in their own Language.*

CHAP.

CHAP. VIII.

1 How the lamps are to be lighted. 5 The conſecration of the Levites. 23 The age and time of their ſervice.

V. 1. AND *the Lord ſpake unto Moſes, ſaying,*

V. 2. *Speak unto Aaron, and ſay unto him, [a] When thou lighteſt the lamps, the ſeven lamps ſhall give light over againſt the candleſtick.*

V. 3. *And Aaron did ſo; [b] he lighted the lamps thereof, over againſt the candleſtick; as the Lord commanded Moſes.*

V. 4. *And this work of the candleſtick was of beaten gold, unto the ſhaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the Lord had ſhewed Moſes, ſo he made the candleſtick.*

V. 5. *And the Lord ſpake unto Moſes, ſaying,*

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a When thou lighteſt &c.] *When thou ſhalt have plac'd the Seven Lamps, let the Candleſtick be erected or plac'd in the South Part. Command therefore that the Lamps look towards the North, to the Table of Shew-Bread.* Vulgat. *They uſed to light the middlemoſt Lamp from the Fire on the Altar, and all the other Lamps were Lighted from the Middle Lamp.* Ainſworth *on the Place, where ſee more on this particular.* b He lighted &c.] *God's Table being placed over againſt the Lamps, where he was repreſented as Feaſting with his People, (which no body does in the dark) it was but fit, that there ſhould be continual Light in that Place.* Patr.

v. 6. *Take the Levites from among the children of Iſrael, and cleanſe them.*

v. 7. *And thus ſhalt thou do unto them, to cleanſe them: Sprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them wash their clothes, and ſo make themſelves clean.*

Let them ſhave all their fleſh. Hair is an Emblem of *Death*. For this is an Inſenſitive Excreſcence. So that under this Ordinance is couch'd a Monition in Figure, that nothing ſhould be wanting in the Vitals of True Religion to Thoſe who miniſter to God in Holy Things. That they ſhould be all Life, and all true Purity and Sweetneſs. And ſo the Divine Apoſtle's Doctrine runs. *Gal.* II. 28. *I am crucified with Chriſt. Nevertheleſs I live; yet not I, but Chriſt liveth in me.* As much as to ſay; I have Conſecrated myſelf by a Severity of Life and Converſation. *Theodoret, Quæſt. in Numer. n.* 12. *Let them ſhave all their fleſh.* This is a Myſtical Exhortation to us, that Thoſe who miniſter in the Houſe of God ought to be Diveſted of Groſs Affections, and Sequeſter'd from Matter. Thus *Jacob* was a Smooth Man; and *Eſau* an Hairy one. *Apollinar. in Zeph. Cat. fol.* 187.

v. 8. *Then let them take a young bullock with his meat-offering, even fine flour mingled with oyl, and another young bullock ſhalt thou take for a ſin-offering.*

v. 9. *And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the whole aſſembly of the children of Iſrael together:*

v. 10. *And thou ſhalt bring the Levites before the Lord, and* [a] *the children of Iſrael ſhall put their hands upon the Levites:*

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a The children of Iſrael ſhall put their hands upon the Levites] *Thus declaring them, on their part, an Oblation to God, inſtead of all the Firſt-Born.* Lamy. *And this was equivalent to the Approbation and Suffrage of the Laity, when any One was to be conſecrated or ordain'd in the Primitive Church*; *Of which* S. Cyprian, Tertullian, &c. *The Emperor* Alexander Severus *made this Rule of Publick Approbation or Suffrage a Pattern to himſelf in chooſing and appointing the Governours of Provinces.* Lamprid. in Alex. Sever. The children of Iſrael &c. *Not all of them, but the Princes, in the Name of the reſt.* Bonfrer. *Perhaps the Firſt-Born, the* Levites *being taken to* ſerve the ſervice of the Sons

VII. *And Aaron shall offer the Levites before the Lord, for an offering of the children of Iſrael; that they may execute the ſervice of the Lord.*

V. 12. *And* [a] *the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one for a ſin-offering, and the other for a burnt-offering unto the Lord, to make an atonement for the Levites.*

V. 13. *And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them for an offering unto the Lord.*

And offer them for an offering unto the Lord. Inſtead of which *Hilary* the Deacon reads, *And they ſhall ſerve him*, that is, *Aaron. Quæſt. ex Utr. n.* 101. On what Authority I know not. The Application however which he would make of this Reading is to vindicate the Rights and Powers of the Superior Clergy againſt any Undutiful Incroachments or Pretenſions of the Inferior; there being it ſeems occaſion for this at this time in the Church of *Rome*; where he was a Deacon.

V. 14. *Thus ſhalt thou ſeparate the Levites from among the children of Iſrael:* [b] *and the Levites ſhall be mine.*

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of Iſrael, *and* inſtead of every Firſt-Born, *and* to make atonement for them, *and* offered by them. Ainſw. *The* Jews *obſerve, that the whole Congregation laid their Hands only upon the* Sin-offering *that was offered for them*, Lev. IV. 15. *Therefore the* Levites *are here to be conſidered under that notion; as is manifeſt from* v. 19. *where God is ſaid to have given them to* Aaron, *&c.* to make an Atonement for the Children of Iſrael. *For the* Levites *being given to God inſtead of the Firſt-born, by the Sanctification of which Firſt-born to God, (as it is called,* Exod. XIII. 1.) *the whole Family was ſanctified, and their Sin after a ſort expiated; the Offering of the* Levites *after this manner to God, was to have the ſame effect, that the Offering of the Firſt-born had,* viz. *the Sanctification and Atonement of the Children of* Iſrael. Patr. a The Levites ſhall lay their hands upon the heads of the bullocks] *It being evident from* v. 19. *that the* Levites *were conſidered as an expiatory Sacrifice; and yet not being to be devoted to Death, (no more than the Firſt-born were) theſe two Sacrifices, one for Sin, the other a Burnt-offering, were ſubſtituted in their ſtead. Upon which therefore they were to lay their Hands, that the Sin which the Children of* Iſrael *laid upon them,* v. 10. *might be transferred to theſe Beaſts; by laying their Hands upon them to be actually ſacrificed unto God by ſhedding their Blood.* Id. b And the Levites ſhall be mine] *Exempt from all Pecu-*

V. 15. *And* [a] *after that, shall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them for an offering.*

V. 16. *For they are wholly given unto me from among the children of Iſrael; inſtead of ſuch as open every womb, even inſtead of the firſt-born of all the children of Iſrael, have I taken them unto me.*

V. 17. *For all the firſt-born of the children of Iſrael are mine, both man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf.*

V. 18. *And I have taken the Levites for all the firſt-born of the children of Iſrael.*

V. 19. *And* [b] *I have given the Levites as a gift to Aaron, and to his ſons, from among the children of Iſrael; to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and* [c] *to make an atonement for the children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the ſanctuary.*

Pecuniary Impoſitions and Military Duty; and wholly devoted to the Cuſtody and Service of the Sanctuary. Grot. a After that ſhall the Levites go in] *To the Court of the Tabernacle, where they were to attend upon the Prieſts, and aſſiſt them in their Miniſtry, and in taking down the Tabernacle when it was to remove.* Patr. Menoch. Malv. b I have given the Levites as a gift to Aaron, and to his ſons] *As the* Levites *were brought before the* Lord, *becauſe they were to be given unto him,* v. 9. *So now they were ſet before* Aaron *and his Sons, becauſe they were given by God to them.* Patr. c To make an atonement for the children of Iſrael] *See Note on* V. 10. 12.

V. 20. *And Moſes and Aaron, and* [a] *all the congregation of the children of Iſrael did to the Levites according unto all that the Lord commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.*

V. 21. *And the Levites were purified, and they waſhed their clothes: and Aaron* [b] *offered them as an offering before the Lord; and Aaron made an atonement for them to cleanſe them.*

V. 22. *And after that went the Levites in, to do their ſervice in the tabernacle of the congregation before Aaron and before his ſons: as the Lord had commanded Moſes concerning the Levites, ſo did they unto them.*

V. 23. *And the Lord ſpake unto Moſes, ſaying,*

V. 24. *This is it that belongeth unto the Levites:* [c] *from twenty and five years old, and upward, they ſhall go in to wait upon the ſervice of the tabernacle of the congregation:*

From twenty and five years old. Judgment, Experience, and Diſcretion are wanting to this firſt Part of Life; and Strength and Activity of Body decreaſe and fail after Fifty. *Theodoret. Quæſt. in Numer. n.* 13.

V. 25. *And from the age of fifty years they ſhall ceaſe waiting upon the ſervice thereof, and ſhall ſerve no more:*

V. 26. [d] *But ſhall miniſter with their brethren in the tabernacle of the congregation,*

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a All the congregation of the children of Iſrael] *See Note at* v. 10. b Offered them as an offering, &c.] *Turning them at leaſt, to the Four Quarters of the World* c *See* N.*on* c.4.v.6. d But ſhall miniſter &c.] *The* Levites *were to bear the Burthen of the Ark, 'till they were Fifty Years of age. Afterwards, their Strength being then ſuppos'd to decline, it was enough if they perform'd eaſier Services.* R. Selom.

to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

CHAP. IX.

1 The paſſover is commanded again. 6 A ſecond paſſover allowed for them that were unclean or abſent. 15 The cloud guideth the removings and encampings of the Iſraelites.

V. 1. *AND the Lord ſpake unto Moſes in the wilderneſs of Sinai,* [a] *in the firſt month of the ſecond year, after they were come out of the land of Egypt, ſaying,*

V. 2. *Let the children of Iſrael alſo keep the paſſover at his appointed ſeaſon.*

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lom. Abravan apud Menaſſ. Ben. Iſr. *Or this Miniſtry, after Sixty Years of age, may be meant only of their watching at, and taking care of the Tabernacle.* Gemara Holin, apud. eund. *and ſo* Jonath. Ben. Uz. a In the firſt month] *This Commandment to keep the Paſſover, was in time before the Numbring and Ordering of the Tribes, mention'd in the former part of this Book. For that was commanded in the firſt day of the ſecond Month,* Num. I. 1, 2. *Whereupon the* Hebrews *obſerve, that there is no Order of Former and Latter in the Law; but things done After are ſometimes ſet Before. The reaſon why it is mention'd here, is becauſe of the Second Paſſover kept the* 14th *day of the ſecond Month,* V. 11. *which was after the foreſaid Muſter; after the Dedication of the Altar, and Ordination of the Levites. And the cauſe why God commanded them to keep the Paſſover in the Wilderneſs was, for that by the firſt Inſtitution they were bound to keep it, when they came into the Land of* Canaan. Exod. XII. 25. *and therefore without ſpecial warrant, they would not have kept it in the Deſert; neither kept they any more but this, 'till they came into the Land.* Joſ. c. 5. Ainſw.

V. 3. *In the fourteenth day of this month at even, ye ſhall keep it in his appointed ſeaſon:* [a] *according to all the rites of it, and according to all the ceremonies thereof ſhall ye keep it.*

V. 4. *And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſover.*

V. 5. *And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs of Sinai: according to all that the Lord commanded Moſes, ſo did the children of Iſrael.*

And there were certain men, &c. Theſe Men, according to the Tenor of the Law, appear'd to lie under a Legal Impediment; as if they had been attending the Dead Bodys of any of their Relations or Domeſticks to the Grave. Fearing therefore, leaſt while they obſerv'd the Commandment of the Paſſover, they ſhould violate That concerning Legal Pollution, and ſo fall into an Inconſiſtency, they referr'd themſelves to their Lawgiver. Who would not preſume to give an anſwer, 'till he had firſt conſulted God. *Theodoret. in Numer. Quæſt.* 14.

V. 6. *And there were certain men who were defiled by the dead body of a man, that they could not keep the paſſover on that day: and they came before Moſes, and before Aaron on that day.*

V. 7. *And thoſe men ſaid unto him,* [b] *We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed ſeaſon among the children of Iſrael?*

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a According to all the rites of it.] *If it ſhould be demanded; How they could get Meal in the Wilderneſs to make their Unleavened Bread; 'tis anſwer'd, that they might eaſily have it from the Country of* Midian, *which was very near them; enough for this Uſe, and for all their Sacrifices; for it was ſufficient, if every One eat but a Single Morſel with the Paſcal Lamb; and then took Manna to ſupply what they wanted more.* Bonfr. Tirin. b We are defiled by the dead body of a man] *And therefore ſome may think ſhould have been excluded out of the Camp,* (accord-

V. 8. *And Moſes ſaid unto them, Stand ſtill, and I will hear what the Lord will command concerning you.*

V. 9. *And the Lord ſpake unto Moſes, ſaying,*

V. 10. *Speak unto the children of Iſrael, ſaying, [a] If any man of you or of your poſterity ſhall be unclean [b] by reaſon of a dead body, or [c] be in a journey afar off, yet he ſhall keep the paſſover unto the Lord.*

V. 11. *The fourteenth day of the ſecond month at even they ſhall keep it, and eat it with unleavened bread and bitter herbs.*

The fourteenth day of the ſecond month. It may be ask'd, What was to be done if before that day the ſame Legal Pollution ſhould happen agen. To which I anſwer, that in that caſe, what was commanded to be done in the Second Month, was to be done in the Third; Or perhaps the Obſervation of the Paſſover would not be required at all for that Year, where the Diſqualification or Impediment happen'd more than once. *S. Auguſt. Quæſt. in Numer. n.* 15.

V. 12. *They ſhall leave none of it unto the morning, [d] nor break any bone of it: according to all the ordinances of the paſſover, they ſhall keep it.*

Nor break any bone of it. Importing, in Figure, that tho' the Wicked ſhould have power to wound and to kill our Saviour's Body; yet his Divinity could not

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(*according to what was ordained* V. 2.) *and conſequently kept from coming with ſuch Queſtions, or about any other Buſineſs, to* Moſes. *But it muſt be conſidered, that when this happened, the Law now mentioned was not given; for this was in the firſt Month of the ſecond year; and that Law was not given 'till the ſecond Month, when the Camps were formed.* Patr. a If any man of you or your poſterity ſhall be defiled] *From hence the* Jews *obſerve, that this is a Law concerning particular Perſons only; not concerning all the People, or the major part of them.* Id. b By reaſon of a dead body] *This one kind of Uncleanneſs ſeemeth to be named for all other that continued any number of Days: So the* Hebrews *underſtand it.* Ainſw. c Be in a journey afar off] *Be not a Reſider, in any ſort, as* Philo *explains this Paſſage; the Limits of the Country being too narrow for ſo Populous and Prolifick a Nation, which therefore was oblig'd very often to ſend out Colonies.* De Vitâ Moſ. L. 3. p. 688. Edit. Pariſ. d Nor break any bone of it] *The Diſpatch and Expedition with which they were to leave the land of* Egypt, *required that they ſhould not*

be touch'd by them, but was abſolutely Impaſſible. We have alſo obſerv'd in another Place, that by *Bones* is Metaphorically and Myſtically expreſs'd in Scripture a Sure and Solid Hope of *Eternity*; as where it is ſaid, Pſ. XXXIV 20. *He keepeth all his Bones; not One of them is Broken.* And agen, *Ezechiel's* Viſion of the Reſurrection was in the midſt of a Valley which was full of Bones. XXXVII. 1. *S. Hilar. Tract. in Pſ.* 52. *col.* 91.

V. 13. *But the man that is clean, and is not in a journey, and forbeareth to keep the paſſover; even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the Lord in his appointed ſeaſon: that man ſhall bear his ſin.*

And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the Lord, &c. This intimated and preſignified the Calling of the *Gentiles. Theodoret, Quæſt in Numer. n.* 14.

V. 14. *And if* [a] *a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the Lord, according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhall he do: ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.*

V. 15. *And on the day that the tabernacle was reared up,* [b] *the cloud covered the tabernacle, namely, the tent of the teſtimony: and at even there was upon the tabernacle as it were* [c] *the appearance of fire, until the morning.*

See *Comment.* on *Exod.* XIII. 21. To the ſame purpoſe alſo S. *Hippolytus* in *Theodoret. Immut. Dial. p.* 37.

V. 16. *So it was alway:* [d] *the cloud covered it by day, and the appearance of fire by night.*

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not ſtay to break the Bones of the Paſchal Lamb, for the ſake of the ſatisfaction of eating the Marrow. This was all Typical of the Bleſſed Future Immaculate Lamb, whoſe Bones were not Broke, nor any Part of his Body left upon the Croſs unto the Morning. Lamy. a A ſtranger] *A Proſelyte Circumcis'd.* b The cloud] *A Figure or Symbol of* Chriſt, *Protecting us.* Har. c The appearance of fire] *A Figure of the Holy Ghoſt, Warming our Hearts with Good Deſires.* Har. d The cloud covered it by day, and the appearance of fire by night] *Which Appearances were moſt*

V. 17. *And when the cloud was taken up from the tabernacle; then after that, the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.*

V. 18. *At the commandment of the Lord the children of Iſrael journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle, they reſted in their tents.*

At the commandment of the Lord. The Sign or Signal given in the Cloud; whether it ſtood ſtill, overſhadowing the Tabernacle; or whether it roſe up, and moved forward. *S. Aug. Quæſt. in Num. n.* 16.

V. 19. *And when the cloud tarried long upon the Tabernacle many days, then the children of Iſrael kept the charge of the Lord, and journeyed not.*

V. 20. *And ſo it was when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.*

A few days. Dies certo numero. Several days. *S. Auguſt. Quæſt. in Num. n.* 16. *According to the commandment of the Lord.* That is either, according as the *Signal* was given; or according to the general *Direction* given by *Moſes*, by what *Signal* they were to govern themſelves in Moving or Staying. *S. Auguſt. Quæſt. in Numer. n.* 16.

V. 21. *And ſo it was when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.*

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moſt Viſible and Conſpicuous, in their reſpective Turns. Lamy. By day] *This is not in the* Hebrew; *but inſerted from* Exod. XL. 38. *to anſwer to the latter part of the verſe. This Inſtance of ſo Supplying a word is not ſingular in the* Hebrew. *Thus* Pſ. XCI. 7. A thouſand ſhall fall at thy ſide, *that is*, at thy left ſide, *and* ten thouſand at thy right hand. Bochart.

v. 22. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

v. 23. [a] *At the commandment of the Lord they rested in the tents, and at the commandment of the Lord, they journeyed: they kept* [b] *the charge of the Lord, at the commandment of the Lord by the hand of Moses.*

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a At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed] *There seems to be a Particular* Copia *or Enlargement in this Narrative concerning the Motions and Conduct of the* Israelites, *according to that of the Cloudy Pillar; from* v. 15. *to the end of the* Chap. *For This* Maimonides *thus accounts. What God foretold of* Pharaoh, *that he would say,* They are entangled in the land; the wilderness hath shut them in Exod. XIV. 3. *has been all along, even to this day, weakly alledg'd as an Objection against the Special* Providential *Motions or Marches of the* Israelites, *by the Enemies of the* Jewish *Religion, as if they took their course from one Place to another, in an* Uncertain Ramble, *and as People that had lost their way; and accordingly the* Arabians *call this* Desert *to this day,* The Wilderness of Wandring. *This is expressly and fully obviated by those Repetitions and Specifications which at first appearance seem to rise very fast upon the Reader in this Particular. There is a most observable Difference and Inequality in the Length of their Marches, and the Dates of their Decampments. At one time they rested Eighteen Years together; at another but One Day; at another One Night. But the Reason of it is no more to be demanded, when it is over and over declar'd, that their Moving and Not Moving was not Casual, or of their own Choice or Fancy, but exactly and entirely according to the Direction and Command of their* Omnipotent Emperor. More Nevoch. P. III. c. 50. *where see more.* b The charge of the Lord] *The charge of the WORD of the Lord.* Onkel.

CHAP.

CHAP. X.

1 The uſe of the ſilver trumpets. 11 The Iſraelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is intreated by Moſes not to leave them. 33 The bleſſing of Moſes at the removing and reſting of the ark.

V. 1. AND *the Lord ſpake unto Moſes, ſaying,*

V. 2. [a] *Make thee two trumpets of ſilver;* [b] *of an whole piece ſhalt thou make them:* [c] *that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.*

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a Make thee two, trumpets, &c.] Joſephus's *Account hereof is this. With one of theſe the People were Summon'd together. And when the Prieſt ſounded the other, it was to convene the Princes to deliberate and debate upon Publick Affairs. When Both ſounded together, they required a General Meeting of the Whole Body.* Antiqu. L. 3. C. 12. Ed. Hudſon. *Theſe Trumpets, as we learn from the ſame Author, were* Streight *and* Long, *like ours; which, as Biſhop* Patrick *obſerves, They would do well to take notice of, who make the Cuſtoms of the* Egyptians *to be of the greateſt Antiquity. For the* Egyptian *Trumpets were turned up round like a Ram's Horn; and they uſed ſuch, as being found out by* Oſyris, *when they called the People to their Sacrifices.* V. Euſtath. in Homer. Iliad. Σ. p. 1138. *And the ſame Commentator obſerves further, that tho only* two *be now ordered for preſent uſe, it did not hinder their making more hereafter; when both Prieſts and People alſo were multiplied. See* 2 Chron. V. 12. *and (by the way) it may be inferr'd from this Obſervation, that there is a Miſtake in what* Plutarch *aſſerts, and* Grotius *aſſents to, that theſe two Trumpets of the* Jews *were Small; becauſe the Uſes they were deſign'd for required, on the contrary, very Large ones; eſpecially if thoſe Uſes were ſo many as Some Learned Men have ſuppoſed them to be; that is to ſay, for Marches, for War, for Calling of Councels or Aſſemblys for Feſtivitys, for Sacrifices and Divine Worſhip.*

b Of an whole piece ſhalt thou make them] *Not patch'd together out of ſeveral Pieces, but form'd out of one Entire Maſs.* Munſter. Fag. *which made them the more Firm; and apter to give a certain and diſtinct ſound.* Patr. *and they were to be of* Silver; *that they might be the more Sonorous.* Eſt. Menoch. c That thou

v. 3. *And when* [a] *they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the door of the tabernacle of the congregation.*

v. 4. *And if they blow but with one trumpet, then the princes, which are heads of the thouſands of Iſrael, ſhall gather themſelves unto thee.*

If they blow but with one trumpet, &c. If the trumpet give an uncertain ſound, ſays the Great *S. Paul, who ſhall prepare himſelf for the battle?* There was a neceſſity for different Soundings; one, when they were to halt; and another, when they were to march. The Sounding of One Trumpet only, was to convene the Princes or Chiefs; the Sounding of Two, both Princes and People. And only the Prieſts were permitted to ſound, becauſe the Trumpet ſignified properly *God's Call.* See *v.* 8, 9, 10. *Theodoret, Quæſt. in Numer. n.* 15.

v. 5. [b] *When ye blow an alarm, then the camps that lie on the eaſt-parts ſhall go forward.*

v. 6. *When you blow an alarm the ſecond time, then the camps that lie on the ſouth-ſide, ſhall take their journey:* [c] *they ſhall blow an alarm for their journeys.*

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mayſt uſe them for the calling of the aſſembly, &c. *Thus the* Romans *call'd their* Comitia *by the Sound of the Trumpet; as appears from ſeveral of their Writers. And that this Inſtrument was conſtantly made uſe of in War, is well known.* a They ſhall] *The Prieſts. See* v. 8. b When ye blow an alarm, &c.] *If it ſhould be ask'd, What occaſion there was for theſe Trumpets, becauſe the Motion of the Cloudy Pillar gave the People notice enough, when they were to decamp; 'tis anſwer'd, that the Clangor of the Trumpet was not to notifie the Time of Marching, but to preſerve the Regular Order in which the reſpective Bodys were to move. Thus, upon the ſounding of the firſt Signal, the Camp of* Juda *was to march; upon the ſecond, that of* Reuben; *and ſo of the reſt.* An alarm. *With a ſhaken Varied or Broken Sound. Our Chriſtian Writers do commonly expreſs this by* Taratantara, (*ſays* Dr. Lightfoot) *tho' that Word ſeems to put the Quavering Sound before and after, and the plain in the midſt, contrary to the* Jewiſh *Deſcription of it.* Temple Service, chap. 7. §. 2. c They ſhall blow an alarm for their journeys] *The Verſion of the Seventy is a Paraphraſe on the Original here, and ſetts the meaning of the Place in a clear Light. It runs thus* And ye ſhall ſound an alarm, and the camps that are pitched on the eaſt-ſide ſhall move. [*i. e. the Hoſts that were under the Standard of* Judah] And ye ſhall ſound a ſecond alarm, and the camps that are pitched on the ſouth ſide ſhall move. [*i. e. Thoſe that were under the Standard*

v. 7. *But when the congregation is to be gathered together; you ſhall blow, but you ſhall not ſound an alarm.*

By this (ſays *Theodoret*) we that are the *Prieſts* of *Chriſt* are Myſtically inſtructed, when we call the People together, to *Blow*; but not to *Sound an alarm*; ὐ σημαινειν (*Septuag.*) not to ſound too *Strongly* and *Diſtinctly* at all times. Before the *Catechumens*, we are to deliver ourſelves with *Reſerve*, and after a general Way, in diſcourſing on any of the Divine Myſteries; but when Theſe are gone out, we are to expreſs ourſelves Clearly and Particularly. *Quæſt. in* Numer. *n.* 15.

v. 8. *And* [a] *the ſons of Aaron the prieſts, ſhall blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations.*

v. 9. [b] *And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarm with the trumpets; and ye ſhall be remembred before the Lord your God, and ye ſhall be ſaved from your enemies.*

v. 10. *Alſo in the day of your gladneſs, and in your ſolemn days, and* [c] *in the begin-*

Ye ſhall blow with the trumpets over your burnt-offerings] Hence S. *Chryſoſtom* takes occaſion to

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Standard of Reuben] *and ye ſhall ſound a third alarm, and the camps that are pitched near the ſea ſhall move.* [*i. e. Thoſe that were under the Standard of* Ephraim] *and ye ſhall ſound a fourth alarm, and the camps that are pitched on the north-ſide ſhall move.* [*i. e. Thoſe that were under the Standard of* Dan.] a The ſons of Aaron, the Prieſts, ſhall blow with the trumpets] *It has been ſuppos'd, that the Signal began at the Sanctuarie; and that from thence it was continued into the remoter Quarters by other Prieſts; becauſe otherwiſe the Sound could not reach to the Extremities of the Camp.* Lamy. *And none elſe but the Prieſts were permitted to uſe theſe Trumpets, either for calling the Aſſembly together; or for their March; or at their Feaſts; becauſe God would have the greater regard paid to the Sound which was made by his Miniſters; as if he himſelf called upon them to attend his Summons.* Patr. b And if ye go to war &c. then ye ſhall blow an alarm.] *In caſe of other Dangers or Diſtreſſes theſe Trumpets were alſo ſounded; as* Maimonides *obſerves*; More Nevoch. P. III. c. 36. c In the beginnings of your months] *The Publick Obſervation of* New Moons *among the* Greeks (*of which ſee* Petit's *Commentarie on the* Attick *Laws, p.* 85.) *was undoubtedly derived from that of the* Jews

expoſe the Folly and Obſtinacy of the JEWS, that, after they were left deſtitute of Altar, Ark, Tabernacle, Holy of Holys, Prieſthood, Cherubim of Glory, Golden Cenſer, Mercy-Seat, Celeſtial Fire, &c. they banter'd rather than prais'd God with blowing their Trumpets. *Orat. 2. c. JUD. p.* 413. *That they may be to you for a memorial before your God: I am the Lord your God.* It was with a mighty Sound of Trumpets that God, when he promulg'd the Law on Mount *Sinai*, alarm'd and ſhook their Organs of Hearing; and conſequently the ſame ſort of Sound was beſt ſuited to keep up a conſtant Remembrance of that Great Manifeſtation. To this purpoſe *David. Pſ.* LXXX. 4. *Blow up the trumpet in the new moon, &c. Theodoret. ubi ſupr.*

nings of your months, ye ſhall blow with the trumpets over your burnt-offering, and over the ſacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God.

V. 11. *And it came to paſs on the twentieth day of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.*

Faran. Fruitfull S. *Jerom. Nom. Hebr.*†

V. 12. *And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran.*

V. 13. *And the firſt took their journey, according to the commandment of the Lord by the hand of Moſes.*

V. 14. *In the firſt place went the ſtandard of the camp of the children of Judah according to their armies: and over his hoſt was Nahſhon the ſon of Amminadab.*

V. 15. *And over the hoſt of the tribe of the children of Iſſachar, was Nethaneel the ſon of Zuar.*

Jews. *As it is probable that of the* Jews *was Inſtituted by God in oppoſition to the Worſhip of the Planets, particularly of the Moon, that had then prevail'd in the World, or at leaſt in order to obviate and prevent it.* † Adrichomius's *Deſcription of this Wilderneſs is by no means to be reconcil'd with this. It gives us indeed a ſtrange horrible Idea of it. 'Tis too long for a place here; but the Reader may find it in* pag. 116.

V. 16. *And over the hoſt of the tribe of the children of Zebulun, was Eliab the ſon of Helon.*

V. 17. *And the tabernacle was taken down; and the ſons of Gershon and the ſons of Merari ſet forward,* [a] *bearing the tabernacle.*

V. 18. *And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt was Elizur the ſon of Shedeur.*

V. 19. *And over the hoſt of the tribe of the children of Simeon, was Shelumiel the ſon of Zurushaddai.*

V. 20. *And over the hoſt of the tribe of the children of Gad, was Eliaſaph the ſon of Deuel.*

V. 21. *And the Kohathites ſet forward, bearing the ſanctuary;* [b] *and the other did ſet up the tabernacle againſt they came.*

V. 22. *And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt was Elishama the ſon of Ammihud.*

V. 23. *And over the hoſt of the tribe of the children of Manaſſeh, was Gamaliel the ſon of Pedahzur.*

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a Bearing the tabernacle] *Such parts of it as were committed to each of their Charge.* Patr. b And the other did ſet up the tabernacle againſt they came.] *The Other, that is, the* Gerſhonites *and* Merarites, *to be ready for the Reception of the Ark, &c. which were to come by the* Koathites.

V. 24.

V. 24. *And over the hoſt of the tribe of the children of Benjamin, was Abidan the ſon of Gideoni.*

V. 25. *And the ſtandard of the camp of the children of Dan ſet forward,* [a] *which was the rereward of all the camps throughout their hoſts: and over his hoſt was Ahiezer the ſon of Ammiſhaddai.*

V. 26. *And over the hoſt of the tribe of the children of Aſher, was Pagiel the ſon of Ocran.*

V. 27. *And over the hoſt of the tribe of the children of Naphtali, was Ahira the ſon of Anan.*

V. 28. *Thus were the journeyings of the children of Iſrael, according to their armies, when they ſet forward.*

V. 29. *And Moſes ſaid unto Hobab, the ſon of Raguel the Midianite, Moſes father in law, We are journeying unto the place of which the Lord ſaid, I will give it you: come thou with us, and we will do thee good: for the Lord hath ſpoken good* [b] *concerning Iſrael.*

Obab. Beloved, or, Embracing; a Hedge or Fence. *S. Jer. Nom. Heb. Raguel,* God's Shepheard, or God is his Paſture, or, God is his Friend. *Id. Ibid. Raguel.* call'd in *Exodus Jethro*; having two Names; as *Jacob* was call'd *Iſrael*; *Simon, Peter*; *Thomas Didymus*; *Thaddæus, Lebbæus. Hobab* was the Son of this *Raguel. Theodoret, Quæſt. in Numer. n.* 16.

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a Which was the rereward of all the camps throughout their hoſts] *The meaning is, that all the reſt of the People, who were not a part of the* four *before-mentioned Camps all under Twenty Years old; (who were* not able to go forth to War) *together with the mixt Multitude that came with them out of* Egypt, *and all the unclean Perſons, who were ſhut out of the Camp, came after this hindermoſt Standard of the Children of* Dan. Patr. *as did likewiſe the Carriages, with thoſe that happen'd to be Sick, or to be over-tired with Marching.* Jun. Fag. &c. b Concerning Iſrael.] Jonath. B. Uz. *has it,* To a Proſelyte with regard to Iſrael.

V. 30.

v. 30. *And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.*

v. 31. *And he ſaid,* [a] *Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and* [b] *thou mayeſt be to us in ſtead of eyes.*

v. 32. *And it ſhall be, if thou go with us, yea it ſhall be, that what goodneſs the Lord ſhall do unto us,* [c] *the ſame will we do unto thee.*

v. 33. *And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went* [d] *before them in the three days journey,* [e] *to ſearch out a reſting-place for them.*

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a Leave us not, I pray thee; &c.] *It may be ask'd, How the Concern and Sollicitude which theſe Words expreſs about the March of the* Iſraelites, *is conſiſtent with what is preſently after related at* v. 33, 34. *that* the Ark of the Covenant of the Lord went before them in the three days journey, to ſearch out a Reſting-Place for them, &c. *'Tis anſwered, that the Cloud conducted them, and determin'd the Places, in general, where they were to encamp. But that nevertheleſs* Hobab, *as being well acquainted with the Courſe of the Country, might be a very Uſeful Man to them to chooſe their Ground or Situation for the more Commodious and Advantageous Forming of their Camps, and ſuch like Exigencys; which it might be agreeable to the Divine Wiſdom to leave to Human Diſcretion and Diligence.* b Malvenda *underſtands the Expreſſion,* Thou mayeſt be to us inſtead of eyes, *to ſignifie,* Thou ſhalt as a Spie or Explorer ſearch out Countrys and Places for us, and let us into a Knowledge of them. *See Note on* v. 31. Thou mayeſt be to us inſtead of eyes] *The* Seventy *give this conſtruction of theſe words;* Καὶ ἔσῃ ὡς ἡμῖν πρεσβύτης; Thou ſhalt be an Elder, *or* as an Elder among us. c The ſame will we do unto thee] *In the Diviſion of the Land.* Jonath. B. Uz. *And accordingly it appears, as* Bp. Patrick *obſerves, that as* Moſes *prevailed with him to accompany them, ſo he and his Poſterity were ſettled among the* Iſraelites. Judg. I. 16. IV. 11. (*where either he or his Father is called the* Kenite) *who lived in Tents, not in Houſes, after the manner of their Fore-fathers in* Midian. d Before them] *Upon this the Criticks differ. According to the former part of this* chap. *the Ark was to be carry'd in the Centre; ſo that it may ſeem difficult how it could be ſaid*

v. 34. *And* [a] *the cloud of the Lord was upon them by day, when they went out of the camp.*

v. 35. *And it came to pass when the ark set forward, that Moses said,* [b] *Rise up, Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee.*

v. 36. *And when it rested, he said,* [c] *Return,* [d] *O Lord, unto the many thousands of Israel.*

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here to go before them in the three days journey. *Some suppose that it was so carry'd only at this time, when they were not under apprehensions of Resistance or Attacks from an Enemy. Others, that it was always carry'd so; as they think they have reason to infer, but without alledging any for it, from* v. 35, 36. *Others agen, instead of* going before them *render the words* went in their Sight or View, *being carried aloft by the Priests in the midst of the Camp. And this seems to be the right Construction.* e To search out a resting-place, for them] Obj. *To do this seems to have been the Province, not of the Ark, but of the Cloudy Pillar.* Ainsw. *Here the Ark and the Column are to be understood in common or together; because the Ark always moved under the Column.* Bonfrer. Menoch. a The cloud of the Lord was upon them by day] *It was spread out over the heads of the whole Hoste to keep them from suffering by the Heat; but it display'd itself in a special manner over the Ark, in form of a Column.* Menoch. b Rise up, &c.] *Compare with* Ps. LXVIII. 1. Let God arise, and let his enemies be scattered; &c. *which, says* Ainsworth, *shews that the Fulfilling of all these Mysteries, is by* Christ *and his Rising from the Dead, for the Justification and Salvation of his Church.* c Return] *As when the Cloud, Ark, and Hoste removed, he pray'd God to* Rise up, *and go with them against their Enemies; so when the Ark and People rested, he prays God to* Return, *and remain among them.* Ainsw. d O Lord] O WORD *of the* LORD. Jerusal. Targ.

CHAP.

CHAP. XI.

1 The burning at Tabarah quenched by Moſes prayer. 4 The people luſt for fleſh, and lothe Manna. 10 Moſes complaineth of his charge, 16 God divideth his burden unto ſeventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

V. 1. *AND when the people complained, it diſpleaſed the Lord: and the Lord heard it; and his anger was kindled; and* [a] *the fire of the Lord burnt among them, and conſumed them that were* [b] *in the uttermoſt parts of the camp.*

When the people complained. Of the great Length and Fateague of their Journey. *Theodor. Qu. in Numer. n.* 17. *The fire of the Lord burnt among them, &c.* The Law had been but very lately promulg'd. Which made it ſo much the more neceſſary, that Thoſe by whom it was violated, ſhould be ſeverely Puniſh'd for an Example and Terror to the reſt. For no Government can ſubſiſt without the Fear of the Subject. But then, on the other part, no ſooner did they Repent, but God ſtay'd his hand. And how abſolutely neceſſary it was, that God, on this occaſion, ſhould ſeverely chaſtize them, appears from their behaviour immediately after, when they fell a luſting, and call'd to mind the Leaks, and Onyons, &c. of *Egypt. Theodoret. Quæſt in Numer. n.* 18.

V. 2. *And the people cried unto Moſes; and* [c] *when Moſes prayed unto the Lord, the fire was quenched.*

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a The fire of the Lord] *Which, according to the* Jews, *fell or flaſh'd from Heaven.* b In the uttermoſt parts of the camp. Jonathan *adds*, Of the tribe of *Dan*, among whom there was a graven Image. Bochart *tranſlates it*, ab extremitate caſtrorum, *and interprets that, by* per univerſa caſtra, throughout the Camp. Hieroz. P. 1. L. 2. c. 34. *Others by* the uttermoſt *underſtand thoſe that being more tired than the reſt, lagg'd behind in the Rear. And Others, with good Probability, make the* uttermoſt Parts *to mean the Tents of the* Egyptian *Mixt Multitude; who being of the meaneſt conſideration may be ſuppos'd to have their quarters there, and to have ſeduc'd the* Iſraelites *to murmuring and mutiny by their Example.* c When Moſes prayed unto the Lord] *His Interceſſion was Typical of* Chriſt's. Grot.

Taberah. Εμπυρισμός. *Septuag.* The *Burning*, or *Place of Burning.*

V. 3. *And he called the name of the place* Taberah: *becauſe the fire of the Lord burnt among them.*

V. 4. *And the mixt multitude that was among them, fell a luſting: and the children of Iſrael alſo* [a] *wept again, and ſaid,* [b] *Who ſhall give us fleſh to eat*

V. 5. [c] *We remember the fiſh which we did eat in Egypt freely; the cucumbers, and the* [d] *melons, and the leeks, and the onions, and the garlick:*

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a Wept again] *The* Iſraelites *that a little before complained, were puniſhed, and repented, now again, by the example of the Strangers among them, return to their ſinful courſe.* Chazkuni *here ſays,* After that the Sons of Iſrael had murmured already themſelves alone, v. 1. they turned and murmured with the mixt-multitude, and wept for deſire of fleſh. *So this was another mutinie, differing from that foreſpoken of; tho' in time and place near together.* Ainſw. b Who ſhall give us fleſh to eat] *At the ſame time that they made this Complaint, they had Cattle in the Wilderneſs which they brought out of* Egypt; *but theſe they would not meddle with, whether out of Avarice, or becauſe they wanted fleſh of a more delicious or luſcious kind; for which reaſon God ſent them Quails, as* Lyra *ſuppoſes; or, as* Patrick, *becauſe they preſerved them for breed, when they came to* Canaan: *and if they killed them daily, they would not have laſted long to ſuffice Six hundred thouſand Men, with their Women and Children. Beſides this, while they continued in the Wilderneſs, they were not permitted to eat any Fleſh, but only their ſhare of the Peace-offerings, that were offered at the Altar,* Levit. XVII. 3, 4, 5. *which laſted the* Jews *think, till they came to the Land of* Canaan, *when this Reſtraint was taken off.* Deuteron. XII. 15, 16. *And indeed the Wilderneſs was ſo barren a place; that they could there have no great increaſe of Cattel; ſcarce ſufficient for Sacrifice. They were angry therefore, that they were not yet brought into a Country where they might have had all ſorts of Fleſh, without killing their own Cattle; and have taken their fill of that and all other Food, (as appears by the next* v.) *at as eaſie rates as they had done in* Egypt. c We remember the fiſh we did eat in Egypt freely] Ælian *gives us a notion of the great Plenty of them there, eſpecially upon the Inundations of the* Nile, *when the People fiſh'd where a little before they had plow'd.* De Animal. X. c. 42, 43. Freely] *For little or nothing; ſometimes altogether* gratis; *The Country abounding with this Proviſion, in perfection, not only on account of the* Nile *and its Inundations, but of its nearneſs to the* Mediterranean *and the* Red Sea. *Beſides, the* Iſraelites *were yet more at liberty to gratifie their Appetites with Fiſh in* Egypt, *becauſe, as* Herodotus *tells us, 'twas an Abomination among the* Egyptians *to eat of them.* Herod. 2. 37. d Melons] *Both Cucumbers and Melons muſt be Fruit of*

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v. 6. *But now our ſoul is dried away; there is nothing at all, beſides this manna, before our eyes.*

There is nothing at all, beſides this manna before our eyes. A Figurative Prediction of their Children's Rejecting the *Meſſiah*; who, as he tells us himſelf, was *the Living Bread* (or *Manna*) *that came down from Heaven. John* VI. 49, 51. *S. Proſper, Promiſſ. & Prædict.* P. II. *c.* 8.

v. 7. [a] *And the manna was as coriander-ſeed, and the colour thereof as the colour of* [b] *bdellium.*

v. 8. *And the people went about, and* [c] *gathered it, and* [d] *ground it in mills, or beat it in a mortar, and* [e] *baked it in pans, and made cakes of it: and* [f] *the taſte of it was as the taſte of freſh oyl.*

v. 9. *And when the dew fell upon the camp* [g] *in the night,* [h] *the manna fell upon it.*

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a very Delicious Taſte in thoſe Warmer Climates: Of the latter Species Ariſtotle *tells us, that the* Egyptian *were excellent, becauſe of the Flouding of the* Nile, *and the Richneſs of the Mud or* Ooze. Probl. Sect. 20. a And the manna was as coriander-ſeed, &c.] Jonathan *enlarges thus; Wo to thoſe People whoſe Meat is the Bread of Heaven, and yet nevertheleſs they Murmure. For their* Manna, *which deſcended to them from thence, in the Round Shape or Form of* Coriander-Seed; *when it was ſanctified, had the Colour of* Bdellium. b Bdellium] *Chryſtall.* Septuag. *Bedolach. It was like a* Pearl. Bochart. P. 2. col. 678. l. 37. *So that it was very grateful to the Eye, as well as pleaſant to the Taſte.* Patr. *What this* Bdellium *was, 'tis very difficult to determine.* c Gathered it] *Freſh every Morning; which made it ſtill more acceptable.* Patr. d Ground it in mills] *Into Flour, with an Hand-mill.* Id. *The Grinding and Beating of it, &c. figured the Afflictions of* Chriſt, *whereby he was prepared for us to be the Bread of Life.* John VI. 48---51. Hebr. II. 9. 10. 1 Pet. III. 18. Ainſw. e Baked] *Or boiled it in a Pot. It was of ſuch an excellent Compoſition, that it might be dreſſed diverſe ways, or eaten as it fell.— Which* Moſes *mentions to ſhew how ungrateful they were to God; who by one thing entertained them with great variety.* R. Bechai apud Patr. f The taſte of it was as the taſte of freſh oyl] *Not excluſive of the Taſte of* Honey *too; which is aſcrib'd to it.* Exod. XVI. 31. *And altho' theſe two were the general Taſtes of it, it does not neceſſarily follow, that, as there might be occaſion, the Taſte of it was not Varied and Diverſified. See* Commentarie *on* Exod. XVI. 31. Freſh oyl] *Which is fat as well as ſweet, and ſhews how unjuſt their Complaint was, that they had no Moiſture left in them, but were* dried away. R. Bechai apud Patr. g In the

V. 10. *Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moſes alſo was diſpleaſed.*

V. 11. *And Moſes ſaid unto the Lord, Wherefore haſt thou afflicted thy ſervant? and* [a] *wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me?*

V. 12. *Have I conceived all this people? have I begotten them,* [b] *that thou ſhouldſt ſay unto me,* [c] *Carry them in thy boſom (as a nurſing father beareth the ſucking child) unto the land which thou ſwareſt unto their fathers?*

Have I conceived all this people? &c. This eager Complaint, in which the Prophet elegantly compares the Weakneſs and Inſenſibility of the *Jews* to that of an Infant in his Nurſe's Husband's Arms, capable of every thing but Uneaſineſs and Sollicitude, Sucking her *Milk*, expreſs'd a very extraordinary in anſwer to which God immediately gives him to underſtand; that he does not exerciſe his Government over his People by any Human Power, but entirely by his own Divine Grace and Favour. See v. 16, &c. *Theodoret, Quæſt in Numer.* n. 18.

V. 13. *Whence ſhould I have fleſh to give unto all this people? for* [d] *they weep unto me, ſaying, Give us fleſh that we may eat.*

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the night] *There was a great Providence of God in this, which ſent it in the Night while they ſlept quietly in their Beds; that when they roſe in the Morning, they might find their Food ready for them.* R. Bechai apud. Patr. h The manna fell upon it] *That is, upon the Dew, by falling on which it was kept clean and pure for their uſe.* Patr. *And this Celeſtial Nouriſhment, in this manner communicated, upbraided them for their ſordid Longing after the dirty* Egyptian *Leeks and Onions.* Id. a Wherefore have I not found favour in thy ſight] *Why haſt thou not heard my Prayer? meaning his Deprecation, or Deſire to be excus'd being plac'd at the head of this People* Ex. III. 11. IV. 10. Fag. Vat. Patr. b *In* Egypt. Jonath. c Carry &c.] *Nothing, as Bp.* Patrick *obſerves, can more lively expreſs the Affection that Princes ought to have for their People (if they have any regard to the Will of God) than his Divine Command to* Moſes. d They weep unto me] *As the moſt loving Parents are affected with the Tears of a Sucking Child; when it cries for that which they have not for it.* Patr.

v. 14. *I am not able to bear all this people alone, becauſe it is to heavy for me.*

v. 15. *And* [a] *if thou deal thus with me,* [b] *kill me, I pray thee, out of hand, if I have found favour in thy ſight; and* [c] *let me not ſee my wretchedneſs.*

v. 16. *And* [d] *the Lord ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael,* [e] *whom thou knoweſt to be the elders of the people, and officers over them; and* [f] *bring them unto the tabernacle of the congregation, that they may ſtand there with thee.*

Gather unto me ſeventy men of the elders of Iſrael, &c. In like manner our Bleſſed Saviour appointed his Seventy Diſciples, and ſent them forth, two by two, before his face. Agen, *Moſes* ſent out Twelve Men to Spy the Land; and our Saviour, for Purpoſes of much greater Conſequence, ſent forth his Twelve Apoſtles to take the Inſpection of All Nations. *Euſeb. Demonſt. Evangel. L.* 3. *p.* 93. *Eucher. Lugdun. Formul. p.* 755.

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a If thou deal thus with me] *If I am ſtill to be obliged to ſuſtain this hard Province. The* Arabick *has it;* If thou layeſt this upon me as a Puniſhment, do thou turn that Puniſhment to Diſſolution b Kill me] *Let me immediately obtain that Death in which the Juſt have Reſt.* Jonath. c Let me not ſee my wretchedneſs] *What could make ſuch a tender Parent as he was, more miſerable, than their perpetual Untowardneſs; together with the intolerable Trouble it would give him, to ſee heavy Puniſhments continually befall them for their Wickedneſs, and the Enemies of God rejoice in their Ruin* Patr. d The Lord ſaid unto Moſes] *Here is not the leaſt ſign of God's Diſlike of this Expoſtulation of* Moſes *with God; which ſeems not very dutiful becauſe the Vexation this ſtubborn People gave him, was really ſo great that he had reaſon to deſire to be eaſed of it. Which, though he begged with much earneſtneſs, yet, no doubt, with no leſs ſubmiſſion to God's holy Will and Pleaſure.* Id. e Whom thou knoweſt to be the elders of the people, &c.] *That were ſet over them in* Egypt. Jonathan. *and ſeem'd, in the eye of God, to have better pretenſions to this Promotion, becauſe they had undergone ſuch Severe Uſage for favouring their Brethren in the ſad Affair of the Tale of Bricks.* Grotius *accounts for God's chooſing this particular Number from its being the ſame with that of the Deſcendants of* Jacob *that went down into* Egypt. Thou knoweſt to be the elders of the people] *From this Expreſſion it may juſtly be concluded; that they were antecedently inveſted with ſome ſort or degree of Authority.* Bonfr. The elders of the people. *In the Excellency of their Underſtanding, and the Severity of their Virtue, more than in the Number of their Years.* A Lap. Vat. Malv. Jun. f Bring them unto the tabernacle of the congregation, &c.] *They were to ſtand before the Tabernacle to preſent themſelves unto God, and to receive Authority from him; and with* Moſes, *who was to be Chief over them.* Ainſw.

v. 17. *And I will come down* [a] *and talk with thee there: and* [b] *I will take of the ſpirit which is upon thee, and will put it upon them; and they ſhall bear the burden of the people with thee,* [c] *that thou bear it not thy ſelf alone.*

I will take of the ſpirit which is upon thee, &c. Epiphanius brings this Text in Proof of the Divinity and Perſonality of the *Holy Ghoſt*, againſt the SAMARITANS, who denied it, and withall admitted of no Books for Canonical and Inſpir'd but the Five Books of *Moſes*. *c. Samarit. Hæreſ* 4. §. 5. This is one of *Gregory Nyſſen's* Teſtimonies againſt the JEWS, in relation to the Third Perſon in the *Ever Bleſſed Trinity*. *Zacagn. Collectan. p* 327. *I will take of the ſpirit which is upon thee, &c.* That is to ſay, they ſhall receive Extraordinary Aids and Aſſiſtances from the ſame Spirit of Grace from whom you have yours; not that therefore any of yours ſhall be withdrawn. *S. Auguſt. Quæſt. in Numer.* 18. perhaps from *Origen. in loc. p.* 120. As you have had, ſo you ſhall have thoſe extraordinary Powers and Qualifications, which your High Office requires. &c. *Theodoret. Quæſt. in Numer. n.* 18.

v. 18. *And ſay thou unto the people,* [d] *Sanctifie your ſelves againſt to morrow, and ye ſhall eat fleſh, (for you have wept in the ears of the Lord, ſaying, Who ſhall give us fleſh to eat? for it was well with us in Egypt) therefore the Lord will give you fleſh, and ye ſhall eat.*

v. 19. [e] *Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days.*

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a And talk with thee] *To declare (perhaps in their Audience) that he appointed them to the Office of being Aſſiſtants of* Moſes *in the Government.* Patr. b I will take of the ſpirit which is upon thee, and will put it upon them] *Without any Diminution of thy Extraordinary Gifts and Powers. As many Candles may be Lighted at One, without Leſſening and Impairing the Light of that One. By which Compariſon the* Jews *illuſtrate this matter.* c That thou bear it not thy ſelf alone] *That all the Murmurings of the People might not be only againſt him; but ſome of their Complaints might be diverted unto others. Who might alſo help them in the judging of ſuch Cauſes, as had hitherto been reſerv'd to him alone. For it is plain that theſe* Seventy *Perſons made an higher Court, than any of thoſe conſtituted by the advice of* Jethro. Patr. d Sanctifie your ſelves] *Prepare your ſelves.* Chaldee. e Ye ſhall not eat one day] *As they did about a year before.* Patr.

v. 20. [a] *But even a whole month, until it come out at your noſtrils, and it be lothſom unto you: becauſe that ye have deſpiſed* [b] *the Lord which is among you, and have wept before him, ſaying, Why came we forth out of Egypt?*

v. 21. *And Moſes ſaid, The people amongſt whom I am, are* [c] *ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month.*

Tis a Remark of *Iſidore Peluſiota*, which he takes occaſion to make upon this Place, that a greater Sin, committed Privately, at leaſt in a Publick Perſon, and of a Publick nature, is more Pardonable than one committed in the View of the World. Conſidering the Station and Character of *Moſes*, nothing could be more diſpleaſing to God, than that this Great Miniſter of his ſhould any way Scandalize the People, or betray them into Sin by his Example. This we may gather from *Moſes*'s Expoſtulation, *Num.* XI. 21, 22. compar'd with his other Remonſtrances of this kind elſewhere. Particularly his Interrogatories here run in harſher and bolder Terms than that which he utter'd Unadviſedly at the Water of *Meribah*, X. 20. And yet it was

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a But even a whole month, until it come out at your noſtrils, &c.] *To reconcile this Place with* Pſalm LXXVIII. 30, 31. While the meat was yet in their mouths, the heavy wrath of God came upon them, &c. Menaſſ. B. Iſr. *produces three Solutions; for his fourth, I confeſs, I do not well underſtand.* I. *That this Murmur and Mutiny beginning among the* Mixt Multitude (*the* Strangers) v. 4. *what we read in the* Pſalmiſt *is to be underſtood only of them, that the Vengeance of God ſo ſuddainly and immediately ſeiz'd them. But that the* Iſraelites *themſelves, for making new Complaints, after they had fed no leſs than a month on this Delicious Kind of Fleſh, died of Diſtempers in their Beds; and this was the Opinion of* Moſes Gerund. *and* Abravan. II. *That, on the contrary, a Suddain Death being preferable to Long and Chronical Diſeaſes, which were ſure at length to terminate in Death, the* Iſraelites *were they that were ſtruck dead* while the meat was yet in their mouths; *and that the* Strangers *were thoſe that died after a whole Month's Surfeiting and Sickneſs.* III. *That the Lord had indeed promiſed, that the* Iſraelites *ſhould live upon Quails for a whole month; but when he ſaw that their Luſt and Luxury ſtill ſo prevailed, that even this indulgent Promiſe did not content them,* he ſlew them while the meat was yet in their mouths; *an Interpretation, ſays the* Rabbi, *not to be rejected, conſidering all God's Promiſes are Conditional.* Until it come out at your noſtrils. *By Violence of Vomiting, from a Surfeited Stomach.* b The Lord] *The* WORD *of the* LORD, *whoſe Divine Majeſty dwells among you.* Jonath. Onkel. c Six hundred thouſand footmen] *Men that bore arms. Excluſive of Women, Children, Slaves, and* Egyptians, *the Number of whom taken together may very well be ſuppos'd to exceed Thirty Hundred Thouſand.* A Lap. Menoch. Patr.

for the Rashness of the latter, that he receiv'd Sentence, that he himself should not at last enter the Promis'd Land, tho' God had constituted him the Sovereign Conducter of his People in their March thither. And why? but because his Disrespectfulness towards God, in this Instance, was in the Sight and Hearing of the Multitude, which at other times, where he allow'd himself even a greater Licence of Speech, was only between God and himself. *Epist. L. 5. n. 261.* 'Tis a Common Question, says S. *Austin*, Whether *Moses* spoke in this manner to God, out of Distrust, or only by way of Inquiry. If there was any Weakness of Faith in the case, it may seem strange, that God did not severely reproach him with it, as at the Rock of *Meribah*. But if he had a Curiosity to know in what manner God would perform what he had said just before, the Answer he received, *Is the Lords hand waxed short?* was a very proper and just Rebuke for That. Let us then suppose, that it was the Pleasure of God, to make his Method known rather by Event than Revelation. The Blessed Virgin ask'd; *How shall this be, seeing I know not a man?* This a prophane Caviller might call a Spice of Infidelity, whereas she was only inquiring after the Means or Manner. And if instead of an Answer in the Affirmative, the Angel had replied in such a Question as this, *Is any thing impossible to the Holy Ghost, which shall come upon thee?* this might very well have admitted the Same Sense. Further; *Zacharias* was charg'd with Defectiveness of Faith for his Question and Reasoning in a Surprizing Case, *Luke* I. 18, 20. and struck Dumb for his Doubting. And wherefore this? Because God judges of Men, by their Hearts, and not by their Words. To make the Application; the Words of *Moses* at the Rock might have borne a very fair Construction, if the Sentence which God then pronounc'd upon him, did not plainly shew, that they proceeded from a Secret Diffidence or Unbelief. See *Numbers* XX. 10, 11, 12, 13. He conven'd the People, he made use of the same Rod with which he had wrought such great Miracles before, and the Effect answer'd as at other times. Those words of his, *Must we fetch you water out of this rock*, may be very well understood thus; You are such Infidels, that you suppose no Water can be fetcht out of this Rock. This might have been taken for his Meaning, if the Great Inspector of Hearts had not discover'd to us what in truth it was. The Sequel then shews plain enough, that his Question, *Must we fetch &c.* resulted from a Suspicion or Apprehension, that the Stroak of the Rod would fail him; which if it should, he might by this Interrogation have seem'd to fortell that it would so. We are therefore, upon the whole, to understand the same Prophet in what he says to God concerning the Promised Flesh, as Inquiring, and not as Doubting; seeing we find God answers him, at this time, not Judicially, but Instructively. *Quæst. in Numer. n.* 19. †

† *Others have thought, that the Faith of* Moses *waver'd at this time too, but that God did not now pass that Sentence upon him which he did afterwards at the Rock, because here he sinn'd only before God; but there, as the Text has it,* v. 12. he believed not God; to sanctifie him IN THE EYES OF THE CHILDREN OF ISRAEL. So also, c. 27. v. 14. *and* Deuteron. XXXII. 51.

V. 22. [a] *Shall the flocks* [b] *and the herds be ſlain for them, to ſuffice them? or ſhall* [c] *all the fiſh of the ſea be gathered together for them, to ſuffice them?*

S. *Cyrill* of *Alexandria* compares theſe Queſtions of *Moſes* with that Anſwer of S. *Philip*; *Two hundred pennyworth of bread is not ſufficient for them, &c.* and that Queſtion of S. *Andrew, But what are they among ſo many?* S. *John.* VI. 7, 9. *Comment. in Joan.* L. 3. p. 277, 278, 279.*

V. 23. *And the Lord ſaid unto Moſes,* [d] *Is the Lords hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.*

V. 24. *And Moſes went out, and told the people the words of the Lord, and* [e] *gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.*

V. 25. *And the Lord came down in a cloud, and ſpake unto him, and took of the ſpirit that was upon him, and gave it unto*

Took of the ſpirit that was upon him, and gave it unto the ſeventy elders. Not that the *Spirit* itſelf

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a Shall the flocks] *All that are in* Arabia. Jonathan. b And the herds] *All that are in* Nabathæa. Jonath. c All the fiſh of the ſea] *An Hyperbole.* Of the ſea] *Of the Great Sea or* Mediterranean. Jonath. **He mentions Beaſts and Fiſhes, but ſpeaks not of Fowls, as thinking leaſt of all that they ſhould be filled with them. Yet God ſufficed them with ſuch. So* Philip *ſaid unto* Chriſt; Two hundred pennyworth of bread is not ſufficient for (*this Multitude*) that every one may have a little. John, VI. 7. Ainſw. *and S.* Andrew; There is a lad here, which hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many. v. 9 *There ſeems to be indeed a Reſemblance and Parallel between the Queſtions of* Moſes *to the* Logos *in the Camp, and thoſe of theſe Apoſtles to the* Logos *Incarnate; and ſo between the Anſwer of God, under the Law as an Oeconomy of* Terror; Is the Lords hand waxed ſhort? &c. *which is a Severe Rebuke; and the Anſwer of God, under the Goſpel as an Oeconomy of* Love; *which is only a gentle Command or Direction,* Make the men (*cauſe the men*) to ſit down. *See* 1 John, IV. 18. d Is the Lords hand waxed ſhort] *Has it loſt any thing of its Strength or Power ſince the time that it created all things out of nothing?* Fag. Vat. e Gathered the ſeventy men of the elders of the people] *This was the Beginning of the Great* Sanhedrim *of the* Jews. *And as much about the ſame time the great Senate of the* Areopagus *was Inſtituted at* Athens, *according to Mr* Selden's *Obſervation; ſo it came to an end at the ſame time with the Great* Sanhedrim.

was Divided or Distributed; but the Grace, Gift, or Power of it, in such a Measure or Portion as Those that receiv'd it were able to bear it. Now there were only Sixty Eight that were then upon the spot, and Prophesied. *Eldad* and *Medad* were not there. That it might therefore evidently appear, that it was not *Moses* who conferr'd the Divine Gift, but the Spirit himself Acting in them; *Eldad* and *Medad*, being call'd, prophesied before they arriv'd. This very much affected and surpriz'd *Joshua*, who coming to *Moses*, ask'd him, Whether he had heard that *Eldad* and *Medad* prophesied? They were sent for, says he, and are not come. *My Lord Moses, forbid them.* I cannot forbid them, replied *Moses*. For this is the very *Gift* of *Heaven*. And so far am I from having any Privilege or Authority to forbid them, that I myself hold this *Gift* by no other Tenure than that of Divine Grace or Favour. I do not suppose you meant any thing Invidiously or out of Discontent. As for me, don't be disturb'd upon my account. No, nor that you do not prophesie yourself. Wait God's Time. *And who will bring it to pass, that all the People of the Lord be Prophets, when the Lord sheds forth his Spirit upon them? v.* 29. *Septuag.* This was Prophetical; *When the Lord sheds forth*; for he had not yet so *generally* done this. ---That Dispensation was reserv'd to the Day of *Pentecoste. &c. S. Cyrill. Hierosol. Catech.* 16. §. 13. *When the spirit rested upon them, they prophesied, and did not cease.* The Original, together with the *Septuag.* runs strictly thus; *They prophesied, and added not*, or *added no more*. So likewise the *Samaritan* and *Syriac*. *Theodoret*, following this Reading, puts the Question, why they Prophesied one time, and no more; and for this he gives a very good reason, which is, that they were Delegated to *Govern*, and not to *Prophesie*. And *Government* was one of the Gifts of the Spirit. So S. *Paul. Ephes.* IV. 11. *He gave some apostles, — and some pastors, ποιμένας, Governours.* and 1 *Cor.* XII. 28. *God hath set some in the church, first apostles, &c. gifts of healing*, HELPS, GOVERNMENTS. This was the Gift conferr'd on the *Seventy Elders*; and their Prophesying at the time of their Receiving it, was to certifie the People, that it was bestow'd upon them. *Quæst. in Numer. n.* 20. See *Origen, in loc. p.* 221.

the seventy elders: and it came to pass that when the spirit rested upon them, [a] *they prophesied, and did not cease.*

Eldad. God is my Cousin; or, God is my Uncle. *Medad*. He has measured. *S. Jer. Nom. Hebr. And they were not of them that were written, &c.* It may seem as if *Theodoret* directly contradicted the Text in his Question, Why these two prophe-

V. 26. *But* [a] *there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them (and they were of them that were written, but went not out unto the tabernacle)* [b] *and they prophesied in the camp.*

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a There remained two of the men &c.] *That hid themselves to avoid the High Office they were call'd to.* Jonath. *and so* Ainsworth, *and others after him.* b And they prophesied in the camp] *What* Targ. Jonath. *and* Jerusal. *add upon this* V. *and*

ſied, tho' they were not reckon'd with the Seventy; whereas the Text ſays expreſsly *they were of them that were written*; but his words will very well bear a Conſtruction that does not at all interfere herewith. Μὴ συναριθμηθέντες τοῖς ἐδοκίμηντο may ſignifie only in a general ſenſe, (or as a Number ſtrictly compleat may be uſed for a Number in a manner compleat) not Preſent in the Number of that Body or Delegacy to which they belong'd by Summons; and that they declin'd to come on account of ſome Objections or Diſqualifications urg'd againſt them. Thus underſtanding him, his Senſe will be this. 'Tis probable that their Deſert and Reputation were Equal to that of the reſt of that Body, τοῖς ἐδοκίμηντο, and that therefore they were made Partakers of the ſame Gift and Privilege. And the Story gives us to underſtand, that oftentimes thoſe that in the opinion of Men are unworthy of Regard and Privilege, are yet approv'd by Him who ſearches and knows the Heart. Thus in the Caſe of *Cornelius*, Divine Goodneſs prevented Human Miniſtration, and ſhed on him the Grace of the Spirit before Baptiſm. *Quæſt. in Numer. n.* 21. †

V. 27. *And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſie in the camp.*

V. 28. [a] *And Joſhua the ſon of Nun, the ſervant of Moſes, one of his young men, anſwered and ſaid,* [b] *My lord Moſes, forbid them.*

One of his young men. At that time Forty Three Years of Age, according to S. *Auguſtin*. *My Lord Moſes, forbid them.* It was not out of Envy that *Joſhua* deſired this, but out of a Loyal and Generous Zeal, thinking this Behaviour of *Eldad* and *Medad* to be Contumacious and Seditious. And behold with what a Diſintereſted Publick Spirit *Moſes* replies, *Envieſt thou for my ſake?* μὴ ζηλοῖς?

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and v. 29. *I rather refer the Curious Reader to than inſert.* In the camp. *Among the People there.* † *Or perhaps they loved a private Life, and were afraid of being envied by the People: Whom they ſaw to be ſo unruly, that it made them decline the burden; as* Saul *did, when he hid himſelf among the ſtuff.* Patr. *ſo* Jonathan Ben. Uz. *They concealed themſelves to avoid this High Poſt or Province.* a And Joſhua the ſon of Nun, the ſervant of Moſes] *It may be very proper in this place, to give the Reader this Hero's Character, as we find it in* Joſephus, Antiqu. L. 3. c. 2. *He was a Man, ſays he, fortified againſt all Fear of Danger, and prepar'd for the heavieſt Weight of Care Hardſhip and Labour. His Thoughts were Juſt and Clear; and his Words Eloquent and Prevailing. His Piety and Devotion were ſuch as became a Servant of the True God; and his Knowledge of the True Religion as Compleat as might be expected from the beſt and fulleſt Inſtructions of his Maſter* Moſes. b My lord Moſes forbid them] *One reaſon of his earneſtneſs to have a Prohibition lay'd upon them might be, that being not with the reſt at the Tabernacle they could have no Authority; as* Patr. *obſerves. Compare this Text with* John IX. 49, 50.

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Art thou moved with Zeal? envieſt thou &c. *Theod. Qu. in Num. n.* 21. *My lord Moſes forbid them. Joſhua* was unappriz'd of the Prophetick Myſtery of this, and urg'd *Moſes* to put a ſtop to it, apprehending *Eldad* and *Medad* had ſome Factious Deſigns againſt the reſt of the Prophets, after the Example of *Dathan* and *Abiram*; but *Moſes* knew what the Inſpiration of theſe Men at ſuch a diſtance from the reſt, who were ſet round about the Tabernacle, preſignified; and therefore he rebukes *Joſhua* for his Forwardneſs; *v.* 29. *Would God that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them*, that the Time ſhould come when the Lord ſhould give his Spirit unto them, as he breathed it on the Firſt-fruits of thoſe that were to receive it, the Holy Apoſtles, ſaying, *Receive ye the Holy Ghoſt. S. Cyrill. Alex. Comment. in Joan. Evang. L.* 12. *p.* 1100.

Envieſt thou &c. Neither envy for my ſake; nor yet for your own, becauſe you are not yet a Prophet. *S. Cyrill of Jeruſal. Catech.* 16. *n.* 13. *Would God that all the Lords people were prophets, and that the Lord would put his ſpirit upon them.* As he actually did at the day of *Penteceſte. Id. Ibid. His ſpirit.* S. *Athanaſius* urges this among other Texts, in defence of the *Divinity* of *the Holy Ghoſt*, againſt THOSE THAT ASSERTED HIM TO BE A CREATURE; challenging them to produce a Text where the *Spirit* is barely call'd ſo, without any other Diſtinguiſhing Particle, Adjunct, or Expreſſion, as the Spirit *of God, of the Father, my Spirit, the Spirit of Chriſt, &c.* teſtifying his Perſonality and Divinity; unleſs where the Paſſage relates either to thoſe that had before received the Holy Ghoſt, or to thoſe that were rightly appriz'd before of the True Chriſtian Doctrine concerning him; and that *Luke* III. 22. explains † *Luke* IV. 1. *Matth.* IV. 1. *Ad Serap. Epiſt.* 1. §. 4, 5.

v. 29. *And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the Lords people were prophets, and that the Lord would put his ſpirit upon them.*

v. 30. *And Moſes gat him into the camp, he and the elders of Iſrael.*

v. 31. *And there went forth a wind from the Lord, and* [a] *brought quails* [b] *from the ſea,*

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† *It ſeems the Father reads this Text without the word* ἀπὸ. a Brought quails from the ſea, &c.] *Some have ſuppos'd, that this Miracle and that of ſending the Quails at* Exod. XVI. 11, &c. *were one and the ſame. But* Bochart *has prov'd them to be diſtinct, and that the latter came to paſs a year after the former; that the firſt Quails were only for a Day; the laſt for a Month; that the firſt only covered the Camp; but the latter lay as wide as a Day's Journey round about it; that God was angry with the People for eating the one, and not for their eating the other; that* Joſephus, *in his* Antiquities, *and S.* Jerom, *in his* Epiſtle to Fabiola, *make them two; that if it be ask'd, what could be the meaning then that*

Moſes

and let them fall by the camp, as it were a days journey on this ſide, and as it were a days journey on the other ſide, round about the camp, and [a] *as it were two cubits high, upon the face of the earth.*

V. 32. *And the people ſtood up all that day, and all that night, and all the next day, and they gathered the quails:* [b] *he that gathered leaſt, gathered ten homers: and they ſpread them all abroad for themſelves round about the camp.*

V. 33. *And* [c] *while the fleſh was yet between their teeth, ere it was chewed;* [d] *the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great plague.*

Moſes *ſhould make a Queſtion how ſuch an Immenſe Quantity as ſhould ſuffice ſo many Thouſands ſhould be provided, if he had ſeen the ſame Miracle brought to paſs before; 'tis anſwer'd, that the two Miracles differ'd conſiderably; that the former was a Supply but for one Day, but the other was to be for a whole Month; and that* Moſes *might doubt, when a Second Supply of Fleſh was promiſed, as well as when he was commanded to repeat that Miracle in the Wilderneſs of* Sin *and* Kadiſh, *which he had wrought in* Rephidim. Hieroz. P. II. L. I. c. 15. *The Learned* Ludolphus *in his Commentarie on his* Ethiopick *Hiſtory, and his Diſſertation* De Locuſtis, *makes theſe* Quails *or* Selau *to have been* Locuſts, *and advances very ſtrong Arguments for his Hypotheſis. The Curious Reader will find a Compendious Account hereof in Bp.* Patrick's *Commentarie on this Place; which, tho' Short, in Compariſon of the Books he has it from, would here take up too much room.* b From the ſea] *From the Mediterranean.* Jonath. Bochart *has writ very largely and learnedly on this Piece of Hiſtory. The Curious and Critical Reader is referr'd to his* Hierozoicon, *or to* Pool's *Synopſis, who has abridg'd what he has aſſerted and argued on this matter very well.* a As it were two cubits high] *S.* Jerom, *in his Tranſlation, thus renders the Place.* And they flew in the air two cubits high above the earth. *To this Interpretation agree thoſe of* Jonathan, R. Selomo; *and* Philo; *and* Pliny's *account of this Species, as* Bochart *quotes them,* Hieroz. P. II. L. I. c. 15. *where ſee more.* b He that gathered leaſt, gathered ten homers] *Gathered, in a more general ſenſe ſeveral Heaps; as* Bochart *ſhews the words will bear, and that with more probability than the Strictneſs of our Tranſlation.* Hieroz. ubi ſupra. He that gathered leaſt] *The Maſter of every Family for himſelf, and for thoſe belonging to him.* Patr. c While the fleſh &c.] *Which they took ſo greedily,*

Kibroth-hattaavah. Μνήματα τῆς ἐπιθυμίας. The Monuments or Graves of Luſt. *Septuag.* To this the Apoſtle ſeems to have had an eye, *Rom.* XIII. 14 *Make not proviſion for the fleſh, to fulfil the luſts thereof. Theodoret. Quæſt. in Numer. n.* 19.†

V. 34. *And he called the name of that place, Kibroth-hattaavah: becauſe there they buried the people that luſted.*

Aſeroth. The Entrance of Narrowneſs; or, Happineſs. *S. Jer. Nom. Hebr.* The *Hivites* or *Eveans* formerly dwelt in *Aſeroth*, inhabiting as far as to *Gaza. Id. De Sit. & Nom. Loc. Hebr.*

V. 35. *And the people journeyed from Kibroth-hattaavah, unto Hazeroth: and abode at Hazeroth.*

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greedily, that they did not allow themſelves time to give God thanks for it. Jonath. While the fleſh, &c. *Immediately upon the Expiration of the Month during which God had promiſed them they ſhould eat it.* v. 20. Bochart. d The wrath of the Lord was kindled againſt the people, &c.] Bochart *has very judiciouſly obſerv'd, how deplorably this Crime of the* Iſraelites *was aggravated; that it was a foul and ſcandalous Complication of Ingratitude towards that Great God who had deliver'd them out of their Slaviſh and Miſerable Condition in* Egypt; *of Sordidneſs, in preferring the* Egyptian *Traſh of Cowcumbers, Onyons, Garlick, to thoſe great and glorious Privileges of a Spiritual and Religious Nature, with which God had favour'd and honour'd them; as particularly with his own immediate Preſence among them; of groſs Impiety, in* Limiting the Holy One of Iſrael, *as the* Pſalmiſt *ſpeaks* Pſ. LXXVIII. 41. *in rejecting the Suſtenance which God had provided for them, and preſcribing to him another ſort according to their own Fancy; and of Infidelity, in queſtioning the Immenſity of God's Power,* Can God furniſh a table in the wilderneſs? can he provide fleſh for his people? Ibid. v. 19, 20. Hieroz. P. II. L. 1. c. 15. The wrath of the Lord. Fire *from the* Lord, *ſuch as that mentioned* v 1. *whence the Place had the name of* Tabera. v. 3. Id. Ibid. *Tho' others have ſuppoſed, that this* very great Plague *was the ſame with that of the* Fiery Serpents, c. 21. *others agen, that it was a* Peſtilence; *and others, that it was a Sudden and Violent* Conſumption, *which they gather from* Pſ. CVI. 35. *If it be demanded, ſays the above Learned Writer, Why the Iſraelites were not as well puniſhed for their Murmurings before,* Exod. XVI. *as now; 'tis anſwer'd, that there was a great Difference between the two Caſes; that the laſt was a* Relapſe, *and conſequently an Offence againſt the* Goodneſs *of God as well as his* Juſtice; *that in the former they were indeed ſorely Diſtreſs'd for want of Neceſſaries; but that the People's Impatience in the latter, when they were accommodated with* Manna, *proceeded from Levity and Luxury. Agen; that when the former happen'd, the People had but a very ſcanty and imperfect Notion or Senſe of the State of Things, being but juſt come out of* Egypt, *and having not yet received the Law; all which Extenuations in the latter they could not plead.* Ibid. † *It is call'd to this day by this name of* the Monuments of Luſting. Joſeph. Antiqu. L. 3. c. 13.

OCCA-

OCCASIONAL ANNOTATION, III.

On the Nature of Quails, *and* Why God choſe that ſpecies rather than any other. Numb. XI. 31.

§. 1. IF, as ſome will have it, *Egypt* was ſupplied with *Quails* from the *Arabian* Bay, the Context then aſſigns the Reaſon why God now ſent them, *Numb.* XI. 4,5. compar'd with *Exod.* XVI. 13 — That they were a *Delicious Food* in general is not to be doubted, eſpecially as [1] *Philo* repreſents them. The *Talmudiſts* enumerate four different kinds or ſpecies of them, and add withal that *the Quails* which God ſent the *People of Iſrael* were the very *Beſt* of All. To make that out ſome pronounce them the *Fatteſt* of all others. And others yet affirm the Ὀρτυγομήτρα, as the LXX. conſtantly tranſlate the Original שלו is ſomething larger than the common ſize, or a ſort of *Mother-Quail.* But this at beſt is too Precarious to be inſiſted on, as apparently founded in the *Etymology* of the *Greek* Name. Whereas indeed the true and genuine *Etymology* even of that is ſomething more Peculiar, alluding to it's Nutritive Quality, Breeding better Bloud, &c. 'Tis ſomewhere ſaid of *Hercules*, that when he was Mortally wounded, the *Nidour* of a *Quail* reſtor'd him to Life again. So exceeding *Nutritive* is it thought to be, as to adminiſter Fewel to the more Brutiſh Paſſions. Hence *Coturniſſo* among the *Latins* ſignifies proverbially ſuch a kind of *Laughter*, as Betrays too *effeminate* a Diſpoſition. The ſame is alſo as obſervable of the *Greek* Verb Κιχλίζω, of the ſame ſignification, whence perhaps our *Engliſh* word *Giggle* and *Chuckle* may be deriv'd. And ſo notorious is the *Quail* for *Fighting*, that at [2] *Athens* it was Enacted into a ſpecial *Law*, that their Youth ſhould particularly Attend the ſharp conteſts of the *Quails*, as well as of the *Game-Cocks*, to *Spirit* up a proper Courage in them all from ſo ſtrenuous a Pattern in the Animal Creation. Which in the Judgment of *Lucian* himſelf is ſo far from

1 Κρεῶν ἀπίλαυσον ἡδίστων. De Vitâ Moſis. p. 365. Ed. Par. 2 Luciani Anacharſis ſub finem.

being a *Ridiculous* or *Trifling* Inſtitution, that he *Enlarges* in it's *Vindication*, as highly *Beneficial*. But this by the way.

§. 2. God then in ſending his People *Fleſh*, firſt made good his Promiſe to them, as their God, or the God of *Iſrael*, that they ſhould *Eat Fleſh as they deſired*. *Numb.* XI. 18, 19, 20. And at the ſame time he ſhew'd himſelf to be the *Author of Nature*, in providing for the *Animal* Man, as well as the *Spiritual*, according to thoſe words of Holy [1] *David*; *The Eyes of all wait upon thee, and thou giveſt them their meat in due Seaſon.*

§. 3. It appear'd indeed in the Event, that what they thus Deſir'd or *Luſted* after, proved to their *Diſadvantage* in bringing down *Vengeance* upon their Heads; for they fell a ſacrifice to their own unguarded *Luſts*. However, notwithſtanding God foreſaw this; yet was he, as one may ſay, under a kind of neceſſity, both of Promiſing and of Performing alſo that very Promiſe in the Liberal manner that he did, to ſhew at leaſt that *his Hand was not* [2] *ſhortned*. For it appears at this time, not only that the *mixt Multitude* had begun to *Luſt*, and the *People of Iſrael* to *Murmur* and to *Weep*, *&c.* but even *Moſes* himſelf began to *Doubt*. *Shall the Flocks and the Heards be ſlain for them* (ſaid he to God) *to Suffice them? Or ſhall all the Fiſh of the Sea be gather'd together for them, to Suffice them?*

§. 4. To *Deſire* or to *Luſt* after *Fleſh* is in it ſelf but *Natural*, and abſolutely ſpeaking far enough from being *Criminal*, or *Provoking* to the *Author* of *Nature*, who created the very *Appetite* of *Man*, as well as his *Underſtanding*. But when this Breaks out into *Murmuring*, *Mutiny*, and *Diſorder*, the Caſe is entirely Alter'd. Add to this, that beſides theſe Irregularities, there was a downright *Contempt* of the *Manna*, which God had Miraculouſly ſent them down from Heaven. *Our ſoul is dried away*; ſaid they Murmuring, *there is Nothing at all beſides this Manna, before our eyes.*

§. 5. It is highly Probable that when Fleſh was Granted them in the Abundance they deſired, they receiv'd it not with due and thankful Diſpoſitions, but gave themſelves up entirely to their *Appetites*, Unmindful of their Indulgent *Benefactor*. Both the *Crime* and the *Puniſhment* are ſoon diſcover'd, by Comparing *Deut.* XXXII. 15—with *Pſ.* LXXVIII. 31. They grew *Vain* and *Wanton*, Placing their Happineſs in the Gratification of their *Luſts*; And like True *Heathens*, Regarded the *God* of *Heaven* and *Earth* no further than with relation to the *Animal* or *Terreſtrial* Life. [3] *Having begun in the Spirit, they were for being made Perfect in the Fleſh.*

1 Pſ. CXLV. 15. 2 Numb. XI. 23. 3 Gal. III. 3.

§. 6.

§. 6. Some indeed are fond of imagining, that the Gods of *Sepharvaim* mention'd, 2 *Kings* XVII. 31. were Worſhipp'd under the Appearances of *Peacocks*, *Pheaſants*, *Quails*, *&c.* which if true, as it is certainly Precarious, would open to our View a New Field of Speculations. But I paſs it over as at leaſt a Needleſs Conjecture.

§. 7. It is more Material, to Contemplate the Great *Mercy*, *Goodneſs*, and *Long-ſuffering* of *Almighty God*, in thus Gratifying their Natural Appetites, and yet at the ſame time putting them in mind of that Higher Life of Faith and Dependance upon Heaven which they ſo little regarded; however they had Forfeited Both. For both at this time and the Year before, when in condeſcenſion to the Importunate Deſire of his People, he vouchſaf'd them *Fleſh*, or the Beſt of Fleſh, *Quails*; we read that he alſo ſent them *Manna* or *Bread from Heaven*, even the *Food of Angels*. So that upon the whole, there was *not the leaſt room* for *Complaint*. Not only the *Neceſſaries*, but even the *Delicacies* or moſt *Deſirable Proviſion* for the *Animal Life*, was Granted to their Importunity; And even the *Bread of Life* itſelf was under one *Continued*, or *Rain'd down* upon them, to Teach them, that *Man liveth not by Bread alone, but by every word that proceedeth out of the mouth of God.*

§. 8. From what has been now obſerv'd there naturally ariſes a Solution of a ſeeming Inconſiſtency between *Numb.* XI. 33. and 19, 20. The *Jews* did not eat what they ſo paſſionately Deſir'd, leſs than a Month. But having unwarrantably ſo Deſir'd, that very Deſire became their Puniſhment. This ſuppoſes them firſt to have had the Promiſe Fulfill'd to them. But when they had it, they receiv'd it not with proper Acknowledgements &c. but Devour'd with Greedineſs, as under the Dominion of their Appetites; the Conſequence of which was, that it turn'd into Choler, and became their Bane.

CHAP. XII.

1 God rebuketh the ſedition of Miriam and Aaron. 10 Miriams leproſie is healed at the prayer of Moſes. 14 God commandeth her to be ſhut out of the hoſt.

Spake againſt Moſes because of the Ethiopian woman. A Figure of the Synagogue murmuring againſt the Church of the *Gentiles*, and caſting Obloquys and Reproaches upon Her by whoſe Faith ſhe ſhall be heal'd at the laſt of the *Leproſie* of her *Infidelity*. *S. Ambr. Epiſt. Claſſ.* 1. n. 63. §. 57. And *S. Cyrill* of *Alexandria* enlarges upon this Myſtick Meaning, *Glaph. in Num.* p. 379, 380. particularly as to the two Complaints; 1*ſt* that *he had married an Ethiopian Woman*; and 2*dly* that he behav'd himſelf as *if God had ſpoken only by him, and not by them alſo*. They inſinuated in the firſt Article a Marriage contrary to the Tenor of the Law, *παρανομίας γραφήν*. 2*dly* that he behaved himſelf as if he were the chief and only Favourite of the Lord; whereas God had ſpoken alſo by others as well as by *Moſes*. Let us obſerve, in relation to the firſt of theſe, that *Moſes* firſt married a *Midianitiſh* Woman, the Daughter of *Jethro*; and, a conſiderable time after, this *Ethiopian*, an *Alien*, and a *Negro*; and this, notwithſtanding ſuch Marriages were forbidden by the Law; *Exod.* XXXIV. 16. *Aaron* and *Miriam* therefore reproach'd *Moſes* for this, not apprehending, as is probable, the Allegory which this Conduct of *Moſes* carried in it. *Moſes* was a Type of *Chriſt*; particularly as a *Lawgiver*; and as a *Mediator*. This *Moſes* himſelf tells us, *Deut.* XVIII. 15. *The Lord thy God will raiſe up unto thee a Prophet &c.* Let us conceive

V. 1. *AND Miriam and Aaron ſpake againſt Moſes,* [a] *becauſe of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman.*

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a Becauſe of the Ethiopian woman] *Probably they were jealous of his being ruled too much by her, and by her Relations. For it was by her Father's Advice that he made the Judges, mentioned* Exod. XVIII. 21, 22. *and perhaps they imagined She and* Hobab *had a hand in chuſing the* 70. *Elders lately made, as we read in the foregoing Chapter. With which this Story being immediately connected; it makes me think it has ſome relation to that. For thoſe Elders were nominated by* Moſes *alone; without conſulting* Aaron *or* Miriam. *Who taking themſelves to be neglected, in ſo great an alteration made of the Government, without their Advice, were very angry, And not daring to charge* Moſes *directly with this Neglect of them, they fall upon his Wife; whom in ſcorn they call a* Cuſhite *or* Arabian *Woman: which in after times were accounted a vile People, as appears from* Amos, IX 7. Patr. *The Commentators and Criticks vary and enlarge ſo much upon this Story, that it would almoſt require a Volume to give the Reader Particulars. See* Bochart, Phaleg. L. 4. c. 2. Huet. Dem. Ev. p. 65.

Aaron

Aaron then, in this Tranſaction, to be a Figure of the *Jewiſh Prieſthood*, and *Miriam*, of the *Synagogue*. Theſe, in conjunction, accuſed our Saviour of Breaking the Law. So *John* IX. 16. Agen; they highly reſented it, that he ſhould eſpouſe that *Black Ethiopian*, the Church of the *Gentiles*; and as it were marry her over the head of the *Iſraelitiſh*; ἐπιγάμια. Every one who has look'd into the Books of the Evangeliſts, muſt know, with what Zeal and Clamour they inveigh'd againſt our Saviour for Traverſing their Vain Traditions, and dealing with the Law of *Moſes*, as an Inſtitution properly Typical or Figurative. It were likewiſe eaſy to ſhew from the Prophets, that he was to take to himſelf the Church of the *Gentiles*, of a very *Black Complexion*, in regard of the *Darkneſs* both of her Notions and Practices, &c. This Allegorie ſeems to have been borrow'd from *Origen*, on the Place, p. 221. as the Reader that compares it with *Origen* will eaſily ſee. *S. Proſper* compares the *Ethiopian* Woman, as a Type of the *Gentile* Church with Her *that was Black, but Comely*. *Canticl.* l. 5. *Promiſſ. & Prædict. l.* II. *c.* 9. and *S. Jerom* looks upon this as one Inſtance of the Neceſſity, or at leat Expediency, of Interpreting the Old Teſtament Myſtically and Spiritually againſt the JEWISH Literal Conſtruction; of which the Reader may ſee more in the Place itſelf. *In Ezechiel. c.* 47. *col.* 1054. *The Ethiopian woman whom he had married, &c.* With a View to this conſider *Artapanus* in *Euſeb. Præparat. Evangel. L.* 9. *c.* 27. *p.* 433. that the *Ethiopians*, 'tho Enemies, had ſuch a Value and Veneration for *Moſes*, that not only the People, but their Prieſts, took to the Rite of Circumciſion in deference to his Character and Authority. See *Comment.* on *Exodus* II. 7. *The Ethiopian woman.* It has been made a Queſtion, Whether this Woman was *Jethro's* Daughter, or another taken by *Moſes* to Wife, either after or before her Death. 'Tis probable that it was the ſame Woman; and a *Midianiteſs*. For we find in the 2d. Book of *Chronicles*, *c.* 14. that the *Midianites* were call'd *Ethiopians*. For the Country where the *Iſraelites* are ſaid to have purſued the *Ethiopians* belong'd to the *Midianites*, who are now call'd *Saracens*; and very rarely, if ever, *Ethiopians*; as Places and Nations, in a long Courſe of Time, commonly change and vary their Names. *S. Auguſt. in Numer. n.* 20. *The Ethiopian woman.* We are told by *Joſephus*, that *Moſes*, having had his Education in the King of *Egypt's* Court, was made his General in a War againſt the *Ethiopians*; which when he had concluded very Succeſsfully, the King gave him his Daughter to Wife. This, as Fabulous as I take it to be, falls very ſhort of *Apolinarius's* Notion or Conceit; that *Moſes* marry'd *Zipporah* firſt, and this *Ethiopian* Woman afterwards, as being a Type of *Chriſt*, eſpouſing the *Gentile* Church after that of the *Jewiſh*. But the miſchief of it is, *Zippora* was no more a *Hebrew* than the other. Whence I take occaſion to obſerve, that where we find no more than *Fancy* and *Invention*, we muſt aſcribe it to ſome other Spirit than that of God. *Moſes* was ſo far from indulging himſelf in any thing of this kind, at leaſt after God call'd him to take care of and conduct his People, that when he went into *Egypt*, he left *Zipporah* behind him. And after he had left it, his Father-in-law came to him, and brought him his Wife and Children, the Text mentioning that he had *ſent her back* or *away*. Exod. XVIII. Now then this *Ethiopian* Woman was *Zipporah* herſelf. For *Saba* is the name of a Country in *Ethiopia*; the ſame which the Evangeliſt ſpeaks of; *The queen of the South* [or *Ethiopians, as the Father read*] *ſhall riſe up in the judgment with the men of this generation, and condemn them. Luke* XI. 31. This Queen is call'd the Queen of *Saba*,

ba, 1 *Kings*, X. 1. This was alſo call'd the Country of the *Homerites*. It lies near the *Midianites*. Now *Aaron* having himſelf marry'd an *Iſralite*, upon ſome miſunderſtanding or another that had happen'd, he and *Miriam* upbraided Moſes with his marrying an Alien. *Theodoret*, *Quæſt. in Num. n.* 22. *The Ethiopian woman.*' Tis very abſurd to think, as Some have done, that this *Ethiopian* was the ſame with *Jethro's* Daughter; for why ſhould this begin to be Matter of Accuſation or Reproach to *Moſes* fourty Years after: That Marriage had been contracted before the Law was given, before the *Hebrews* were made a People Separate from other Nations. And it was very common in thoſe days for the *Egyptians* to marry *Ethiopian* Women. *Apollinar. in Zeph. Cat. fol.* 193.

It ſeems as if *Ephraim Syrus* underſtood that *Aaron* and *Miriam* utter'd theſe words only Privately, or between themſelves.

v. 2. *And they ſaid, Hath the Lord indeed ſpoken only by Moſes? hath he not ſpoken* [a] *alſo by us? And the Lord heard it.*

His Remarks upon the Paſſage run thus. If *Miriam*, who was a *Propheteſs*, for ſo few words, incurr'd the ſad Sentence of *Leproſie*; of what Puniſhment ſhall they be thought worthy, that make a Practice of Abuſing and Calumniating without any diſtinction of Caſes or Perſons? And altho' what *Miriam* affirm'd was True in itſelf, yet that did by no means excuſe her, becauſe it was meant and utter'd with a Malicious Intention. So that tho' the *Cauſe* for ſuch Aſperity may be *Juſt*, yet the *Motive* and *Manner* are *Injurious*. We are either to make our Complaints and tell People their Faults to their Faces, or elſe to ſay nothing to their Diſadvantage in Corners and behind their Backs. *De Linguæ Malo, p.* 104. *Hath the Lord indeed ſpoken only by Moſes? &c.* This, in effect, was the Language of the *Jews* to *Chriſt*. For what they ſay of him, *John* IX. 29. *We know that God ſpake unto Moſes; as for this fellow, we know not from whence he is*, well admitts of ſuch a Turn as this; *Did God ſpeak to Chriſt alone? Did he alſo ſpeak to our Fathers in Mount Sinai? S. Cyr. Alex. Glaph. in Num. p.* 382.

Now the man Moſes was very meek, &c. Thoſe that have gain'd an Entire Victory over their Paſſions and Appetites, and have attain'd ſuch a Steady and Serene Frame of Mind, that no Accident diſcompoſes or unſettles them; theſe are very *Meek*, πραεῖς, and Such was *Moſes*. Compare with *S. Matth.* XI. 29. *S. Baſil, Homil. in Pſ.* 33. *p.* 186. *Now the man Moſes was very meek, &c.*] And this Humility was yet the more remarkable and extraordinary in him, if we conſider that he was admitted to a near Intimacy and Familiarity with the Majeſty of Heaven, and to a cloſe Contemplation of the Divine Glory. *Ephr. Syr. Ad Everſion. Superb. Tom.* 1. *p.* 94. 'Tis proba-

v. 3. ([b] *Now the man Moſes was very meek, above all the men which were upon the face of the earth.*[c])

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a Alſo by us] *Being Prophets, and Joint-Conductors of the People with him. See* Micah VI. 4. b Now the man Moſes was very Meek, &c.] *See the Introduction, before* Geneſ. p. 34. c Jonathan *adds*, And he took no notice of what they ſaid.

ble

ble that *Aaron* and *Miriam* took occaſion from the Tender and Meek Temper of *Moſes* to misbehave themſelves. At this God was highly Incens'd; and altho' *Moſes* himſelf interceded very earneſtly for his Siſter unto the Lord, *v.* 13. yet would he not excuſe her that Puniſhment and Shame to which he conſign'd her at *v.* 14. reſenting an Indignity offer'd to the Perſon of his Vice-gerent as if it had been offer'd to himſelf. Here agen you ſee how exactly the Parallel runs betwixt *Moſes* and *Chriſt*. His Perfect Meekneſs and Humility the *Phariſees* took Advantage of, to depreciate his Character and inſult his Perſon. Which Inſolent Behaviour towards his Well-Beloved Son God puniſh'd, we know, as if it had been Immediately and Profeſſedly towards himſelf. *S. Cyrill. Alex. Glaph. in Numer. p.* 382. *S. Proſper, Promiſſ. & Prædict. P.* II. *c.* 9. See alſo *S. Jerom. in Zephan. c.* 3. *col.* 1667.

V. 4. *And the Lord ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.*

And the Lord ſpake ſuddenly unto Moſes, and unto Aaron, &c. Thus, by the Great Judge his Son, will he come to take Vengeance on all Thoſe that have blaſphemed and ſet at nought their Saviour, and preſumed to ſet themſelves upon a Level with him. *S. Cyrill. Alex. Glaph. in Numer. p.* 382.

V. 5. *And the Lord came down in the pillar of the cloud, and* [a] *ſtood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.*

Called Aaron and Miriam. Here was a Judicial Proceſs in Form. The Delinquents are call'd to the Bar, and there Arraigned and Convicted. And the Puniſhment Inflicted. *Salvian, De Gubern. Dei, L.* 1. *p.* 27.

V. 6. *And he ſaid, Hear now my words:* [b] *If there be a prophet among you, I the Lord will make my ſelf known unto him* [c] *in a viſion, and will ſpeak unto him in a dream.*

Hear now my words: &c. It is remarkable that God, upon this occaſion, ſpeaks greater Encomiums of his ſervant *Moſes*, than on any other. *Origen, in loc. Homil.* 7. *p.* 221.

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a Stood in the door of the tabernacle] *As if it would leave them; as it did* v. 9. Patr. b *God would have them to underſtand, that he did not communicate his Mind to all alike; nor, in the ſame way and manner; but ſo differently, as to make a remarkable Diſtinction between* Moſes *and others.* Id. c In a viſion] Maimonides *takes this to be a Panick Terror, which ſeiz'd the Prophet when he was awake, inferring this from* Dan. X. 8, 9. I ſaw this great viſion, and there remained no ſtrength in me: &c. More Nevoch. P. II. c. 41. In a dream] *The aforeſaid Author obſerves upon this High Degree or Kind of Prophetical Communication; that they who prophecy in a Dream, call it no longer by the name of a Dream, after the Prophecy is imparted to them in a Dream; but they call it abſolutely*

v. 7. *My ſervant Moſes is not ſo,* [a] *who is faithful in all mine houſe.*

It was by *Moſes*'s Hand and Miniſtry that it pleaſed God to deliver *Iſrael* from all the Sore Pains and Afflictions which they endured in *Egypt*. Yet ſo far was this Great Commiſſion from elating him, that inſtead of Conceiving or Saying mighty things of Himſelf upon it, he declined it with Excuſes taken, as he thought, from his own Diſqualifications. *S. Clem. Epiſt.* 1. *ad Corinth.* §. 17. See *Comment.* on *Exod.* IV. 10. *In all mine Houſe.* That is, as *Moſes* was a Type of *Chriſt* in the *Church Catholick. S. Cyrill Alex. Glaph. in Numer. p.* 383, 384.

v. 8. *With him will I ſpeak* [b] *mouth to mouth, even* [c] *apparently, and not in dark ſpeeches;* [d] *and the ſimilitude of the Lord ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?*

With him will I ſpeak mouth to mouth. A Phraſe exactly parallel with that, *Exod.* XXXIII. 11. that *the Lord ſpake unto Moſes face to face, as a man ſpeaketh unto his friend.* From which Record of *Moſes, Clemens Alexandr.* derives the Fiction of *Minos*'s being admitted to an immediate Perſonal Converſation with *Jupiter. Stromat. L.* 2. *c.* 5. *p.* 439.

ſolutely a Prophecy. Thus the Patriarch Jacob, *when he awak'd out of a Dream of Prophecy, did not ſay, that it was a* Dream, *but he ſaid,* Surely the Lord is in this place; &c. Geneſ. XXVIII. 16. a Who is faithful in all mine houſe] *Particularly in doing nothing of himſelf (as now he was falſely accuſed) but only what God required.* Patr. b Mouth to mouth] *With an Audible Voice, and in Clear, Expreſs, and Full Propoſitions. Not that we are ſo to underſtand this Place, as if God did not at ſome certain times both in a Viſible Form, and with an Audible Voice, converſe with others alſo; as with* Abraham, *under the* Oak *of* Mamre, *and with* Jacob *when he wreſtled with the Angel; but then he did not this* Ordinarily *and even Daily with them, as he did with* Moſes c Apparently] *In a Language and Manner Familiar, Clear, and Expreſs; in oppoſition, to Revelations whether Mediately communicated, or Figuratively. Such as Thoſe mention'd by* Maimonides, More Nevoch. P. II. c. 43. *the Viſion of the* Candleſtick &c. *to* Zechariah, IV. 2, 3. *that of the* Wall *and* Plumbline *to* Amos, VII. 7. &c. d And the ſimilitude of the Lord ſhall he behold] *There are ſeveral Interpretations of the word* Similitude. *But that of our Learned* Ainſworth's *perhaps deſerves the Preference; which is this.* The Greek interprets this the Glory of the Lord. Sol. Jarchi ſays, This was the Sight of God's Back-parts, mention'd Exod. XXXIII. 23. And this Prerogative Moſes had above all Iſrael, which ſaw no Similitude of God, Deuteron. IV. 12, 15. and above all Prophets, who ſaw no Viſion of God ſo clear as he did. For even Moſes himſelf could not ſee the Face of God, Exod. XXXIII. 20. No man hath ſeen God at any time, John I. 18. neither can ſee, 1. Tim. VI. 16. *'Tis true,* Amos *ſays,* he ſaw the Lord ſtanding upon the altar, IX. 1 *and* Iſaiah ſaw the Lord ſitting upon a throne. *But theſe Inſtances we are to underſtand of the Repreſentative Viſion of the Divine* GLORY *or* SCHECHINAH.

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With him will I ſpeak mouth to mouth. It was more than Stupidity and Raſhneſs in the *Jews*; it was Blaſphemy to tell our Saviour, that God ſpake to their Fathers, when they offer'd this in Diminution and Contempt of Him, who ſpake to them Immediately from the Perſon of the Father Revelations of the Greateſt and Laſt Importance. He was αὐτικὸς; ὃ τὸ πατρὸς ἡμῶν ἦν, had the *Whole Mind* of God communicated moſt Intimately from his very *Mouth*; whereas what the Holy Prophets received was, in the main, Adumbration and Type. *S. Cyrill. Alex. Glaph. in Numer. p.* 383. *The ſimilitude of the Lord ſhall he behold.* The *Seventy* read; *My Glory* or the *Glory of the Lord he beheld.* And ſo the *Syriac.* This was then Strictly and Evangelically verified, ſays *Origen*, at the Transfiguration of our Lord, in the Mount, when *Moſes* and *Elias* appeared and talked with him. *Matth.* XVII. 2, 3. *In loc. Homil.* 7. *p.* 122. *Wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?* Thus *Iſaiah* ſharply rebukes the bold *Phariſees* in thoſe Prophetical Animadverſions; *Draw near hither, ye ſons of the ſorcereſs, the ſeed of the adulterer, and the whore. Againſt whom do you ſport yourſelves? againſt whom make ye a wide mouth, and draw out the tongue?* LVII. 3, 4. For theſe Inſolent Wretches vilified and blaſphemed the *Meſſiah* in the moſt Outragious manner; notwithſtanding *David* in Spirit had alſo warn'd them; as he ſays, *Pſ.* LXXV. 4, 5. *I ſaid unto the fools; Deal not fooliſhly; and to the wicked, Lift not up the horn: Lift not up your horn on high: ſpeak not with a ſtiff neck.* [μὴ λαλεῖτε ἄνομα κατὰ τοῦ Θεοῦ ἀδικίαν. *Septuag. Utter not Unrighteouſneſs againſt God*] *&c. S. Cyrill. Alex. Glaph. in Numer. p.* 384.

V. 9. *And the anger of the Lord was kindled againſt them, and* [a] *he departed.*

V. 10. [b] *And the cloud departed from off the tabernacle, and behold, Miriam became* [c] *leprous, white as ſnow: and* [d] *Aaron looked upon Miriam, and behold, ſhe was leprous.*

The cloud departed from off the tabernacle. For God's Firſt *Peculium* or *People* had his *Grace*; but when they came to ſhoot out the Arrows of their Tongue, their bold and petulant Blaſphemys againſt the True *Moſes*, the Subſtance of that Type, our Lord *Jeſus Chriſt*, the Cloud departed from them, and he remov'd to *the High Mountain* to us, where he was *Transformed*; and a BRIGHT CLOUD *overſhadowed his Diſciples, and behold a Voice out of the Cloud, which ſaid, This is* MY BELOVED SON, *in whom I am well pleaſed: S. Matth.*

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a He departed] *Withdrew the Sign of his Glorious Preſence, not vouchſafing to hear their Anſwer; which was a Token of his great diſpleaſure.* Ainſw. b And the cloud departed from off the tabernacle] *Either left the Tabernacle, and wholly diſappear'd for a Time, or rather mounted up higher in the Air towards Heaven, to ſignifie God's Indignation at what had paſs'd.* Menoch. Bonfr. *the Divine Majeſty not deſigning to ſtay where ſo Impure a Creature as* Miriam *was.* Patr. c Leprous, white as ſnow] *This was the ſoreſt leproſie, and moſt incurable.* Exod. IV. 6. 2 Kings V. 27. Ainſw. d Aaron looked upon Miriam] *It being the High-Prieſt's Province to examine and determine about the Leproſie.*

XVII. 1, 2, &c. *Origen, in loc, Hom.* 7 *p.* 122. *The cloud departed from off the tabernacle.* Thus *Chriſt*, upon the intolerable Provocations of the *Jews*, roſe up as it were from off their Synagogue or Church, and abandon'd it. *He forſook his Houſe; he left his Heritage. Jerem.* XII. 7. *S. Cyrill. Alex. Glaph. in Numer. p.* 384. *And behold, Miriam became leprous, white as ſnow.* Aſſoon as ever *Chriſt* departed from the *Jewiſh* Church, ſhe became *moſt Unclean*; and was every way beſet with *Ignominy* and *Miſerie. Id. Ibid. Miriam became leprous. Theodoret*, propoſing this Queſtion, Why *Aaron* was not ſtruck with a Leproſie as well as *Miriam*, ſeeing he had alſo ſpoken againſt *Moſes*, anſwers, 1*ſt*. that *Miriam* was more in Fault than *Aaron*, becauſe of her Sex, which both the Law and Nature itſelf had put in Subjection to the other. 2*dly*, that *Aaron*'s being the Elder Brother, and High-Prieſt too, made a conſiderable Difference in his Caſe. *Aaron* was the Root, the Baſis of the whole Sacerdotal Body. A Leproſie would have made him Legally Impure. He was therefore excus'd that Puniſhment; which might otherwiſe have entail'd a Stain or Diſhonour upon the Succeſſion. It was, on theſe accounts, enough, that what his Siſter ſuffer'd made thoſe Impreſſions upon him which the Caſe requir'd. Such was his Terror and Conſternation, that he petition'd the Perſon Injured, in her Preſence on whom the Puniſhment was Inflicted, to intercede for her Pardon. *Qu.* 23. *in Numer.* †

Lay not the ſin upon us. *Aaron* ſhar'd the Rebuke and Animadverſion of the Puniſhment with her, tho' not the Puniſhment itſelf; becauſe it would not have

V. 11. *And Aaron ſaid unto Moſes, Alas my Lord, I beſeech thee, lay not the ſin*[a] *upon us, wherein we have done fooliſhly, and wherein we have ſinned.*

ſuited either the Dignity or the Exerciſe of his Office, that the High-Prieſt himſelf ſhould be Struck with Leproſie. *Salvian, De Gubern. Dei, L.* 1. *p.* 27. *S. Cyrill. Alex. Glaph. in Numer. p.* 385. where the Father applies to this purpoſe that of the Prophet; *Gird yourſelves, and lament, ye prieſts: &c. for the meat-offering and drink-offering is with-holden from* [ἀπέχεται. *Septuag. is loſt out of*] *the houſe of your God. Iſidore Peluſiota* has a pretty long Epiſtle upon the Queſtion, why *Aaron* was not puniſh'd as well as *Miriam*? A Man of Good Senſe and Learning, ſays he, accounted for it thus; that *Aaron* being the *Firſt* High-Prieſt, God did not think it proper to make an Example of him in ſuch a manner as this, leaſt it ſhould ſeem to derive upon the Pontificat itſelf ſuch a Stain in its Infancy as would ſtick upon it even to its Expiration. But this Solution being not approv'd by our Author, partly becauſe there had been a more excellent Prieſthood, that of *Melchizedek*, before that of *Aaron*; and partly becauſe [*as he thinks*] it would have been unworthy of ſo Righteous and Impartial a Judge, to ſpare the Perſon of an Offender out of regard to the Greatneſs and Eminence of any Office he was inveſted with; he gives us one of his own. As I take it, ſays he, the Woman here was named or mention'd before the Man, contrary to the ordinary Place and Order, *v.* 1. and God choſe that his Vengeance ſhould rather light on Her than on *Aaron*, becauſe [*poſſibly*] ſhe

† *See more in* Comment. *on* v. 11. [a] Upon us] *He was afraid he himſelf might ſuffer, as he ſaw ſhe did.* Patr.

was

was *Principal* in the Fact. She went before ſowing the Seed of Evil, and *he only* countenanc'd her ſo far as to follow behind. For many of that Sex are apt to give their Tongues a great deal of Liberty. *Epiſt. L.* 3. *n.* 152. See *Diodor. Tarſ. in Zeph. Cat. fol.* 194. *S. Chryſoſtom's* Solution is contrary to this. The reaſon, ſays he, why *Aaron* was not alſo ſtruck with the Leproſie, was becauſe he was a Publick Perſon, and Inveſted with a Character of Government; in which Caſe, 'till that Office and Character be taken away, the Perſon is not to be proſecuted and brought to Puniſhment, leaſt that ſhould ſuffer along with him. *Homil.* 3. *in Epiſt. ad Coloſſ. Tom.* 6. *p.* 177. The ſame Father elſewhere, *Homil. in illud, Salutate Priſc. Tom.* 5. *p.* 273. applies this Inſtance of *Miriam's* Puniſhment unto thoſe that misbehave themſelves towards their Governours. If, ſays he, *Miriam* was viſited with ſo ſad a Judgment for uſing Undutiful Language towards *Moſes*; what are we to expect, who make a daily Practice of Railing at and Aſperſing our Superiors? Perhaps I ſhall be told, that the Perſon then inſulted was no leſs a Man than *Moſes*. True. And the Perſon Puniſh'd was no leſs a Woman than *Miriam*. *Salvian* takes occaſion to remark upon the Heinouſneſs of *Miriam's* Crime from the Severity of her Puniſhment. *Miriam*, ſays he, lets looſe her tongue againſt *Moſes*, and is Puniſh'd for it; Puniſh'd according to Legal or Judicial Form and Proceſs. She is firſt brought to the Bar, there try'd and caſt; and then Puniſhment inflicted on her. — And *Aaron* had alſo his Share in the Penalty; For altho' God did not think fit to ſmite him with a Leproſie, becauſe the Dignity of the Pontifical Character might have ſuffer'd by it; yet the Shame and Confuſion that the Foulneſs of the Puniſhment brought with it, lighted on him as well as on her. Agen; how very much the Divine Majeſty is provok'd by ſome Sins, and incens'd againſt ſome Sinners, we learn, in this Inſtance, from its being ſo far Inflexible to the Interceſſion of the Party Injur'd, as not to diſcharge the Criminal wholly from Puniſhment. *De Gubernat. Dei. L.* 1. *p.* 27.

V. 12. *Let her not be as one dead; [a] of whom the fleſh is half conſumed, when he cometh out of his mothers womb.*

Let her not be as one dead. Thus *S. Paul*, tho' himſelf had been a Perſecutor of *Chriſt* and his Church, interceded for thoſe in whoſe common Guilt himſelf had been involv'd. *Brethren, my hearts deſire and prayer to God for Iſrael is, that they might be ſaved. Rom.* X. 1. *S. Cyrill. Alex. Glaph. in Numer. p.* 385. *Of whom the fleſh is half conſumed, &c.* The People of the *Jews* were a *Spiritual Abortion.* They were indeed *Conceived* within the Womb of that Diſpenſation; their Sins prevented their *Completion* and *Birth.* For, as the Apoſtle ſays, *The Law made nothing perfect. Hebr.* VII. 19. *Origen. in loc. Homil.* 7. *p.* 122.

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a Of whom the fleſh is half conſumed, &c.] *It is enough to refer the Curious Reader to the Paraphraſe of the* Targums, Jonath. *and* Jeruſal. *on this Place. There is ſomething very remarkable in the Reſemblance of it, if it be conſider'd, that* Moſes *and* Aaron *were the Iſſue of the ſame womb with* Miriam; *and that therefore the Alluſion was very Perſuaſive, and carry'd in it a great force of Sympathy.*

Moſes cried unto the Lord, &c. To this anſwers that of the *Pſalmiſt*, who was another Type of *Chriſt*; *For my love they are my adverſaries; but I give my-ſelf unto prayer.* *Pſ.* CIX. 4. *S. Proſper, Promiſſ. & Prædict.* P. 11. *c.* 9. *Heal her now, O God, I beſeech thee.* And this perhaps was the ſame that paſs'd at the Transfiguration, between *Moſes* and *Chriſt*, when we may ſuppoſe *Moſes* earneſtly requeſted, that *when the fulneſs of the gentiles ſhould be come in, all Iſrael ſhould be ſaved.* *Rom.* XI. 25, 26. *Origen. in loc. Homil.* 7. p. 122. To this *Myſtick* Interpretation agrees that of *S. Jerom, Epiſt. ad Fabiol. De Manſ. col.* 594. *Manſ.* 14. to which the Curious Reader is referr'd. *Heal her now, O God, I beſeech thee. Moſes*, by *Prayer*, obtain'd *Miriam*'s Recovery. *Chriſt* heal'd the Leper that came to him with an *Authority* and *Power* much Superior. The Leper thus addreſs'd himſelf, *Lord, If thou wilt, thou canſt make me clean.* And the Lord's Anſwer was; I WILL, BE THOU CLEAN. *And Immediately his Leproſie was cleanſed. S. Matth.* VIII. 2, 3. *Euſeb. Demonſtr. Evangel. L.* 3. *p.* 93.

If her father had but ſpit in her face, &c. Spitting in the Face was one part of the Form of *Divorce* among the *Jews*. This was to be done by the Brother's Wife, if he would not take the Widdow. *Deuteron.* XXV. 5, &c. This Alluſion is here applied to *Miriam* as a Figure of that People whom God, who is expreſs'd in the word *Father*, caſt off, as he had done the other Nations, who were in his Sight as Vile as Spittle. And indeed if any One looks back upon the Grandeur of that Nation, ſuch as it once was; the Majeſtick Appearance of their High-Prieſts, the Decorum of the Levitical Miniſtration, the Magnificence of their Temple, the Dignity and Luſtre of their Prophetick College, and their cloſe and conſtant Commerce, upon this Ball of Earth, with the great God of Heaven himſelf; how Glorious and Sublime were their Prerogatives! Agen, when we behold their miſerable Condition at this day; that they have neither Temple, nor Altar, nor Sacrifice, nor Prophet, nor

V. 13. *And Moſes cried unto the Lord, ſaying,* [a] *Heal her now, O God, I beſeech thee.*

V. 14. *And the Lord ſaid unto Moſes,* [b] *if her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in again.*

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a Heal her now, O God, I beſeech thee] Jonathan *paraphraſes thus.* I earneſtly ſupplicate and intreat thee, O God, by the multitude of thy mercies; O God, who haſt an Abſolute Power over the Life of All Fleſh, I moſt earneſtly beg of thee, O God, to heal her. b If her father had but ſpit in her face, &c.] *If he that was only the Inſtrument of her Being had thus expreſs'd his Diſpleaſure, as, I the* Author *of it, have now done mine by ſpreading* on her face *this Judicial Declaration and Mark of it; ſhe would not have had the confidence to come into his Preſence for a Week at leaſt; how much more then on this Occaſion, ought ſhe to be abaſh'd and confounded, and keep for ſo many days, at that diſtance which the Law requires?* Har. If her father had but ſpit] Spittle *might ſoon be wiped off: but the* Leproſie *ſtuck to her.* Patr.

Prieſt,

Prieſt, nor any more of their former peculiar and cloſe Communication with God, we muſt needs confeſs, that *their Father has Spit in their Face*, and covered their Countenance with Shame and Ignominy. *Origen, in loc. Homil.* 7. *p.* 123. *If her father had but ſpit in her face, &c.* As much as to ſay, I chaſtize her with a perfect *Paternal* Diſcipline. *Theodoret, Quæſt. in Numer. n.* 23. *Let her be ſhut out of the camp ſeven days.* God would not entirely comply with the earneſt Petition of even the Perſon that had been injur'd; to ſhew that in ſome Caſes he will not in any wiſe remit the Judgments he had once determin'd to inflict. *Salvian, De Gubern. Dei, L.* 1. *p.* 27. *S. Baſil. De Judic. Dei, Tom.* 2. *p.* 397. *Id. Regul. Brevior. Reſponſ.* 27. *p.* 634. *Let her be ſhut out.* The Myſtical Import of this is, as I conceive, that Holy Men would offer up their moſt earneſt Petitions to God in behalf of his People *Iſrael.* But becauſe it was Unſuitable to the Dignity of the Divine Nature to let them go Unpuniſh'd, their Crimes being ſo very henious; he firſt Chaſtizes, and then, in convenient time, returns to Acts of Mercy. &c. *S. Cyrill. Alex. Glaph. p.* 385. *After that let her be received in again, &c.* Accordingly the Dignity of her Perſon and Character was ſo Conſulted, notwithſtanding the Ignominious Nature of the Puniſhment ſhe underwent, that the People did not decamp 'till ſhe was perfectly Recover'd and Clean. *Theodoret, Quæſt. in Numer. n.* 23. as it ſhould ſeem from *Origen, in loc. Homil.* 7. *p.* 221.

V. 15. *And Miriam was ſhut out from the camp ſeven days:* [a] *and the people journeyed not, till Miriam was brought in again.*

The people journeyed not, till Miriam was brought in again. Thus We Believers expect the Purification of *Iſrael*, even that which is by the Faith of *Chriſt*. And ſo leaving our Tabernacles in this Life, we ſhall direct our Courſe toward *Jeruſalem* which is Above, and haſten to the Evangelical Land of Promiſe. So that here we ſee, thoſe Words of our Saviour to the *Jews* are moſt Sure and True; *Had ye believed Moſes, ye would have believed me: for he wrote of me. John* V. 46. *S. Cyrill. Alex. Glaph. p.* 386.

V. 16. *And afterward the people removed from Hazeroth, and* [b] *pitched in the wilderneſs of Paran.*

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a And the people journeyed not, &c.] *But ſtayed mourning for her 'till ſhe was recovered; which was a ſpecial Honour unto* Mary *above other Lepers, for whom there was no ſuch ſtay,* Num. V. 2, 4. *becauſe this* Mary *was One of Thoſe whom God ſent before his People,* Mic. VI. 4. Exod. XV. 20. Sol. Jarchi *ſays,* The Lord imparted this Honour unto her, becauſe ſhe once Stayed for Moſes, when he was caſt into [*expos'd upon*] the River; as it is written, *And his Siſter ſtood afar off.* Exod. II. 4 Ainſw. *and ſo* S. Chryſoſt. Tom. 5. p. 236. b Pitched in the wilderneſs of Paran] *At* Rithmah, c. 33. v. 18. *This Station was at the foot of the Mountain on the South Part of* Canaan. Deuteron. I. 20. *So that their next Removal was to have been into the Land promiſed to them, if they themſelves had not hindred by their renewed Rebellion.* Patr.

CHAP.

CHAP. XIII.

1 The names of the men who were ſent to ſearch the land. 17 Their inſtructions. 21 Their acts. 26 Their relation.

V. 1. AND *the Lord ſpake unto Moſes, ſaying,*

V. 2. *Send thou men, that* [a] *they may ſearch the land of Canaan, which I give unto the children of Iſrael:* [b] *of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.*

Send thou men, &c. As if God had been pleas'd to ſay; Since you plainly entertain ſo great a Diſtruſt of Me, and are ſo ready to think that I would impoſe upon you; ſend Men, and ſatisfie yourſelves in your own way. *Gregor. Nyſſen. in a greek MS. quoted by* Lorinus. *Send thou men, &c.* This method God was pleas'd to take, ſays *Theodoret*, that, notwithſtanding the *Iſraelites* knew before the Goodneſs of the Country, they might by this ocular Information be the more encourag'd to get poſſeſſion of it; and have no manner of Excuſe to plead for the leaſt Diſinclination to attempt it. *Quæſt. in Numer. n.* 24. God commands the ſending of thoſe Spies, that he might notifie and publiſh to the World, what a Liſtleſs and Diſobedient People his Special Providence had to deal with. Agen; If they had enter'd the Promis'd Land without a more particular previous Knowledge of it, and found to their ſurprize what great Dangers and Difficulties they were to encounter before they ſettled themſelves in it, very likely they would have retreated; and that would have turn'd to God's Diſhonour, and ſtrangely animated their Enemies the Inhabitants. *Procop. Gaz. in loc.* * *Which I give unto the children of Iſrael.* Not only as I am Abſolute and Sovereign Lord and Proprietor of every Part of the Earth; but becauſe, as there goes an old Tradition, the Children of *Canaan* had diſpoſſeſs'd the Children of *Shem*, of that Land; and the *Hebrew* Nation

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a They may ſearch the land of Canaan] *To make a diſcovery, both of the Country, and of the Inhabitants, and the beſt way to invade it.* Deuter. I. 22. Patr. b Of every tribe of their fathers ye ſhall ſend a man, &c.] *By leaving out no Tribe, and ſending but One out of Each, all Jealouſy, Murmuring, and Pretence of Partiality, was effectually prevented between the Several Tribes. Beſides, each Tribe would be more diſpos'd to give credit to the Report of one of their own Body, eſpecially being a Ruler.* *The reaſon given by Philo *for their being ſent, is, that had they gone up without being previouſly inform'd of the ſtate of things, they might, according to cuſtom, have refus'd obedience to their Leader's orders; and a-*

gen,

deſcended in a direct Line from *Shem*. *Epiphanius*, *Hær*. 9. See moreover the 34*th* Sermon (among the Suppoſititious ones) *De Tempore* in *S. Auguſtin*; probably *Cæſarius*'s.

v. 3. *And Moſes* [a] *by the commandment of the Lord, ſent them from the wilderneſs of Paran: all thoſe men were heads of the children of Iſrael.*

Faran. See *Comment*. on *Gen*. XXI. and on *Numb*. XI.

v. 4. *And theſe were their names: Of the tribe of Reuben, Shammua the ſon of Zaccur.*

Samua or *Samoe*, Hearing. *S. Jerom. Nom. Heb. Zachur*. Mindful of, or Remembring. *Id. Ibid.*

v. 5. *Of the tribe of Simeon, Shaphat the ſon of Hori.*

Saphat. He hath judged. *S. Jerom. Nom. Hebr. Ori*. Cooking or, Dreſſing; or Shutting me out; or Taking hold of. *Id. Ibid.*

v. 6. *Of the tribe of Judah, Caleb the ſon of Jephunneh.*

Chaleb. A Heart; or, All Heart; or, a Dog. *S. Jerom. Nom. Hebr. Ifanne. Id. Ibid.*

v. 7. *Of the tribe of Iſſachar, Igal the ſon of Joſeph.*

Jegal. Kinſman; or Redeeming *S. Jerom. Nom. Hebr. Joſeph*. See *Comment. in Geneſ.*

v. 8. *Of the tribe of Ephraim, Oſhea the ſon of Nun.*

Oſhea. Nun. See *Comment. in Exod*. XVII. 9. XXXIII. 11.

v. 9. *Of the tribe of Benjamin, Palti the ſon of Raphu.*

Phalti or *Faletti*. My Saviour. *S. Jerom. Nom. Hebr. Raphu* or *Raphao*. Healing, or Curing. *Id. Ib.*

v. 10. *Of the tribe of Zebulun, Gaddiel the ſon of Zodi.*

Gadiel. God is my Binding. *S. Jerom, Nom. Heb. Sodi*. My Secret; or He hath excluded me. *Id. Ib.*

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gen, that being inform'd, they might deliberate and adviſe in common what was to be done. De Vita Moſ. p. 493. [a] By the commandment of the Lord] *And in compliance with the Deſire of the People*. *See* Deuteron. I. 22.

Gad-

Gadi. A Goat; or My Trial. *S. Jerom. Nom. Heb. Suſi.* My Horſe. *Id. Ib.*

v. 11. *Of the tribe of Joſeph, namely, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.*

Ammiel. My People are God's *S. Jerom Nom. Heb. Gamaliel.* God has render'd unto me. *Id. Ibid.*

v. 12. *Of the tribe of Dan, Ammiel the ſon of Gemalli.*

Sethur. Hidden; or, Turning away. *S. Jerom. Nom Hebr. Michael.* Who, as or like God? *Id. Ib.*

v. 13. *Of the tribe of Aſher, Sethur the ſon of Michael.*

Naabi. The Hidden ones; or, He hath reſted on me. *S. Jer. Nom. Heb. Vaphſi.* And my end. *Id. Ib.*

v. 14. *Of the tribe of Naphtali, Nahbi the ſon of Vophſi.*

Goel. A near Kinſman; or Redeeming. *S. Jerom. Nom. Hebr. Machi.* What therefore? *Ibid.*

v. 15. *Of the tribe of Gad, Geuel the ſon of Macchi.*

Moſes called. Not of his own Thought, but by God's particular and extraordinary Direction. *S. Jer. in Oſe. c. 1. col. 1237.*

v. 16. [a] *Theſe are the names of the men which Moſes ſent to ſpy out the land. And* [b] *Moſes called Oshea the ſon of Nun, Jehoshua.*

Moſes called Oſhea the Sun of Nun, Jehoſhua. Euſebius, in the Parallel which he runs betwixt *Moſes* and *Chriſt, Dem. Evang. L. 3. p. 90. &c.* compares to this our Saviour's Surnaming of *Simon, Peter.* To the ſame purpoſe before him *Tertul. adv. MARC. L. 4. c. 13. S. Mark* III. 16. *Moſes called Oſhea &c.*] And by this ſuggeſted, that this was a very proper Stile (as the word ſignified a Saviour) for Princes or Leaders of a People that march'd under them in the Cauſe of Liberty and Safety. This Name of *Jeſus* was therefore given to him, who afterwards conducted the People that had been brought forth of the Land of *Egypt*; and came to an end of their Wandrings in the Wilderneſs, into the Land of Promiſe. And the ſame Name was given to the Great Captain of our Salvation, who introduced his People, recover'd out of the Darkneſs of Ignorance, and their miſerable Ramblings in the Wilderneſs of this World, into the Kingdom of Heaven. *Ruffin.*

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a Theſe are the names of the men &c.] *With theſe we find no Spy from the Tribe of* Levi, *becauſe they were not concern'd about the Condition of the Land, being not to have any Inheritance of their own in it.* b Moſes called Oſhea &c.] *Or had called; for we find him ſeveral times called by that Name before. This is what they call an* Enallage of Time. *Some think, ſays* Patr. *that the addition of the firſt Letter in the name* Jehoſhua, *was from the name of* JEHOVAH.

Opuſc.

Opusc. p. 173. *Nil. Epist. L.* 1. *n.* 52. after *S. Barnabas, Epist* §. 12. *Tertullian. c. JUD. c.* 9. *& adv. MARCION. L.* 3. *c.* 16. *Origen. in Exod. Homil.* 11. *Lactant. De Verâ Sapient. L.* 4. *c.* 17. † *Theodoret*, proposing the Change of Name for a Question, observes a Parallel between the Office of *Joshua* and the other Spies, and that of our Saviour in conducting the Work of our Salvation. The Spies took upon them, says he, the Habit and Language of the Nations they were going to look into; and thus GOD the WORD enter'd on the great Business of our Salvation, when he assum'd our Nature and our Speech. *Quæst.* 25. *in Num.* The same Father, in his 34*th*. Question on *Exodus*, supposes he had this New Name given him at the time of the Battle with *Amalek*.

V. 17. *And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way* [a] *southward, and go up into the mountain:*

V. 18. *And see the land what it is, and the people that dwelleth therein, whether they be strong or weak, few or many;*

V. 19. *And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;*

V. 20. *And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land (now the time was the time of the first-ripe grapes.)*

V. 21. [b] *So they went up and searched the land,* [c] *from the wilderness of Zin,* [d] *unto Rehob, as men come to Hamath.*

Roob. Broad Places, or Broadness. *S. Jerom, Nom. Hebr.* This Place is call'd *Rooba* at this day, being four miles distant from

† *It may be here not unfitly observ'd, that the* Heathens *also applied this Appellation of* Saviour *or* Saving, Soter *and* Sospes, *to their Gods.* a Southward] *That Part of the Land was neareſt unto them, and the worſt part of it, becauſe it was Wilderneſs and Waterleſs. See* Judg. I. 15 Pſ. CXXVI. 4. *So is the manner of Merchants, ſaith* Sol. Jarchi; *They ſhew the worſt things firſt, and afterwards they ſhew the beſt.* Ainſw. b So they went up, and ſearched the land, &c.] *It*

Scythopolis. It was ſet apart for the *Levites. Id. De Sit. & Nom. Loc. Hebr. Emath. Amath* Indignation; or, A Bladder. *Id. Nom. Hebr.* The Prophet *Amos* calls this the great *Hemath. S. Jerom* ſays, in his time, it was call'd *Antioch*, and, corruptly, *Emmas*, in the Diſtrict or Territorie of *Reblath*. It was call'd Great, to diſtinguiſh it from the Leſſer which had the name of *Epiphania*. *S. Jerom, in Amos, c. 6. col.* 1423, 1424.

Achiman. Who is my Brother? *Siſai.* My Old Man. *S. Jerom, Nom. Heb.*

V. 22. *And they aſcended by the ſouth, and came into Hebron; where Ahiman, Sheshai, and Talmai,* [a] *the children of Anak were.* ([b] *now Hebron was built ſeven years before Zoan in Egypt.*)

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may be ask'd, How they could do this, without the Pillar of a Cloud to guide them, and Manna to ſuſtain them. Now 'tis to be obſerv'd, that from Cadeſh-Barnea, *which was in the Extremity of the Wilderneſs of* Paran, *they enter'd immediately into the Southern Parts of* Canaan, *which was not like the Wilderneſs, but a Country Peopled, and with Beaten Roads and Ways; and beſides, if there was occaſion, they were undoubtedly directed by a Special and Peculiar Providence. As for the want of Manna, that was made up by the Proviſions which the* Canaanites *would furniſh them with, at leaſt for their money. And it was then, as* V. 20. *ſhews, a time when there was a natural Plenty of the Fruits of the Earth; to which they ſeem now to have had a much better Title, at leaſt upon this occaſion, by the Promiſe of God, than the Inhabitants themſelves; or at leaſt may be ſuppos'd, by common Connivence and Courteſy, to have taken what was neceſſary for them.* c From the wilderneſs of Zin, &c.] *Which was on the South of the Land of* Canaan, XXXIV. 3. Joſh. XV. 1, 3. *being different from the Wilderneſs of* Sin; *which lay near to* Egypt, Exod. XVI. 1. Patr. d Unto Rehob, as men come to Hamath] *The City of* Rehob *lay in the North of the Land of* Canaan, *not far from* Hamath, *(which in after times was called* Epiphania) *a City which we very often read of afterwards, as the bounds of* Judæa *Northward; which* Moſes *ſays was unto the entrance of* Hamath. XXXIV. 8. *So that they took a Survey of the whole Country, from one end of it to the other,* South *and* North: *and alſo as they paſſed along, obſerved thoſe Parts that lay* Eaſt *and* Weſt. Id. a The children of Anak] *That is, ſays* Grotius, *the* Inachidæ, *who certainly came in the earlieſt times out of the Eaſt into* Greece. *But* Bochart, *in his* Canaan, L. 1. c. 1. *gives a much more diſtinct account of theſe Giants. Which* Bp. Patrick *has well abridg'd in theſe words; He thinks that* Anak *ſignifies as much as the* Roman *name* Torquatus; *being like to that* Gaul *whom* Manlius *vanquiſhed. And* Ahiman *ſignifies as much as,* Who is my Brother? *importing there was none to be compared with him.* Seſai *he takes to be as much as* Sixtius, viz. *Six Cubits high, as* Goliah *was. And* Talmai *he derives from* Talam, *a* Furrow; *as if he ſeemed in length to equal a Furrow in the Field. Theſe were the People that made the* Iſraelites *tremble: For it is likely their whole Family* [or Clan] *were of a very large Stature, though not ſo big as theſe. And indeed they were ſo very terrible to all their Neighbours, that it became a Proverbial Saying in thoſe Countrys,* Who can ſtand before the Children of Anak?

Deuter.

V. 23. *And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and* [a] *they bare it between two upon a ſtaff; and they brought of the pomegranates, and of the figs.*

Eſhcol. The Bunch of Grapes; or, All Fire. *S. Jerom. Nom. Hebr.*

V. 24. [b] *The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.*

The cluſter of grapes. He (that is, *Chriſt Jeſus*) is the Antitype; the Genuine Cluſter, exhibiting himſelf on the Wood that bore him up. Whoſe Blood is thankfully and joyfully drunk by the Saints, in order to their Salvation in the Kingdom of Heaven. *S. Gregor. Nyſſen. in Can-*

Deuter. IX. 2. *See more in* Bochart *Himſelf.* b Now Hebron was built ſeven years &c.] *The ground or occaſion of inſerting this Parentheſis appears plain enough from what immediately goes before concerning the Children of* Anak, *which were Giants. And becauſe it might ſeem ſtrange, that the Spies ſhould ſpeak of Men of a prodigious Stature in thoſe days, ſo long after the Floud, after which there were Giants as well as before; for inſtance,* Nimrod; *our Divine Hiſtorian obſerves, that* Hebron *was built Seven Years before* Zoan *or* Tanis, *which was the Oldeſt City of* Egypt. Har. *And if we conſider, that* Hebron *lay far remote from the Entrance of the Spies into the Land of* Canaan *from* Cadeſh-Barnea, *it affords Matter of Uſeful and Pertinent Speculation; In the firſt place, that God conducted them, tho' not in a Miraculous manner, as with the Pillar of the Cloud, yet in a very Providential Inviſible one. For ſo it was, we may believe, that at that time the* Canaanites *were unappriz'd of the Deſigns of the* Iſraelites *againſt them, or however in no care about them, ſuppoſing themſelves vaſtly Superior to them, in the Bulk and Strength of their Bodys, &c. 2dly that the Searchers of* Iſrael *were moſt Inquiſitive and Buiſy at the furtheſt Diſtance from their Camp, where Intelligence would be the longer a coming, and conſequently where they would be ſo much the ſafer. Agen, the* Egyptians, *as* Patrick *obſerves, boaſted of the great Antiquity of their Nation and Citys. But* Moſes *ſhews that* Hebron *was built before the Capital of their Country.* Now Hebron was built, &c.] *Indeed the Criticks do well agree in theſe ſeveral Reaſons why this Parentheſis was inſerted. Firſt becauſe the* Egyptians *were, even in thoſe days, exceedingly Vain and Oſtentatious about their Antiquity. 2dly Becauſe it is a Circumſtance which confirms more or leſs what immediately goes before, of the Giants; their famous Epocha, which was ſoon after the Flood, being an Argument of the great Antiquity of* Hebron. *3dly, To ſuggeſt the Goodneſs of the Land; in as much as the Giants choſe to inhabit there, who had Power and Force enough to chooſe a Settlement where they pleas'd.* a They bare it between two] *Moſt probably* Joſhua *and* Caleb. *If the Bigneſs of this Bunch of Grapes ſeems to be a matter of great Wonder; Both Ancient and Modern Authors tell us yet more ſurprizing things of the Growth of the Fruit of the Vine in ſome Countrys.* Pliny *has ſome very remarkable Particulars on this Subject,* Natur. Hiſt. L. 14. c. 1.

tic. Canticor. Homil. 3. *p.* 517. To the ſame purpoſe *S. Paulinus, Epiſt.* 3. *ad Sever. p.* 45. and *S. Auſtin, c. Fauſt. MANIC. L.* 12. *c.* 30. and *Enarr. in Pſal.* 8. *col.* 40. *Maximus Taurinenſ.* carrys the Allegorie yet further. The two Spies, ſays he, that bore the Bunch, were alſo a Figure of the Two Churches, the *Jewiſh* and the *Gentile*. He that went foremoſt denoted the *Jewiſh* Church, which was Prior to the *Gentile*; and tho' it bore *Chriſt*, yet did not ſee him, as turning her Back upon him. Whereas the other, that came after, had him always in View, full before her Face. *Homil. De Sanctis. p.* 235. *The cluſter of grapes.* The Church, or the Body of our Lord. *Eucher. Lugdun. Formul. p.* 746. And much to this purpoſe, tho' more Particularly *S. Auſtin, in Pſ.* VIII. *& Serm.* 22. *De Temp.* Not to mention other Fathers.

V. 25. *And they returned from ſearching of the land after forty days.*

V. 26. *And* [a] *they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran,* [b] *to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.*

V. 27. *And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and* [c] *ſurely it floweth with milk and honey; and this is the fruit of it.*

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and Strabo, L. 11. p. 776. 785. Edit. Amſtel. 1707. *See moreover* Huetius, Quæſt. Alnetanæ, L. 2. c. 12. n. 23. b The place was called the brook Eſhcol] *That is, when the* Iſraelites *got poſſeſſion of the Land, they called this* Brook (*or* Valley) *by the name* Eſhcol. Patr. a They went and came] *They went up the Mountain from* Eſhcol; *and came down on the other ſide of it, to* Moſes *and* Aaron, *and all the* Congregation. Deuteron. I. 24, 25. Patr. b To Kadeſh] *Quite different from that* Kadeſh *we read of afterward; which was in the Wilderneſs of* Sin; *and they did not come to it 'till the* fortieth *Year after they came out of* Egypt; *whereas they were at this* Kadeſh *in the* ſecond *Year.* Id. c Surely it floweth with milk and honey] *Upon this head the Reader has had already a diſtinct Diſcourſe,* Occaſional Annotation, n. 1. in Exod. *If his Curioſity leads him to it, he may ſee more of it in* Radzevil's Hieroſolymitana Perigrinatio. Epiſt. 2.

V. 28.

v. 28. *Nevertheleſs, the people be ſtrong that dwell in the land, and the cities are walled, and very great: and moreover, we ſaw the children of Anak there.*

Anak. This Giant is particularly named out of many, becauſe, we may ſuppoſe, he was more eſpecially Remarkable and Famous for Bulk of Body. *Theod. Qu. in Num. n.* 36.

v. 29. [a] *The Amalekites dwell in the land of the ſouth: and the Hittites, and* [b] *the Jebuſites, and the Amorites dwell* [c] *in the mountains: and the Canaanites dwell* [d] *by the ſea, and by the coaſt of Jordan.*

In the land of the ſouth. In a Land lying South of *Judæa. S. Jer. De Sit. & Nom. Loc. Hebr.*

v. 30. *And* [e] *Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.*

a The Amalekites dwell in the land of the South] *Whence they could annoy the* Iſraelites, *in their March into and Attempts on* Canaan; *tho' it was not a part of the Promiſed Land And, as Biſhop* Patrick *obſerves, that Nation, which were their early Enemies when they came out of* Egypt, *would have help'd to oppoſe them in their Attempt, as much as the People of* Canaan. *For that's their intention, in the following report, to ſhew what a ſtout People they muſt encounter, which way ſoever they endeavoured to enter into* Canaan. b The Jebuſites] *They were another mighty People, whom after the Conqueſt of* Canaan, *they could not for a long time diſpoſſeſs of Mount* Sion. [2 Samuel 6, 7.] *I need not ſay how terrible the* Hittites *were; for it is probable from thence came the word* hittha, *which ſignifies a Fright and ſudden Conſternation, as* Bochart *has obſerv'd in his* Phaleg L. 4. c. 36. Id. c In the mountains] *Which were in the entrance of the Land of* Canaan *on the* South-eaſt *part of it. Particularly the* Amorites, *it is evident, were planted there, upon the Mountains of the Borders of* Canaan Deuter. I. 27. 44. *And many of them had made an expedition into the Country beyond* Jordan, *where they had poſſeſſed themſelves of* Baſhan *and* Heſhbon, *and all the Land between the Rivers* Jabbock *and* Arnon. *For they were a very Warlike People, and of Great Stature. Thus the Prophet* Amos, II. 9. Yet deſtroyed I the Amorite before them, whoſe height was like the height of the cedars, and he was ſtrong as the oaks; yet I deſtroyed his fruit from above, and his roots from beneath. d By the ſea] *Not by the* Mediterranean, *but by* the Dead Sea, *or by* the Lake of Geneſaret, *according to the opinion of ſome: Both may indeed be underſtood under one. For the Book of* Joſhua, XI. 3. *mentions the* Canaanite on the Eaſt and on the Weſt. *'tho others underſtand the former by* the Sea. e Caleb ſtilled the people before Moſes] *Apprehending a Mutiny among them, either by their Words, or Behaviour, or both, on account of the foregoing Repreſentation of the Land, and the Inhabitants; that the former indeed was highly to be valued and wiſh'd for; but that the latter could not be encounter'd with any hope of Conquering.*

v. 31.

v. 31. *But the men that went up with him, ſaid, We be not able to go up againſt the people,* [a] *for they are ſtronger than we.*

v. 32. *And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it,* [b] *is a land that eateth up the inhabitants thereof; and all the people that we ſaw in it, are men of a great ſtature.*

There we ſaw the giants; the ſons of Anak, which come of the giants: &c. Theſe were a Figure of the *Spiritual Wickedneſſes*, which are ſaid by the Apoſtle to dwell in High Places. Theſe are our *Canaanites*; to be conquer'd by us, before we can enter into the Kingdom of Heaven, and take that Poſſeſſion There which theſe once had. Theſe, you are to underſtand, are Gigantick Enemies. And whoever bids defiance to God and Truth, comes of theſe Giants, &c. And if our Faith fails, and turns to Fear, the Proportion will truly hold. They will be Giants indeed, and We but as Graſhoppers. But if we manfully follow JESUS, believe his Words, repoſe our Faith in him; then theſe Giants will be in Our Sight but as Graſhoppers. *Origen. in cap.* 12. *Hom.* 7.

v. 33. *And* [c] *there we ſaw the giants; the ſons of Anak, which come of the giants: and we were in our own ſight as graſhoppers,* [d] *and ſo we were in their ſight.*

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a For they are ſtronger than we] *Theſe Men had no confidence in the Promiſe and Power of God, on which* Caleb *and* Joſhua *relied; but meaſured all things by Human Strength.* b Is a land that eateth up the inhabitants thereof] *This is differently underſtood. Some ſuppoſe that the Expreſſion means Civil Wars and Common Murders, under the Command and Tyranny of the Giants; Others, that it ſignifies either a Peſtilence actually raging there, or at leaſt a very Unwholſome and Pernicious Air; which was undoubtedly an impudent Falſhood.* c There we ſaw the giants, &c.] *There is ſomething of a reſemblance, worth mentioning at leaſt, between this Panick and that well-known one of* Cæſar's Souldiers at *Veſontio* in Gaul, *now* Beſanſon, *upon the Report they receiv'd of the prodigious Bulk and Height of the* German *Bodys, and their Wonderful Bravery and Martial Genius. See* See Cæſar, De Bell. Gall. L. 1. d And ſo we were in their ſight] *The meaning is, that the* Anakims *looked down upon them with the utmoſt Contempt. By which it appears, that they had not only a ſight of the* Anakims, *but the* Anakims *alſo ſaw them; and lookt upon them, it is likely, as they did upon other Travellers.* Patr.

CHAP.

CHAP. XIV.

1 The people murmure at the news. 6 Joſhua and Caleb labour to ſtill them. 11 God threatneth them. 13 Moſes perſwadeth God, and obtaineth pardon. 26 The murmurers are deprived of entring into the land. 36 The men who raiſed the evil report, die by a plague. 40 The people that would invade the land againſt the will of God, are ſmitten.

V. 1. *AND all the congregation lifted up their voice, and cried; and the people wept that night.*

V. 2. *And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and* [a] *the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or* [b] *would God we had died in this wilderneſs.*

V. 3. *And wherefore hath the Lord brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a prey? were it not better for us to return into Egypt.*

That our wives and our children ſhould be a prey. Thus thoſe that are Carnally minded, under our Evangelical Diſpenſation, decline the Spiritual Warfare. They poſtpone a future Eternity of Delight and Joy to an Eaſe and Indolence which is Temporal and Momentary. Thus the mighty Care and Sollicitude for their Wives and Children unmann'd the Sons of *Iſrael*, and harden'd them againſt all pious Advice and Perſuaſion. And parallel to the Influence which the Ten Spies who brought up an Evil Report upon the Land had on this Generation of the Children of *Iſrael*, was that of the *Scribes* and *Phariſees*, of the *Governours* and *Guides* of the *Jews*, who ſo ſtrenuouſly oppos'd themſelves

a The whole congregation] *The great men ſpake in the name of the whole Body of the People.* Patr. b Would God we had died in this wilderneſs] *They ſoon had their Wiſh; as we find at* V. 28. &c. Menoch.

to

to the Promiſes of God in *Chriſt Jeſus*, and drew in the People after them to their own Perdition. See *Luke* XIV. 18. 20. XI. 52. *Jerem.* X. 21. *S. Cyrill. Alex. Glaph. p.* 391.

Let us return into Egypt. Imagining there would be no difficulty in That, notwithſtanding all the great Difficulties they had met with, and complain'd of, in their March in the Wilderneſs, ſo far as they had yet gone. *Nil. Opuſc p.* 213. *

v. 4. *And they ſaid one to another,* [a] *Let us make a captain, and let us return into Egypt.*

v. 5. [b] *Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael.*

v. 6. *And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, which were of them that ſearched the land,* [c] *rent their clothes.*

v. 7. [d] *And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, is an exceeding good land.*

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a Let us make a captain, &c.] *One that will do as we would have him, and not as the God* Jehovah. *And we learn that they actually did this, from* Nehem. IX. 17. In their rebellion they appointed a captain to return to their bondage. * *Hence* Cornel. à Lap. *and* Menochius *ſeem to have taken the Hint of what they obſerve of the ſtrange Folly and Inconſideration of the* Iſraelites *in this Project which they were ſo hot upon. For who was to ſupply them with Proviſions in their Return? Such Rebels could not expect God ſhould ſend them* Manna. *The Nations, that were in a ſtate of Hoſtility againſt them, would not have allow'd them to make their Retreat thro' their Countrys or Confines. And who ſhould open a Paſſage for them thro' the Red Sea? or, as* Bp. Patrick *farther obſerves, how could they hope to find their way, when God's Cloud, which directed them was withdrawn from them? and after all, if they came into* Egypt, *what Entertainment could they look for there, among a People,* [who had ſuffer'd in all reſpects ſo ſeverely,] *but particularly whoſe King, and Princes, and Firſt-born had lately periſhed on their account?* b Then Moſes and Aaron fell on their faces] *Either to beſeech the People to deſiſt from their Purpoſe; or to beſeech God to divert them from it. The words that immediately follow,* Before all the aſſembly &c. *ſeem to favour the firſt Interpretation.* Piſcat. Ainſw. c *See* Not. *on* Geneſ. XXXVII. 34. XLIV. 13. d And they ſpake unto all the company &c.] *This ſhewed great Courage, that they durſt declare their Opinion, contrary to the Senſe of ſo great a Multitude.* Patr.

v. 8.

v. 8. [a] *If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.*

v. 9. *Only rebel not ye againſt the Lord, neither fear ye the people of the land; for* [b] *they are bread for us:* [c] *their defence is departed from them, and the Lord is with us:* [d] *fear them not.*

Neither fear ye the people of the land. *Caleb* and *Joſhua* preſs'd zealouſly and earneſtly for making an Attempt upon the Land. They deſcrib'd it as a Pleaſant and Fruitful Country. They aſſured them of Victory and Succeſs. In a word, they ſaid all that was poſſible to inſpire them with Reſolution and Courage. But all this had quite another Effect than it ſhould have had. For inſtead of Prevailing with them to go up againſt the *Canaanites*, it Provok'd them ſo far that they were very near ſtoning the Adviſers. Now *Caleb* is by interpretation *All Heart*, and *Jephone* ſignifies *Converſion*, in which ſeems to be intimated, that They whoſe Heart is Perfect and Entire with God are the Sons of Converſion; with whom is *Jeſus*. And ſuch were the Firſt Believers, the Firſt-Fruits as it were of the Labours of the Apoſtles, who called *Iſrael*. For calling and preaching unto whom they riſqued their Lives; but nevertheleſs attained the Inheritance of the Promiſed Land. And that they whoſe Heart was Whole with God were indeed the Sons of Converſion, that is to ſay, of Converſion from the bare Legal Rites and Ordinances, to that Service and that Grace which is by Faith, we learn from *S. Paul*, where he ſays, that *he counted all things but loſs, for the excellency of the knowledge of Chriſt Jeſus, that he might be found in him, not having his own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* *Philip.* III. 8, 9. Upon the whole then, when we ſee this *Caleb* brought into the Land according to Promiſe in company with *Joſhua*, (the Saviour) we ſee, in Figure or Type, the ſmall *Remnant* that were ſaved, when *Iſrael*, in general fell from the Promiſe. And as they were call'd upon to fight their way to the Inheritance, ſo are we by our Saviour *Chriſt Jeſus*; only with this difference, that *we wreſtle not againſt Fleſh and*

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a If the Lord delight in us &c.] *If we do not forfeit his Favour.* Patr.
b They are bread for us] *In a noble oppoſition to that Expreſſion of the other Spies*, c. XIII. v. 32. The land through which we have gone to ſearch it, is a land that eateth up the inhabitants thereof. Or, (*ſays* Bp. Patr.) *we ſhall as eaſily vanquiſh them, as we eat our Meat.* c Their defence (or Shield) is departed from them] *The* Jews *have a notion, that this Shield of the* Canaanites *was Holy* Job; *that he had dwelt among them, as being a Deſcendant of* Edom, *and by his Prayers had averted God's Judgement; but that about this time he died, and ſo left them in a deſperate condition. But this, no doubt, is a groundleſs Imagination. Much rather by this Expreſſion we may underſtand, that the* Canaanites *had now filled up the Meaſure of their Iniquities. See* Geneſ. XV. 16. *The Antitheſis or Oppoſition here* between their Defence being departed from them, *and* the Lord's being with the Iſraelites, *is very Strong and Noble.* d Fear them not] *A truly Brave and Courageous Concluſion.*

Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World. Epheſ. VI. 12. *Chriſt* requires of us a Spiritual Courage and Magnanimity. He expects his Diſciples ſhould ſet themſelves with all their might againſt all the Stratagems and Efforts of *Satan*, having given them for that purpoſe, as he tells them, *Power to tread on Serpents and Scorpions, and over all the Power of the Enemie.* *Luke* X. 19. *S. Cyrill. Alex. Glaph. p.* 391, 392. as it may ſeem from *Origen*, whoſe Allegorical Remarks on this Sublime Subject run parallel with thoſe of this Father; and, as *Origen* well obſerves, muſt be allow'd to be Juſt and True by every One that heeds and believes *S. Paul*, when he affirms the Earthly *Jeruſalem* to be a Type or Figure of the *Jeruſalem which is above. Galat.* IV. 25, 26. *They are bread for us.* Our Swords ſhall eaſily deſtroy them, as the Teeth of a Hungry Man grind and conſume his Meat. * *S. Jerom. in Verſione.*

V. 10. *But [a] all the congregation bade ſtone them with ſtones: and [b] the glory of the Lord appeared [c] in the tabernacle of the congregation, before all the children of Iſrael.*

V. 11. *And the Lord ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?*

V. 12. *I will ſmite them with the peſtilence, and [d] diſinherit them, and will make of thee a greater nation, and mightier than they.*

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* *Compare* Deut. XXXII. 42. Iſai. I. 20. Jer. II. 30. a All the congregation] *Perhaps only all the Great Men, that, as they govern'd, ſo they alſo repreſented the whole Body. And it is likely, as Biſhop* Patrick *obſerves, that they had ſtoned them, if they had not been deterred from the Attempt, by the Appearance of the Divine Majeſty.* b The glory of the Lord appeared] *The* SCHECHINAH *which reſided within the Tabernacle, upon the Mercy-Seat, now openly appeared; in a bright flaming Light, like Fire: And, in all probability, after ſuch an amazing manner as terrified them from their Deſign.* c In the tabernacle] *Rather* Upon *or* Over the Tabernacle. *For (ſays Biſhop* Patrick) *in the Tabernacle the People could not have ſeen it, as now they did.* d Diſinherit them and will make of thee a greater nation, and mightier than they] *Fulfil my Promiſe to* Abraham, *by making thee the Father of a more numerous People, and more powerful than they whom I reject.* Patr. *This Offer of the Almighty prodigiouſly raiſes our Idea of the great Faith, Sincerity, Meekneſs, and Reſignation of our Holy Prophet. Here ſeems to have been almoſt as ſtrong a Trial or Teſt as that which* Abraham *himſelf was prov'd by. And yet, behold! the true Patriot and Saint! With what Greatneſs of Mind; with what a Diſintereſted Love of the Dear, tho Diſobedient People, does he immediately afterwards urge the moſt moving Arguments in their behalf. This, whatever ſome Critics*

V. 13. *And Moſes ſaid unto the Lord,* [a] *Then the Egyptians ſhall hear it, (for thou broughteſt up this people in thy might from among them)*

V. 14. *And they will tell it* [b] *to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art ſeen face to face, and that thy cloud ſtandeth over them, and that thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.*

V. 15. *Now if thou ſhalt kill all this people, as one man; then the nations which have heard the fame of thee, will ſpeak, ſaying,*

V. 16. *Becauſe the Lord was not able to bring this people* [c] *into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs.*

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ticks may imagine, vaſtly exceeds all the Heroiſm *of the* Heathen. a *Conſidering the Exuberancy of the* Moſaick *and all other Eaſtern Stiles, it might have been expected, that* Moſes *ſhould rather, in a few words at leaſt, have prefac'd this Noble Pleading (for ſuch indeed it is) with ſomething like this,* If thou ſhalt ſmite them, O Lord, with the peſtilence, &c.] *But he rather chooſes, out of his great Concern and Love for the Children of* Iſrael, *this eager* Apoſiopeſis. *He ſeizes, as it were, on the Purpoſe of God, in the former verſe, to draw the following Conſequences, in order to avert it.* b To the inhabitants of this land] *The* Canaanites, *with whom the* Egyptians *had frequent Commerce.* c Into the land which he ſware unto them] *This and other Parallel Paſſages, in the Sacred Hiſtory, very probably gave occaſion to the* Gentiles, *in their Poetry and Mythology, to introduce their Deities, upon ſpecial occaſions, taking an* Oath. *And it ſeems remarkable that they ſwore by the Water of the River* Styx.

---- ςυγὸς ὕδωρ, ὅς τε μέγιςος
Ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι. Homer. Il. 15.
By thy black Waves, tremendous Styx! *that flow*
Thro' the drear Realms of gliding Ghoſts below. Mr. Pope.

v. 17. And now, I beſeech thee, [a] *let the power of my Lord be great,* [b] *according as thou haſt ſpoken, ſaying,*

v. 18. The Lord is long-ſuffering, and of great mercy, [c] *forgiving iniquity and tranſgreſſion, and by no means clearing the guilty,* [d] *viſiting the iniquity of the fathers upon the children, unto the third and fourth generation.*

Adjuro Stygii caput implacabile fontis:
Una ſuperſtitio ſuperis quæ reddita divis. Virgil. Æn. 12.
—— *By the Stygian Lake,*
The moſt Religious Oath the Gods can make.

Mr. Dryden, *who (by the way) has not render'd the laſt* v. *truly; for inſtead of* the Moſt *it ſhould be* the Only *or the* Sole Religious Oath. *For the Antients expreſs'd a particular Eſteem for that Element; which* Thales *made to be the Original Principle of Material Nature. And this can ſcarce be well accounted for, but from ſome dark or general Tradition of that great Particular of the Hiſtory of the Creation, that* the Spirit of God moved upon the face of the Water. Geneſ. I. 2. *'Tis true the Qualities of the Waters of* Styx *were confeſſedly of a pernicious nature; but from hence there is no more to be inferr'd, than that the Old Tradition was moſt lamentably deprav'd and corrupted, and indeed turn'd to a quite contrary Idea.* Which he ſware unto them] *That is to ſay, not conſider'd as Individuals, but as a Body or Nation. And as Such God performed his Promiſe to them under the Conduct of* Joſhua. Grot. a Let the power of my Lord be great] *Let it manifeſt itſelf by reſtraining thine Anger, and overcoming all Difficulties and Hindrances ariſing from the Number and Strength of Enemies, the Labour and Hardſhips of the March, and the Stubborn and Rebellious Temper of the People.* Menoch. Patr. *Or the meaning may be; Let it appear to be Unlimited, by bringing them into the Land which he ſware to give them.* v. 16. Patr. b According as thou haſt ſpoken, ſaying] *Suitably to thy Bleſſed Nature; which thou didſt proclaim to me, when thy Glory paſſed by me.* Exod. XXXIV. 6, 7. Id. c Forgiving iniquity] *In the* Hebrew *and* Septuag. *it is* Bearing *or* Taking away, *as God is ſaid to do in the Old Teſtament antecedently to the Sacrifice of Himſelf; and actually did ſo afterwards, when* he bore our Sins in his own Body on the Tree. 1 Pet. II. 24. d Viſiting the iniquity of the fathers upon the children, &c.] *Theſe words ſeem to be directly contrary to the Intention of his Petition, 'till it be conſidered; that they had not now committed Idolatry, againſt which Sin, God, in theſe words, particularly declares his Severity; and that* Moſes *did not now plead for an abſolute Pardon, without any Puniſhment at all: but only that he would not deſtroy the whole Nation, as one Man, and utterly diſinherit them; as he ſeemed reſolved to do,* v. 12, 15. *This Threatning he hoped his gracious Nature would incline him to revoke; notwithſtanding which he might*

V. 19. *Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and* [a] *as thou haſt forgiven this people, from Egypt, even until now.*

V. 20. *And the Lord ſaid,* [b] *I have pardoned according to thy word:*

V. 21. *But as truly as I live,* [c] *all the earth ſhall be filled with the glory of the Lord.*

All the earth ſhall be filled with the glory of the Lord. Not only the Temple at *Jeruſalem*, but *All the Earth* was to be Filled with his *Glory*, who deſcended to it, taking upon him our Nature for our Salvation. *S. Jerom, in Eſai. cap. 6. L. 3. col. 60.* And ſo *Theodoret*, comparing this Place with *Matth.* XXI. 43. *The Kingdom ſhall be taken from you, and ſhall be given to a Nation bringing forth the fruits thereof. Quæſt. in Numer. n. 27.*

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might viſit the Sin of the Fathers upon the Children, unto the third and fourth Generation. Id. a As thou haſt forgiven this people, from Egypt, even until now] *He appeals to that* long-ſuffering *Goodneſs which he mentions as the prime Character of the Divine Nature,* v. 18. *which though it had been exerciſed by them many ways, yet he hoped would ſtill bear longer with them.* Id. b I have pardoned according to thy word] *And yet,* v. 23. *God Declares he will puniſh theſe Sinners; that* not any of them that provoked him, ſhall ſee the land which he ſware unto their fathers. *Here ſeems to be a Repugnancy.* Aben Ezra *and* R. Bahie, *as quoted by* Menaſ. Ben. Iſrael, *reconcile the Places thus. The word which we tranſlate* I have pardoned *may ſignifie, ſay they, only* Deferring *of* Puniſhment. *And when* Moſes *perceiv'd that the Sin they had been guilty of was too great to be pardon'd, he beſought God that however he would be ſo gracious as to give them a Reprieve.* Abarbanel *underſtands the Paſſage thus; that God declared he had pardoned, according to the Word or Requeſt of* Moſes, *the Rebellions of the People from the time of their coming out of* Egypt *unto that day; but that this laſt he would by no means remit; and that as truly as he lived, none of theſe* Iſraelites, *that had been concern'd in this Rebellion, ſhould ſee the Holy Land.* Conciliat. in Numer. Quæſt. 9. c All the earth ſhall be filled with the glory of the Lord] *That is, I ſwear by my own very Life and Exiſtence, that I will bring it to paſs, that the Whole Earth ſhall bear Witneſs to the Great and Glorious Manifeſtation of my Judgments, and how juſtly I puniſh theſe Rebels. So Some. Others think theſe words relate to the Marvellous Works which God intended to do at the People's Entring the Promiſed Land; as if he had been pleaſed to ſay; I have forgiven them, as you have preſs'd me to do; and I ſwear moreover, that I will glorioufly diſplay my Power by bringing to a concluſion in a moſt Marvellous Manner the Work which I have begun. But* S. Jerom *and* Theodoret's *Interpretation is certainly much more Natural and Juſt.*

V. 22.

v. 22. *Becauſe all thoſe men which have ſeen* [a] *my glory, and my miracles which I did in Egypt and in the wilderneſs, and* [b] *have tempted me now* [c] *theſe ten times, and have not hearkned to my voice;*

v. 23. *Surely they ſhall not ſee the land which I ſware unto their fathers,* [d] *neither ſhall any of them that provoked me, ſee it:*

v. 24. *But* [e] *my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it.*

v. 25. [f] *(Now the Amalekites, and the Canaanites dwelt in the valley) To morrow turn you, and get you into the wilderneſs,* [g] *by the way of the Red ſea.*

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a My glory] *Which appeared to them in the Cloud upon Mount* Sinai, *and reſided in the Tabernacle.* Patr. *Let us add, And that, at this time, on this very Occaſion. See* v. 10. b Have tempted me] *Have as it were* Challeng'd *and* Dared *me.* c Theſe ten times] *A certain Number for a general one. Tho' ſome Criticks rather chooſe to ſpecifie the number. The ten they ſuppoſe to be theſe,* 1. *At the Red Sea.* 2. *In* Marah. Exod. XV. 3. *In the Wilderneſs of* Sin. 4. *and* 5. *Twice concerning the Manna.* 6 *In* Rephidim, Exod. 17. 7. *In* Horeb. 8. *In* Taberah, Num. 11. 9. 9. *In* Kibroth hattaavah. *and* 10. *Now in* Paran. d Neither ſhall any of them that provoked me ſee it] *This is but an Explication of the foregoing words; and might have been better tranſlated,* Even all that provoked me, they ſhall not ſee it. Patr. e My ſervant Caleb] *By no means excluſive of the great* Joſhua; *as evidently appears by comparing this* v. *with* v. 30. *of this* chap. *and* chap. XXXII. 12. f Now the Amalekites, &c.] *Some do not take this as a Parentheſis; but reading the Verb* Dwelt *in the Preſent Tenſe, they underſtand this as a Terifying Expreſſion, to make them the more ready to obey the Command immediately following,* To morrow turn you, &c. *As much as to ſay, If you do not, your Enemies ſhall fall upon you, and ſlay you. And a very memorable Inſtance this is of God's Goodneſs, that at the ſame time that he was ſo highly diſpleas'd with them, he was very unwilling that they ſhould fall into the hands of their Enemies.* In the valley] *On the other ſide of the Mountains; from the Heights of which they will come down upon you, as they did* v. 45. Chazkuni (*in* Ainſworth) ex-

v. 26. *And the Lord ſpake unto Moſes, and unto Aaron, ſaying,*

v. 27. *How long ſhall I bear with this evil congregation which murmure againſt me? I have heard the murmurings of the children of Iſrael, which they murmure againſt me.*

v. 28. *Say unto them, As truly as I live, ſaith the Lord, as ye have ſpoken in mine ears, ſo will I do to you:*

v. 29. *Your carcaſes ſhall fall in this wilderneſs; and all that were numbred of you, according to your whole number,* [a] *from twenty years old and upward, which have murmured againſt me,*

v. 30. *Doubtleſs ye ſhall not come into the land concerning which I ſware* [b] *to make you*

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obſerves on the Place thus. As the Spies were afraid of Amalek, ſo with them the Holy Bleſſed (God) made them afraid. *And whereas 'tis here ſaid* In the valley, *and at* v. 45 In that mountain, *he accords them thus; that the moſt of them ſat in the Valley, and ſome few of them in that Mountain; and thoſe few warred againſt them; or it may be they dwelt in the Valley, and when they heard that the* Iſraelites *came againſt them, they went up into the Mountain, and lay in wait for them there.* To morrow. *Not ſtrictly, but* After this time. *For they ſtay'd in* Kadeſh *many days. And it is like that Phraſe,* Exod. XIII. 14. When thy ſon asketh thee in time to come; [*in the Original* To morrow] Chazk. Ibid. g By the way of the Red ſea] *Quite back agen. Towards the Red Sea.* Ainſw. *Whoſe Allegorie on this Place is a very judicious one, and runs in theſe words. In this Red Sea the People had been Baptized,* 1 Cor. X. 1, 2. Ex. XIV. *Baptiſme was* unto repentance, *and with Confeſſion of Sins, and into the Death of Chriſt,* Matth. III. 6. 11. Rom. VI. 3. *So this ſending them back into the Wilderneſs, towards the Red Sea, was to humble them by Repentance, that, through Faith in* Chriſt, *they might have entrance into the Kingdom of Heaven; otherwiſe they ſhould periſh for ever, as their Carkaſes periſh'd in this Wilderneſs.* a From twenty years old and upward] *So that the* Levites *were not included; for they were numbred, not from Twenty Years, but One Month.* Lyr. *Thus, in particular, we find* Eleazar *in the Promiſed Land,* Joſh. XIV. Eſt. *Neither were the Wives, or the Children under* Twenty Years *old comprehended in the Sentence here denounced.* Patr. b To make you dwell

dwell therein, ſave Caleb the ſon of Jephunneh, and Joshua the ſon of Nun.

Your little ones. Repreſenting, in Type, as it were, another People, that New One that was to be of the *Gentiles. S Cyrill. Alex. Glaph. in Numer. p.* 393. and was to be brought in by *Jeſus* into the Land promiſed to their Forefathers. *Theodoret. Quæſt. in Numer. n.* 27.

V. 31. [a] *But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.*

V. 32. *But as for you, your carcaſes they ſhall fall in this wilderneſs.*

V. 33. *And your children ſhall* [b] *wander in the wilderneſs* [c] *forty years, and* [d] *bear your whoredoms, until your carcaſes be waſted in the wilderneſs.*

V. 34. *After the number of the days in which ye ſearched the land, even fourty days*

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dwell therein] *You, that is, conſider'd as a People, not as ſo many particular Perſons.* Grot. a But your little ones, &c] S. Cæſarius *of* Arles, *who flouriſh'd at the beginning of the Sixth Century, has a fine Diſcourſe upon this Subject. 'Tis the* 29*th Sermon, in the Appendix to* S. Auguſtin's, Edit. Benedict. Tom. 5. *It begins thus*; We are to underſtand, my dearly Beloved Brethren, that the Grown People of the *Jews*, that died in the Wilderneſs for their Want of Faith, denoted the Firſt or Former People, that of the *Jews*; but their Little Ones, the Younger People, that of the Gentiles. For as the Elder People no ſooner became extinct but the Younger were favour'd with the Poſſeſſion of the Promis'd Land; ſo upon God's Abandoning and Reprobating the *Jewiſh* Nation, the Younger People, that of the Gentile Chriſtians, obtain'd the Grace of the Evangelical Bleſſing. &c. *The Whole would here take up a great deal too much room; but well deſerves the Curious Reader's Peruſal.* b Wander in the wilderneſs] *Like the Wild Beaſts of it.* c Forty years] *To the end of Forty years, reckoning from the time in which ye enter'd into it. See* Lightfoot, Vol. 1. p. 43. *Compare with* Deuteron. II. 14. *See alſo* Ainſw. Bonfrerius *ſuppoſes it a General or Abſolute Number for a Leſſer,* 40. *for* 38. *and his reaſon is, that for the two firſt years the Children did not bear the Iniquity of their Fathers; the Sin being not yet committed.* d Bear your whoredoms] *That is, bear the Puniſhment of your Sins; as the* Caldee *for* Whoredoms *tranſlates Sins; though this name* Whoredom *is commonly uſed for* Idolatry. Ainſw.

(*each*

(each day for a year) shall ye bear your iniquities, even forty years, and ye shall know [a] *my breach of promise.*

V. 35. *I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.*

V. 36. *And the men which Moses sent to search the land, who returned, and made all the congregation to murmure against him, by bringing up a slander upon the land;*

V. 37. *Even those men that did bring up the evil report upon the land, died by the plague before the Lord.*

V. 38. *But* [b] *Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land,* [c] *lived still.*

V. 39. *And Moses told these sayings unto all the children of Israel: and the people mourned greatly.*

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a My breach of promise] *My Suspending my Part of my Covenant with you; the Terms being Conditional.* b Joshua the son of Nun, and Caleb the son of Jephunneh] *Here* Joshua *is mentioned with* Caleb; *and placed first (as in the* 6th v.) *as* Caleb *was in* v. 30. *Which shews there was* [then] *no difference made between them.* Patr. c Lived still] *This is set down, to shew God's Faithfulness in his promise to them. Who, I suppose, were now in the Company of the rest of the Searchers of the Land, before the Lord, and had no hurt, when all the other Ten fell down dead on a sudden.* Id.

V. 40. *And they rose up early in the morning, and* [b] *got them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned.*

V. 41. *And Moses said,* [c] *Wherefore now do you transgress the commandment of the Lord? but it shall not prosper.*

V. 42. *Go not up,* [d] *for the Lord is not among you; that ye be not smitten before your enemies.*

V. 43. *For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord; therefore the Lord will not be with you.*

V. 44. *But they presumed to go up unto the hill-top: nevertheless, the ark of the covenant of the Lord, and Moses departed not out of the camp.*

V. 45. *Then the Amalekites came down, and the Canaanites which* [e] *dwelt in that hill, and* [f] *smote them, and* [g] *discomfited them, even* [h] *unto Hormah.*

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a They rose up early in the morning, &c.] *To this Behaviour of the* Israelites Gataker *applies that Character or Description in* Horace,

Porrigis irato puero cum poma, recusat.
Sume, Catelle, negat. Si non des, optat —*Satyr. L. 2. n. 3.*

This Early Rising *we may ascribe to that Eagerness they now shew to go to possess the Land.* b *Prepar'd at least to go up, and perhaps actually begun to attempt it: for it follows*; Lo, we be here, &c. c Wherefore now do you transgress] *In presuming to go forward, when he commands you to turn back.* d For the Lord is not among you] *The Cloud did not stir to conduct them; by which they might have understood, that their Attempt was presumptuous.* Patr. e Dwelt in that hill]

CHAP. XV.

1 The law of the meat-offering, and the drink-offering. 13, 29 The ſtranger is under the ſame law. 17 The law of the firſt of the dough for an heave-offering. 22 The ſacrifice for ſins of ignorance. 23 The puniſhment of preſumption. 23 He that violated the ſabbath is ſtoned. 37 The law of fringes.

V. 1. AND *the Lord ſpake unto Moſes, ſaying,*

THE Laws concerning Sacrifices being often Repeated, *Theodoret* gives this reaſon for it, that they ſhould be the deeper Inculcated in their Minds. *Quæſt. in Numer. n.* 28.

V. 2. *Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations which I give unto you,*

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hill] *In the* Hebrew *it is were* plac'd *or encamp'd on that Hill; that is, who had took poſſeſſion of that Mountain to prevent the* Iſraelites *doing ſo.* Malv. f Smote them] *Having a great advantage of them that were climbing up the Hill: from whence they came pouring down upon them.* Patr. g Diſcomfited them] *It is not ſaid how great a ſlaughter they made of them; but it is likely it was not ſmall, becauſe they chaſed them a good way. Thus began God's threatning to be immediately fulfilled (that their Carcaſes ſhould fall in that Wilderneſs,* v. 29.) *by their own wilfulneſs.* Id. h Unto Horman] *In Greek* Herma, *the Name of a Place, ſo called of the Event, ſignifying* Utter deſtruction *or* Anathema. *As* Iſrael *carried themſelves under* Moſes, *ſo did they under* Chriſt. *For the Lord* Jeſus *himſelf, and* John the Baptiſt (*as* Joſhua *and* Caleb) *faithfully teſtified the Truth of God's Promiſe, and perſuaded the People to enter into the Kingdom of God. But the Prieſts, Scribes, and Phariſees (like the Unfaithfull Spies) diſcouraged the People, and would neither go themſelves into the Kingdom of Heaven, nor ſuffer them that were entring, to go in;* Matth. XXIII. 13. *but pretended Worldly Fears.* John XI. 48. *Yet after they would ſeem to enter by Force,* going about to ſtabliſh their own Righteouſneſs, *but not ſubmitting themſelves to* the Righteouſneſs of God, Rom. X. 3. *So* they pleaſed not God, *but filled up their Sins alway; and* Wrath came upon them to the uttermoſt. 1 Theſſal. II. 15, 16. Ainſw. a Ye] *Your Children, with* Joſhua &c.

v. 3. *And* [a] *will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice,* [b] *in performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the Lord, of the herd or of the flock:*

v. 4. *Then ſhall he that offereth his offering unto the Lord,* [c] *bring a meat-offering of a tenth-deal of flour mingled with the fourth part of an hin of oyl.*

v. 5. *And the fourth part of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb.*

v. 6. *Or* [d] *for a ram, thou ſhalt prepare for a meat-offering, two tenth-deals of flour mingled with the third part of an hin of oyl.*

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a Will make an offering by fire &c.] *After the Judgment upon the Diſobedient* Iſraelites, *who ſhould periſh in the Wilderneſs, God now repeats and enlarges the Law of Sacrificing, which their Children ſhould obſerve in the Land of* Canaan: *Whereby their Reconciliation unto him, and his Grace towards them in* Chriſt, *was figured. Thus after the Curſe of the Law for Sin, is annex'd the Grace of the Goſpel through Faith. In like manner after the Deſtruction of Twenty-four Thouſand for the Sin of Baal-Peor,* Num. XXV. *the Lord cauſes the People to be muſter'd,* Num. XXVI. *and appoints the Land to be given them for Inheritance, and repeats again the Law of Sacrificing at the Solemn Feaſts,* Num. XXVIII, XXIX. *that upon the Example of Wrath on the Sinful Parents, he might ſhew his remembrance of Mercy in* Chriſt, *unto the Repentant Believing Children.* Ainſw. b In performing a vow,] *Theſe words explain what he means by a Sacrifice,* viz. Peace-offerings: *which were offer'd in performance of ſome Vow, or freely of their own accord,* (Levit. VII. 16. XXII. 21.) *or by God's command upon their Solemn Feaſts; as it here follows.* Patr. c Bring a meat-offering] *The true Reaſon why* Meat-offerings *and* Drink-offerings *are required to attend upon the* Burnt-offerings *and* Peace-offerings, *was, becauſe theſe Sacrifices were a Feaſt, and are called the* Bread *or Food of God.* XXVIII. 2. *And therefore as Bread and Wine, as well as Fleſh, are our Refection, ſo God required them at his Table. And* Salt, *though not here named, was alſo added; becauſe it was to be omitted in no Sacrifice.* Levit. II. 13. Patr. *in whom ſee more.* d For a ram, thou ſhalt prepare for a meat-offering, two tenth-deals, &c.] *This being a nobler Sacrifice than* Lamb, *a larger* Meat-offering

V. 7. *And for a drink-offering, thou ſhalt offer the third part of an hin of wine, for a ſweet ſavour unto the Lord.*

V. 8. *And when thou prepareſt a bullock for a burnt-offering, or for a ſacrifice in performing a vow, or peace-offerings unto the Lord:*

V. 9. *Then ſhall he bring with a bullock a meat offering of* [a] *three tenth-deals of flour mingled with half an hin of oyl.*

V. 10. *And thou ſhalt bring for a drink-offering half an hin of wine, for an offering made by fire of a ſweet ſavour unto the Lord.*

V. 11. *Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.*

V. 12. *According to the number that ye ſhall prepare, ſo ſhall ye do to every one according to their number.*

V. 13. *All that are born of the country, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the Lord.*

V. 14. *And if* [b] *a ſtranger ſojourn with you,* [c] *or whoſoever be among you in your generations, and will offer an offering made by*

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tering (*and* Drink-offering *alſo, as appears by the next* V.) *is required to attend it.* Id. a Three tenth-deals of flour] *The* Meat-offerings *increaſed proportionably to the Sacrifices upon which they attended.* Id. b A ſtranger] *A Proſelyte.* b Or whoſoever he be among you in your generations] *Whether he was a Proſelyte that ſojourned for a time, or were ſettled among them.* Patr. *from the* Talmudiſts.

fire of a ſweet ſavour unto the Lord: [a] *as ye do, ſo he ſhall do.*

V. 15. *One ordinance ſhall be both for you of the congregation, and alſo* [b] *for the ſtranger that ſojourneth with you, an ordinance for ever in your generations: as ye are, ſo ſhall the ſtranger be before the Lord.*

V. 16. [c] *One law, and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.*

V. 17. *And the Lord ſpake unto Moſes, ſaying,*

V. 18. *Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,*

V. 19. *Then it ſhall be, that* [d] *when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the Lord.*

V. 20. [e] *Ye ſhall offer up a cake of the firſt of your dough, for an heave-offering: as ye do the heave-offering of the the threshing-floor, ſo ſhall ye have it.*

A cake of the firſt of your dough. This *Bread*, as well as the *Sheaf*, *Levit.* XXIII. 9. 10. was a Type of *Chriſt*, *the Bread which came down*

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a As ye do, ſo he ſhall do] *Though the Proſelytes, who worſhipped the true God, but were not Circumciſed, might bring a* Burnt-offering, *yet they* [the Jews] *ſay, it was without a* Meat-offering *and* Drink-offering; *and no* Peace-offerings *were accepted from him.* Id. b For the ſtranger that ſojourneth with you] Τοῖς προσηλύτοις προσκειμένοις ἐν ὑμῖν. Septuag. *Proſelytes incorporated with you.* c One law and one manner &c.] *This general Rule was made to invite and encourage Strangers to become Proſelytes to the* Jewiſh *Religion; and to engage the* Jews *to be kind to them.* Patr. *in whom the Curious Reader may be pleas'd to ſee more.* d When ye eat] *When it is ready to be eaten: for they offered it, before they eat of it.* Id. e Ye ſhall offer up a cake of the firſt of your dough] *This Law is no where mentioned by* Moſes, *ſave in this Place. And as the former Law for Sacrificing taught them*

from Heaven, S. John VI. and aſcended again to his Father, the Firſt-Fruits of Human Nature Renovated or Regenerated. *S. Cyrill. Alex. Glaph. p.* 396, *&c.* The Father enlarges much upon the Allegorie, and ſpins it rather too fine.

V. 21. *Of the firſt of* [a] *your dough ye ſhall give unto the Lord, an heave-offering in your generations.*

Of the firſt of your dough. A Figure of that True Bread which came down from Heaven, and gives Life unto the World. We are here to obſerve, that as he was Man, he became the Firſt-fruit as it were of our Dough; and was offer'd, like an Heave Offering, to God and the Father, when being become the Firſt-Born from the Dead, and the Firſt-Fruit of our Reſurrection, he aſcended up into Heaven. &c. *S. Cyrill. Alex. in Joann. c. 6. L. 4. p.* 355.

V. 22. [b] *And if ye have erred, and not obſerved all theſe commandments which the Lord hath ſpoken unto Moſes,*

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them Holineſs by Faith in Chriſt, *who ſhould be Sacrificed for his Church; ſo this Commandment of Firſt-Fruits taught them to ſhew forth the Fruits of Faith by Good Works, which God appointed his People to walk in.* Ainſw. Ye ſhall offer up a cake &c. *Not upon the Altar, but it was given to the Prieſts; on whom God beſtowed all their* Heave-offerings, XVIII. 8. *yet theſe Cakes are ſaid to be offered unto the Lord, becauſe they were* Heaved *or Lifted up to him, as the Creator of Heaven and of Earth.* Patr. a Your dough] *The ſame is to be equally underſtood of Wheat, Barley, Vintage, Figs, Pomgranates, Olives, Dates.* Grot. Ye ſhall give unto the Lord] *The Repeating of the Commandment ſhews it to be of importance; and though the Prieſt had the Dough, yet was it given to the Lord whoſe Bleſſing therefore was promiſed to the Obſervers of this Law.* Ezech. XLIV. 30. Ainſw. *Which being a New one, not given before, he repeats it, that they might be the more obſervant of it.* Patr. b And if ye have erred, and not obſerved all theſe commandments, &c.] *If it ſhould be ask'd wherein this Law differs from that in* Leviticus IV. 2. 13. *'tis anſwer'd, Firſt, that the Law in this Place relates to Errors or Slips in the External Worſhip of God; whereas that in* Leviticus *concerns thoſe out of the Place and Time of Divine Worſhip.* Jun. Malv. *Secondly, that the Words of this Law differ from the former in* Leviticus, *which ſpake of* doing that which ſhould not be done; *whereas this ſpeaks of* not doing all that ſhould be done. *As in the two former Laws the Lord repeated and enlarged the Doctrines of Faith, and of Good Works; ſo here he does the like concerning the Forgiveneſs of Sins, which his People through Infirmity do fall into; that all the Chief Points of* Chriſtian *Religion are here renewed unto them. Others underſtand the Difference between theſe two Laws, as to the matter of the Sacrifice, (for in that,* Levit. IV. 14. *the Congregation was to bring a* Bullock for a Sin-Offering; *here* v. 24. *they are willed to bring a* Bullock for a Burnt-offering; *and a* Goat-buck *for a* Sin-offering) *to conſiſt in this, that the former was for* all the Tribes in general, *and the latter for* the ſeveral Tribes Citys and Towns, *as they*

V. 23. *Even all that the Lord hath commanded you by the hand of Moſes, from the day that the Lord commanded Moſes, and* [a] *hence-forward among your generations:*

V. 24. [b] *Then it ſhall be, if ought be committed by ignorance without the knowledge of the congregation; that* [c] *all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a ſin-offering.*

V. 25. *And the* [d] *prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it is ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the Lord, and their ſin-offering before the Lord, for their ignorance.*

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they were ſeveral in the Land of Canaan. *This Expoſition for the number may ſeem probable, becauſe, the People, when they returned from Captivity, offered for all* Iſrael, *in Burnt-Offerings, Twelve* Bullocks *and Twelve* Goat-bucks *for a* Sin-Offering, *according to the Number of the Tribes.* Ezr. VIII. 35. Ainſw. a Hence-forward] *Rather,* Thence-forward. b Then it ſhall be, if ought be committed by ignorance &c.] Dr. Outram, *as his opinion is exhibited by Bp.* Patrick, *ſeems to explain this Law very well. The Expoſition runs thus. In* Leviticus IV. 13, 14. *he requires a young Bullock to be ſlain for a Sin-offering, when the whole Congregation, though adhering to the true Worſhip of God in every thing, were led ignorantly to do ſomething againſt ſome Negative Precept (as they call it) to practice, that is, what God had forbidden. So thoſe words ſeem to import,* Lev. IV. 13, 14. *But this Kid of the Goats here mentioned for a Sin-offering, together with a young Bullock for a Burnt-offering, was to be ſacrificed, when all the People forgetting the Holy Rites preſcribed by* Moſes (*which often happen'd under bad Kings*) *fell by a common Error into Idolatrous Worſhip: which agrees very well with what is ſaid in the two verſes beforegoing: where he ſpeaks, as was noted, of not obſerving theſe holy Rites about Sacrifices.* c All the congregation ſhall offer &c.] *In token that they now returned to God's true Religion. and that way of Worſhip which he had preſcribed.* Patr. *Such things as this, being done by the Elders, are ſaid to be done*

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V. 26. *And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; [a] ſeeing all the people were in ignorance.*

V. 27. *And if any ſoul ſin through ignorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering.*

V. 28. *And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance [b] before the Lord, to make an atonement for him; and it ſhall be forgiven him.*

V. 29. *You ſhall have one law for him that ſinneth through ignorance, both for him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.*

V. 30. *But the ſoul that doth ought preſumptuouſly (whether he be born in the land, or a ſtranger) the ſame reproacheth the Lord; and [c] that ſoul ſhall be cut off from among his people.*

But the ſoul that doth ought preſumptuouſly &c. Sins in general are under ſeveral kinds. Some we commit thro Infirmity of Mind and Vehemence of Appetite or Paſſion. Or we are Enſnar'd and Betray'd into Sin ſome other way. But Thoſe there are that break God's Laws in

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by the Synagogue, or Aſſembly of the People, in behalf of whom they are done. Thorndike, Right of the Church. &c. p. 158, 159. d The prieſt ſhall make an atonement for all the congregation] *Who had thus committed an Error, in the Worſhip of God, out of Ignorance: being miſled by the great Interpreters of the Law; who therefore were to bring this Sacrifice in the name of them all.* Patr. Outr. aSeeing all the people were in ignorance] *It was a common Error; and therefore no wonder Strangers were carried away with it.* Id. b Before the Lord] i.e. *In his Worſhip and Service.* Id. cThat ſoul ſhall be cut off &c.] *And yet a Sin-Offering was allow'd,* when a man had committed a treſpaſs againſt the Lord, and lied unto his neighbour &c. Levit. VI. 2, &c. *For* Againſt the Lord, *the* LXX. *have* In contempt of the commandments of the Lord; *the* Vulgate, In contempt of the Lord. *Here is equally the caſe of Contempt and Inſolence. How then comes there to be a Difference in the*

a bold Contempt and Defiance of his Authority. Such Sinners as these last are meant in this Text, because they Reproach the Lord, or, as the *Septuagint* has it, because they have set at nought the express word of the Lord, and broke the whole Bond or Body of his Commandments, τὴν διαθήκην μου διεσκέδασεν. The difference in Event or Consequence is plainly this. He that is Dragg'd or, as it were, Hurry'd into Disobedience by the Impetuosity of his Passions and Appetites, and afterwards heartily and sincerely bewails his Sin, has hope of Pardon. But He that is Wicked upon Principle, is Destitute of Excuse. *Theodoret. Quæst. in Numer. n.* 29. *

V. 31. *Because he hath despised the word of the Lord, and hath broken his commandment; that soul shall utterly be cut off: his iniquity shall be upon him.*

V. 32. *And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.*

They found a man that gathered sticks upon the sabbath-day. Ligna, quæ arsura sunt, says *S. Jerom. in Amos, c.* 5. *col.* 1407. *Wood which was to be Burnt.* His meaning, in the Figurative Sense, the Father further illustrates in his Commentary on *Ezech. c.* 44. *col.* 1033. He it is that keeps Holy the Sabbath-Day, who carrys no Burthen of Sin on the Sabbath. See *Ps.* XXXVIII. 6. Such a One gathers no Sticks on the Sabbath-Day; nor builds, upon the Foundation of *Jesus Christ*, *Wood, Hay, Stubble*, (1 *Cor.* III. 12.) nor kindles a needless Fire, to waste his Fewel; he does not fancy to wander on that day, but abides, as it were a Pillar, in the Temple of God, being such a One as S. *John* describes in the *Revelation*, III. 12. *Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out.* See moreover the same Author on the Prophet *Amos*, *c.* 5. *col.* 1407. and *S. Ambrose*, to the same purpose, *Epist. class.* 2. *n.* 74.

Penaltie? The meaning is, that the Excision here was to be pursuant to the Sentence of the Judge past'd on Conviction by Legal Evidence. In default of which the Sinner, meant in Levit. *having made the Restitution there enjoin'd; and confess'd his Sin to the Priest; might obtain his Pardon by offering a Sacrifice.* Har. Maimonides, *and others, make the meaning of this Award or Sentence to be, that the Criminal was immediately to be put to death by the hands of those that found him so Sinning, without being brought at all before the Judges, as* Phinehas *slew* Zimri; *and his Goods and Chattels were all to be* חרם, *Absolutely Dedicated to God. That great Man quotes Book and Chapter. But I confess, I do not meet with it there. As to this last Part, our Author,* Grotius, *seems to have mistaken* Maimonides; *whom see* More Nevoch. P. III. c. 41. *For the whole Passage in* Maimon. *concerning this matter is somewhat Long, but deserves the Curious Reader's Inspection.* * *To this purpose* Maimonid. More Nevoch. P. 3. c. 41. Dr. Spencer, De. Leg. Hebr. L. 1. c. 1. §. 2. Dr. Outram, De Sacrif. L. 1. c. 13.

V. 33.

V. 33. *And* [a] *they that found him gathering ſticks,* [b] *brought him unto Moſes and Aaron, and unto all the congregation.*

V. 34. *And they put him in ward,* [c] *becauſe it was not declared what ſhall be done to him.*

V. 35. *And the Lord ſaid unto Moſes,* [d] *The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp.*

The man ſhall be ſurely put to death: The Fact in itſelf might ſeem Light and Trivial; but the Supreme Dignity of the Party againſt whom it was Committed, was an Aggravation that render'd it a Crime of the very Blackeſt Die. And this, and ſuch like Examples, teach us how very Enormous that Sin becomes, which in its own Nature is not an Immoral Action, when it is ventured upon in defiance to or contempt of an Expreſs Divine Command. *Salvian. De Gubern. Dei. L. 6. p.* 134. The *MANICHEES* objected the Severity of this Sentence to the God of the Old Teſtament; demanding why this Man ſhould be Stoned for picking up a few Sticks on the Sabbath-Day, when there was no harm in *Chriſt*'s reſtoring the Withered Hand on that Day. *S. Auſtin* replies; This Miracle was not properly the Work of Man, but the Work of God. —— Further; The Law was a Diſpenſation of *Terror*, and therefore There the *Severity* of God was to exert itſelf; but the Goſpel was a Diſpenſation of *Tender-*

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a They that found him gathering ſticks] *Admoniſhed him (as the* Jews *ſay) of the unlawfulneſs of it, and wiſhed him to deſiſt: But he would not hearken to them; and therefore they brought him unto* Moſes, *as one that contemptuouſly, and with an high hand, offended God.* Patr. b Brought him unto Moſes and Aaron, &c] *Being apprized that the Puniſhing of the Criminal did not belong to them, but to the proper Magiſtracy.* Philo De V. Moſ. L. 3. c Becauſe it was not declared what ſhall be done] *It was before declared in general that a Sabbath-Breaker ſhould ſurely be put to death,* Exod. XXXI. 14, 15. *But the particular ſort of Death or Execution was not there ſpecified. Or rather perhaps, becauſe of the firſt part of God's Anſwer,* The man ſhall be ſurely put to death, *which is general, the Queſtion might be, as Some have ſuppos'd it, Whether the Sence of the Law was, that they ſhould expect his Puniſhment from God, or that he ſhould be put to death by the Court of Judgment. Further,* Philo *obſerves in his relation of this matter, that it was not lawful to execute him on a Sabbath day.* d The man ſhall be ſurely put to death] *He was to be put to death, as a Man that denied God, the Creator of the World; though not in words, yet in fact. For he who did any Work on the Sabbath* (*as* Aben-Ezra *notes upon* Exod. XX.) *denied the Work of Creation: though he did not in down-right terms deny God himſelf. For the Sabbath being a* Sign (*as God calls it*) *that they were the Worſhippers of him who made all things; the Contempt of that was a renouncing of their Religion, and therefore deſerved to be puniſhed with Death; the Belief of the Creation of the World being the very Foundation of the* Jewiſh *Religion; as the belief of its Eternity was the Foundation of the* Pagan. Patr.

neſs and *Love*, and therefore There his *Goodneſs* was to diſplay itſelf. And becauſe before *Chriſt*'s Coming the proper Evangelical Subſtance of thoſe Figures which the Law comprehended, was not to be Reveal'd or Manifeſted, the People were not call'd upon to inquire into the Myſterie, but to conform Strictly to the Letter of them. For as yet they were not United to God by the Spirit, but were only Tied to a Carnal Service of the Law. Beſides, 'tis ſomewhat ſtrange methinks, that theſe Men ſhould be ſo much diſturb'd about a Man's being Stoned by the Command of God, for gathering Sticks againſt the Command of God's Law; and yet at the ſame time ſhould be perfectly Unconcern'd about the Fig-tree's Withering away at the Malediction of *Chriſt*. For that had done nothing againſt any Precept; and, according to their Opinion, had as much a *Soul* as the Man. *Contra ADIMANT. c. 22. Theodoret* obſerves further, that the firſt Violation of a Law ſhould certainly be puniſh'd for Terror-ſake. *Quæſt. in loc. n.* 30. and ſo *Iſidore Pelus. Epiſt. L.* 1. *n.* 181.

V. 36. *And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died, as the Lord commanded Moſes.*

V. 37. *And the Lord ſpake unto Moſes, ſaying,*

V. 38. [a] *Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and* [b] *that they put upon the fringe of the borders a ribband of blue.*

Bid them that they make them fringes in the borders of their garments, &c. It conduces very much to the Intereſts of Piety and Vertue, to have the Mind well ſtock'd with Divine Maxims and Dictates, and habitually meditating with Pleaſure and Earneſtneſs on the ſeveral Dutys of Life which the Man is oblig'd to perform. It was, we know, with a view to this that God by *Moſes* commanded his People, whoſe Behaviour plainly ſhews that they wanted all the means poſſible to bring them to a Conſtancy and Steadineſs in their Duty, and to make good Impreſſions upon them Continually, that they ſhould have the Borders of their Garments hung with Fringes, and a Ribband of BLUE thereupon; that as they happen'd to turn their eyes here or there upon their Cloaths, they might ſtill be put in remembrance of the

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a Speak unto the children of Iſrael, and bid them that they make them fringes &c.] *This is a direction for the better obſervance of* [this] *and all the reſt of God's Commandments.* Patr. b That they put upon the fringe of the borders a ribband of blue] *Or a* Blue-Lace: *which both bound the Fringe faſt at the top, and alſo made it more conſpicuous and obſervable: which was the Intention of it. For by this they were diſtinguiſhed from all other People who were not* Jews; *as well as put in mind of the Precepts of God.* Id.

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Commandments and Statutes and Ordinances which the God of HEAVEN had given them. Theſe Borders of their Garments the *Phariſees* enlarg'd, not ſo much the more to quicken and affect their Memories in relation to God's Commandments, as to create an Opinion in the People that they were extraordinarily carefull and ſollicitous about the Obſervation of them; for which it was that our Bleſſed Lord rebuk'd them. *S. Paulin. ad Celant. Epiſt.* 50. *p.* 428. *Theodoret, Quæſt. in loc n.* 31. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 7. *p.* 219. And on this account *Juſtin Martyr* very juſtly and ſmartly upbraids the JEWS, in his Dialogue with *Trypho, p.* 205. telling them, that, to their great ſhame, notwithſtanding theſe excellent Technical or Artificial Methods and Expedients which God himſelf had appointed to keep up in their Minds and Hearts a conſtant Remembrance and Fear of him, they had ſhew'd themſelves ſuch a perverſe and profligate People, as to revolt from God to the Worſhip of *Idols*. &c.

V. 39. *And* [a] *it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and* [b] *that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring:*

V. 40. *That ye may remember, and do all my commandments, and be holy unto your God.*

V. 41. *I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.*

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a It ſhall be unto you for a fringe] Or *rather*, it (*that is, the Ribband*) ſhall be unto you upon the Fringe; *or*, to the Fringe: *added to it, to make it the more noted.* Id. b That ye ſeek not after your own heart, and your own eyes] *That you be not over-inquiſitive about the Reaſon and Ground of God's Laws, nor indulge yourſelves in Argumentations and Diſputes about them; but readily and implicitly obey them, tho' you are not appriz'd of the Drift and Deſign of them.* Grot. *That ye do not follow your own Devices.* Maimon. More Nevoch. P. 1. c. 39. Your own eyes, &c.] *Nor follow the Example of Others; particularly in the Inſtance of Idolatry.* Patr.

CHAP.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 23 Moſes ſeparateth the people from the rebels tents. 31 The earth ſwalloweth up Korah, and a fire conſumeth others. 36. The cenſers are reſerved to holy uſe. 41 Fourteen thouſand and ſeven hundred are ſlain by a plague for murmuring againſt Moſes and Aaron. 46 Aaron by incenſe ſtayeth the plague.

CORE. Baldneſs. *Jeſer.* A Forgery, or Sorrow. *Dathan.* Their Gift; or, A Sufficient Gift. *Abiram.* My Father is High. *On.* Their Grief or Sorrow, Muttering, or Murmuring. *Feleth.* Ruin; or Caſting down.

V. 1. *NOW [a] Korah the ſon of Izhar, the the ſon Kohath, the ſon of Levi; and Dathan and Abiram the ſons of Eliab, and [b] On the ſon of Peleth, ſons of Reuben, took men.*

S. Jer Nom. Hebr. Korah the ſon of Izhar, &c.] This Schiſm and Rebellion of *Core* prefigur'd the Obſtinacy and Outrage of the *Jews* againſt *Chriſt*, who is conſtituted and ordain'd our High-Prieſt by God the Father. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L. 9. p. 304. Dathan and Abiram &c.* Theſe Rebels of the Tribe of *Reuben* went upon the Pretence, that *Moſes* was guilty of Partiality to his own Relations, in * fixing the Prieſthood in his Brother and Brother's Deſcendants, which ſhould rather have been theirs on the footing of Primogeniture. But Thunder and Lightning from Heaven ſoon puniſhed their Preſumption. *Iſidor Pelus. Epiſt. L. 2. n. 48. Theodoret, Quæſt. in Numer. n. 32.*

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a Korah the ſon of Izhar] *His Nearneſs of Blood is noted here, as doubtleſs being the Motive that prompted him to this Rebellion. For he was firſt Couſin to* Moſes *and* Aaron. *See* Exod. VI. 18. *and* Joſeph. Antiqu. L. 4. c. 2. *whoſe account of him is, that he was a very Wealthy, Plauſible, and Popular Prince.* Grotius *alſo obſerves, that he ſeems to have purpos'd to revive the Old Right of Prieſthood according to Primogeniture; probably at leaſt he might take up this for a Pretext.* b On the ſon of Peleth] *This Man is not any where mentioned again, no not in the progreſs of this Conſpiracy: which inclines me to think, that though he entred into it, yet he afterward withdrew himſelf, or was ſo inconſiderable, that no notice was taken of him.* Patr. * Fixing &c. *The word in the Printed Copy is* αφορισθηναι; *which I know not what to make of, but ſuppoſe it might have been* αφοριζειν ειχον.

V. 2.

v. 2. *And they roſe up* [a] *before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown.*

Famous in the congregation. Who uſed to be ſummon'd by Name to Council. *Salvian, De Gubern. Dei, L.* 1. *p.* 28.

v. 3. *And they gathered themſelves together againſt Moſes and againſt Aaron, and ſaid unto them,* [b] *Ye take too much upon you, ſeeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift you up your ſelves above the congregation of the Lord?*

v. 4. *And when Moſes heard it,* [c] *he fell upon his face:*

v. 5. *And he ſpake unto Korah, and unto all his company, ſaying, Even* [d] *to morrow* [e] *the Lord will ſhew who are his, and* [f] *who is holy; and will cauſe him to come near un-*

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a *They did not abuſe him privately, but inſulted him openly to his Face.* b Ye take too much upon you, &c.] *They made a mighty Outcry (ſays* Joſephus*) before the Tabernacle of God; that it was high time to rid themſelves of the Tyrant* Moſes, *who had lay'd ſuch heavy Burthens upon them, under pretence of God's Authority and Command to do ſo; that if God himſelf had choſe his own High-Prieſt, he would have made choice of One that was Worthier, and preferr'd One Equal in Blood to* Moſes, *of the* Levitical *Tribe, Superior in Wealth, and Elder in Years; and that if it had been God's Pleaſure that* Aaron *ſhould be the Man, he would certainly rather have made him ſo by the People's Election than have left it to* Moſes *to confer that High Dignity on his own Brother.* Antiqu. Jud. L. 4. c. 2. *In anſwer to which the Reader has, in the ſame chapter, an elegant and weighty Speech of* Moſes. Oleaſter *judiciouſly takes notice here, that the Prieſthood of* Aaron *ſeems to be diſtinctly ſtruck at in thoſe words,* All the congregation are holy every one of them; *and the Political Prerogative of* Moſes *in thoſe,* The Lord is among them, *or marches in the midſt of them. Before* Moſes's *time every one might offer Sacrifice in his own Family, which Cuſtom theſe Men would have had ſtill continued: being angry that this high Office was confined to one Family, who were to enjoy all the Benefits of it; which were exceeding great.* Patr. *where ſee more.* c He fell upon his face] *In all humility imploring the Lord to put an eaſy ſtop to this Mutiny.* d To morrow] *Judgment is deferred 'till the morrow-morning; So they had that time to conſider of their Fact: and the Morning is uſually the time of*

Judg-

to him: even him whom he hath choſen, will he cauſe to come near unto him.

v. 6. *This do; [a] Take you cenſers, Korah, and all his company;*

v. 7. *And [b] put fire therein, and put incenſe in them before the Lord to morrow: and it ſhall be that the man whom the Lord doth chooſe, he ſhall be holy: [c] ye take too much upon you, ye ſons of Levi.*

Judgment.. Of which the Learned Commentator gives many Inſtances. Ainſw. *It was* Socrates's Rule, Mane conſilium, veſpere convivium. The Morning for Counſel, and the Evening for Company. *And* Solomon *pronounces a Wo to the Land* whoſe Princes eat, *that is,* Feaſt, in the Morning. Eccleſ. X 16. Druſ. To morrow] *Stay but till to morrow; and it ſhall appear, without any further delay, whether you or we be in the right.* Patr. e The Lord will ſhew who are his] *To this the Apoſtle ſeems to allude,* 2 Timoth. II. 19. The Lord knoweth them that are his. Menoch. Ainſw. f Who is holy] *That is, emphatically,* Who is the High-Prieſt; *Who is to bear the Plate of Gold in which is graven* Holineſs unto the Lord; *and whom* David *calls* the Saint of the Lord. Pſ. CVI. 16. Ainſw. a Take you cenſers] *As you arrogate to yourſelves the Dignity and Office of Prieſts; for the taking of theſe belong'd to the* Prieſts, *not to the* Levites. Oleaſt. *The Burning of Incenſe in the Cenſer was the means of Atonement and Expiation before God; as after is ſhewed by* Aaron's *Fact,* v. 46, 47, 48. *and was the peculiar Work of the Prieſt,* Levit. XVI. 12, 13. 2 Chron. XXVI. 18. *wherein they that tranſgreſs'd were in danger of Death; as in the Example of* Nadab *and* Abihu. Lev. X. *and it figured in ſpecial manner the Prayers and Mediation of* Chriſt *for his Church,* Pſ. CXLI. 2. Revel. VIII. 3. 1 John II. 1. *Therefore the Trial of the Prieſthood is put upon this Work rather than on any other Sacrifice; and the Holineſs whereof* Korah *boaſted,* v. 3. *ſhould either be approved or reproved of God. For no Man has Right to the Honour of Prieſthood, unleſs it be given him of God.* Hebr. V. 4, 5. *nor can, without Divine Authority, that is, without the Commandment and Promiſe of God, pleaſe him, or appeaſe his wrath towards himſelf or others.* Ainſw. b Put fire therein] *From off the Altar.* A Lap. Menoch. Lamy. *But this is contrary to* v. 18. *where we read, they* ſtood in the door of the Tabernacle, *with their Cenſers, Fire, and Incenſe. Nor would the Sanctuary contain ſuch a Company: or, if it had been large enough, the People could not have ſeen, either their Offering, or their Puniſhment from the Lord for their Sin. Therefore theſe words,* before the Lord, *ſignifie, with their faces towards the Sanctuary, at the Gate of which they ſtood: for what was done there, is ſaid to be* before the Lord. Exod. XXIX. 42. Patr.. c Ye take too much upon you, ye ſons of Levi] *It is the ſame Phraſe which we had before,* v. 3. Id.

V. 8. *And Moſes ſaid unto Korah, Hear, I pray you,*[a] *ye ſons of Levi:*

V. 9. *Seemeth it but a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the Lord, and to ſtand before the congregation, to miniſter unto them?*

V. 10. [b] *And he hath brought thee near to him, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo?*

V. 11. *For which cauſe both thou, and all thy company are gathered together againſt the Lord: and* [c] *what is Aaron, that ye murmure againſt him?*

V. 12. *And Moſes ſent* [d] *to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up.*

V. 13. *Is it a ſmall thing that thou haſt brought us up* [e] *out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us?*

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a Ye ſons of Levi] *By this, and by the foregoing* v. *it appears that the chief Incendiaries were* Levites, *becauſe* Moſes *addreſſes himſelf only to them.* Patr. b And he hath brought thee near to him, &c.] *Or* Though he hath brought thee (*ſpeaking unto* Korah) thus near to him; *and all the reſt of the* Levites *thy Brethren.* Id. c What is Aaron?] *Or*, And Aaron, what hath he done? *Wherein is he faulty?* Id. d To call Dathan and Abiram] *This ſhews, that either theſe Men did not openly appear with* Korah *and his Company againſt* Moſes, v. 3. *Or, if they did, they retired to their Tents, before he roſe up from his Prayer, to give them an Anſwer.* Id. e Out of a land that floweth with milk and honey] *Nothing could be more inſolent and ungrateful, than to deſcribe* Egypt *in the very ſame Language, wherein God himſelf had often ſpoken of the Land of Promiſe: particularly*

Wilt thou put out the eyes of theſe men? The Eyes of what Men? Perhaps of the People of *Iſrael*; as if he had ſaid, if you had indeed perform'd all that you promiſed, this People would have ſo loved you, that they would have been ready to pluck out their very eyes, and give them to you. The ſame Expreſſion by which S. *Paul* gives us an Idea of a Vehement and Paſſionate Love. *Galat.* IV. 15. Or rather by the Eyes of theſe Men might not *Dathan* and *Abiram* mean the Eyes of their Enemies in *Canaan*, who were repreſented to them ſo Fierce and Formidable. And then the Senſe may be, Altho' you had actually put out their Eyes, we would not even then obey your Orders. *S. Auguſtin. Quæſt. in Numer. n.* 26. †

v. 14. *Moreover, thou haſt not brought us into a land that floweth with milk and honey,* [a] *or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men?* [b] *we will not come up.*

v. 15. *And* [c] *Moſes was very wroth, and ſaid unto the Lord,* [d] *Reſpect not thou their offering:* [e] *I have not taken one aſs from them, neither have I hurt one of them.*

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cularly when he ſent Moſes *to tell them, he would* bring them up out of the Affliction of Egypt, *under which they groaned.* Exod. III. 16, 17. Id a Or given us inheritance of fields and vineyards] *But told us, it ſhall be beſtowed forty years hence, when we are all dead.* Id. *And indeed the Sentence of God upon them in* chap. 14. v. 22, &c. *tho' moſt juſt, ſeems to have made this Generation Deſperate for a time.* b We will not come up] *To the Place of Judgment. See* Deuteron. XXV. 7. Ruth. IV. 1. Ezra X. 7, 8. Ainſw. Patr. *They were not to* come up. *They were to deſcend alive into the Pit.* R. Salom. † *The* Caldee, Syriack, *and* Arabick *ſeem to favour this Conſtruction. There are three others; One Litteral, that this Plucking out of Eyes was the Puniſhment of Diſobedience and Rebellion; Another, that they pretended* Moſes *would abuſe the People by ſome Impoſtures in the Trial by* Cenſers; *a Third, (which ſeems to be the moſt natural one) that he deſign'd to make them his Property; and, as we ſay, to do whatever he pleas'd with them. Which renders Bp.* Patrick's *Paraphraſe very pertinent,* viz. *Shall we ſuffer thee to lead us about, like blind Men, whither thou pleaſeſt? ſometimes towards* Canaan, *and now back again towards the Red Sea, and* Egypt? c Moſes was very wroth] *Such Behaviour and Language was ſo provoking, that it was no wonder it incenſed the meekeſt Man upon Earth.* Patr. *But that Learned Commentator, in the ſame Note, ſeems to have forgot himſelf, when he tranſlates thoſe words of the* Septuag ἐσκυθρώπασε σφόδρα, he took it very heavily; it made him exceeding ſad; *whereas if regard be had to the ſtrength of the words* θύμος *and* σφόδρα, *the Expreſſion is at leaſt as ſtrong and full as in the* Original. d *Shew not thy Approbation or Acceptance of it by ſending Celeſtial Fire to conſume it. See* Geneſ. IV. 4. e I have not taken one aſs from them] *An Aſs was a Creature of very little Price in it-ſelf; tho' made uſe of by Great Men on Great Occaſions. Thus* Samuel *appeals to the People,* Whoſe Ox have I taken? or whoſe Aſs have I taken? 1 Sam. XII. 3. *where the firſt implies the greater wrong, and the latter the leſs.*

v. 16.

v. 16. *And Moſes ſaid unto Korah,* [a] *Be thou and all thy company before the Lord, thou, and they, and Aaron to morrow:*

v. 17. *And take every man his cenſer, and put incenſe in them, and bring ye before the Lord every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each of you his cenſer.*

v. 18. *And* [b] *they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.*

v. 19. *And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and* [c] *the glory of the Lord appeared unto all the congregation.*

v. 20. *And the Lord ſpake unto Moſes and unto Aaron, ſaying,*

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a Be thou and all thy company before the Lord] *Where? In the Tabernacle? This is not credible, becauſe of the narrow dimenſions of the Place, Twenty Cubits long, and Ten broad; that is, no more than* 200. *Cubits ſquare; which would not contain ſo large a number as* 250. *which is the number we may ſuppoſe to have offer'd, becauſe ſo many were conſumed together by Fire from the Lord.* v. 35. *Beſides, if they could have been all together in the Tabernacle, the People could not have been Spectators either of their Oblation or their Puniſhment.* Bonfr. *'Tis objected, that* Aaron, *who offer'd with them, was not authoriz'd to burn Incenſe but upon the Altar, within the Tabernacle. 'Tis anſwer'd, that particular Caſes of Neceſſity are to be excepted. See* v. 46. *God might diſpenſe with his own Ordinances.* Abulenſ. Bonfr. b They] The Two hundred and fifty] *Excluſively of* Korah, Dathan, Abiram, *and* On: *For theſe out of Pride and Contumacy would not come up. We may believe they were under ſecret Fears and Apprehenſions of that Vengeance of God, which they had ſeen in the ſad Inſtance of* Nadab. *and* Abihu. Lap. Menoch. c The glory of the Lord appeared] *Before the Rebels had yet enter'd upon the Office which they preſumed to uſurp. The end of the Lord's appearing, ſays* Patr. *was to ſentence in this caſe; and to declare, by a viſible Token, Whom he accepted as his Prieſts. Thus the Glory of the Lord appeared the firſt time that* Aaron *and his Sons offered Sacrifice.* Lev. IX. 6, 23.

V. 21. *Separate your ſelves from among this congregation, that I may conſume them in a moment.*

V. 22. *And they fell upon their faces, and ſaid, O God,* [a] *the God of the ſpirits of all fleſh, ſhall* [b] *one man ſin, and wilt thou be wroth with all the congregation?*

V. 23. *And the Lord ſpake unto Moſes, ſaying,*

V. 24. *Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.*

V. 25. *And* [c] *Moſes roſe up, and went unto Dathan and Abiram; and the elders of Iſrael followed him.*

V. 26. *And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and* [d] *touch nothing of theirs, leſt ye be conſumed in all their ſins.*

V. 27. *So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and* [e] *Dathan, and Abiram came out, and*

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a The God of the ſpirits of all fleſh] *As if he had ſaid; Thou that art the Creator and Giver of all Spirits or Lives, wilt thou ſo haſtily take them away again? Or elſe the meaning may be to this effect;* O *God, Thou knoweſt the Hearts of all Men* (*and in this Senſe the Same* Appellation *is uſed,* Num. XXVII. 16.) *and conſequently that this People did not ſin Maliciouſly, but that they were merely Seduc'd and Impos'd upon.* Bonfr. Ol. &c. b One man] *The Ringleader of all the Sedition,* Korah. c Moſes roſe up, and went &c.] *Leaving* Korah *and his Company with their Cenſers at the Door of the Tabernacle.* d Touch nothing of theirs] *Becauſe all belonging to them was under an* Anathema, *which God had paſſed upon them: That is, was devoted to deſtruction, and therefore not to be touched.* Deuter. XIII. 17. Patr. *after* Ainſw. e Dathan and Abiram came out, and ſtood in the door of their

ſtood in the door of their tents, and their wives, and their ſons, and their little children.

V. 28. *And Moſes ſaid, Hereby ſhall ye know that the Lord hath ſent me to do* [a] *all theſe works: for I have not done them of mine own minde.*

V. 29. *If theſe men die the common death of all men* [b] *or if they be viſited after the viſitation of all men; then the Lord hath not ſent me.*

V. 30. [c] *But if the Lord make a new thing, and* [d] *the earth open her mouth, and ſwallow them up, with all that appertain unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the Lord.*

And the earth open her mouth, and ſwallow them up, &c. S. Cyrill of *Alex.* makes this, with fine reaſon and elegance, a Figure of the Deſperate Condition of all Mankind, conſidered or view'd in their State of Diſobedience to and Obſtinacy againſt God's Original Revelations and Commands, from the very firſt Tranſgreſſion of *Adam* himſelf. In conſequence of which all Mankind had gone down quick into the Pit of Hell unleſs the Only-Begotten Son of God had come down from his High Tabernacle in Heaven, according to the Counſel and Good Pleaſure of his Father, for our common Salvation. &c. *De S. Trin. Dial.* 1. *p.* 404.

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their tents, &c.] *To ſee what* Moſes, *who was coming, or come to them, deſign'd to do; and their Adherents ſtood with them, to defend them againſt any Violence which* Moſes *might offer.* Joſeph Antiqu. Jud. L. 4. c. 3. Stood in the door of their tents] *This was the higheſt degree of audacious and harden'd Infidelity; whereby they declared that they feared not what* Moſes *(who had given the greateſt proof that he was a Man of God) could do unto them.* Patr. *For Standing up is a Geſture denoting Courage.* Job. XXXIII. 5. XLI. 10. 1 Sam. XVII. 8. 16. Ainſw. a All theſe works] *All the things with which thoſe Men find fault.* Patr. b Or if they be viſited &c.] *If ſuch Judgments of God come upon them, as are uſual or common in the World,* viz. *Peſtilence, the Sword, or Famine.* Id. c *Here the Reading of the* Seventy *runs otherwiſe;* Ἀλλ' εἰ ὸ φύσημαν δείξει Κύριος: *which ſure ſhould be* Ἀλλ' εἰ ὸ χάρμαν &c. *See* Montfauc. Hexapl. Origen in loc. S. Aug. Qu 28. d The earth open her mouth, &c.] *On a ſudden; when there is no Earthquake, but all is calm and ſtill; and it ſwallow up none but them alone,* Patr.

V. 31.

v. 31. *And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that was under them:*

The earth opened her mouth, and ſwallowed them up, and their houſes. They and their Families and their Tents all deſcended together. Thus they that had march'd thro' the Sea, were Abſorpt on the Land. *Theodoret, Quæſt. in Numer. n.* 3. See this applied, as to Hereſie and Schiſm, by *S. Irenæus, L.* 4. *c.* 43. and very movingly by *S. Cyprian, De Unit. Eccleſ p.* 116. *Epiſt.* 3. 69. 73.

v. 32. *And the earth opened her mouth, and ſwallowed them up, and* [a] *their houſes,* [b] *and all the men that appertained unto Korah, and all their goods.*

v. 33. *They, and all that appertained to them, went down alive into the pit, and* [c] *the earth cloſed upon them: and they periſhed from among the congregation.*

v. 34. *And all Iſrael that were round about them, fled at the cry of them: for they ſaid,* [d] *Leſt the earth ſwallow us up alſo.*

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a Their houſes] *Their Tents.* b And all the men that appertained unto Korah] *And yet* c. 26. v. 11. *it is ſaid, that* the Children of Korah died not. *To clear up this ſeeming Inconſiſtency, ſome of the* Rabbins *have ſuppoſed that the Sons of* Korah *were Penitents; and therefore, tho' they were taken into the Earth, yet they were alſo thrown out again, and being ſo delivered, ſang a Hymn of Praiſe to the Lord; and that* Samuel, *and his Sons, who chanted in the Temple, and are often mention'd in the* Pſalms, *and ſo* Numbers XXVI. 58. *were Deſcendants of theſe. See* Menaſſ. B. Iſrael, Quæſt. 10. *The Commentators give ſeveral reaſons, why theſe Sons of* Korah *were ſaved; as, that they had not at all conſented to their Father's Rebellion, or if they had, withdrew from him; (which laſt is by Some ſuppos'd to be the caſe of* On *the Son of* Peleth, *of whoſe Puniſhment nothing is afterwards mention'd) that* Moſes *more earneſtly and importunately pray'd to God to ſpare them; that God himſelf might be the rather diſpos'd to ſpare them, becauſe the Number of the* Levites *was not great; and laſtly, that perhaps it was then, at that very time, their turn to miniſter in the Tabernacle.* c The earth cloſed upon them] *This made it the more wonderful, that the Earth, having ſwallowed them all up, had no cleft remaining in it; but cloſed up again, and was as firm as before.* Patr. d Leſt the earth ſwallow us up alſo] *An imperfect Speech, through Fear. So* [*in the Original*] Rom. XI. 21. Ainſw. Leſt the earth &c.] *Some of them were conſcious to themſelves, that they had favoured this wicked Faction; and all of them knew how highly they had lately offended God, by their unbelief and murmuring.* chap. 14. Patr.

v. 35.

v. 35. *And* [a] *there came out a fire from the Lord, and* [b] *conſumed the two hundred and fifty men that offered incenſe.*

v. 36. *And the Lord ſpake unto Moſes, ſaying,*

v. 37. *Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers* [c] *out of the burning, and* [d] *ſcatter thou the fire yonder; for they are hallowed.*

Speak unto Eleazar the ſon of Aaron. Why not to *Aaron* himſelf as on former Occaſions? The Reaſon, ſays S. *Auſtin*, ſeems to me to be this, that the Queſtion in Diſpute between *Korah* and *Moſes* had been about the Sacerdotal Succeſſion. So that the Directions here mention'd were very fitly and properly to be given to *Eleazar*, as who was to *Succeed Aaron* in the Pontificate. *Quæſt. in Numer.* n 30. *

v. 38. *The cenſers of theſe* [e] *ſinners againſt their own ſouls, let them make them broad plates* [f] *for a covering of the altar: for*

For they offered them before the Lord, therefore they are hallowed. The Demerit of Thoſe that

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a There came out a fire from the Lord] *Theſe People ſinned in Burning Incenſe, which belonged to the Prieſts only; and with Burning they were puniſhed; like the Judgment on* Aaron's *Sons, that transgreſſed alſo therein.* Levit. X. 1, 2. Ainſw. From the Lord] *From the Glory of the* Lord, *which appeared unto all the Congregation,* (v. 19.) *as ready to decide the Controverſie.* Patr. b Conſumed the two hundred and fifty men that offered incenſe] *This was the more aſtoniſhing, becauſe* Moſes *and* Aaron, *who ſtood with them at the door of the Tabernacle,* v. 18. *had no hurt.* Id. The two hundred and fifty men &c.] *We are to ſuppoſe, that theſe Men ſtood with Cenſers in their hands. 'Tis alſo probable that there were none of them yet enter'd within the Hangings of the Court, tho' upon the point of going in, if Death had not prevented them.* Lamy. c Out of the burning] *From among the Bodys burnt.* d Scatter thou the fire yonder] *According to* Lamy; *Not any Fire that they had upon their Cenſers, but the Coals of Wrath which God had poured upon them, and ſlain them with.* Yonder. *In* Greek, THERE. *Which* Sol. Jarchi *expounds,* On the earth, out of the Cenſers: *Others,* Out *of the Court of the Sanctuarie. By caſting away the Fire, the Lord ſignifies the Rejecting of their Service as Prophane.* Ainſw. *on the Place, where ſee more.* * Chazkuni *in* Ainſw. *gives another reaſon; that God would not have* Aaron *to be defiled (by going among the Dead) becauſe he was one of them that offered,* v. 17. e Sinners againſt their own ſouls] *Againſt their own Lives, here as well as hereafter, by a flagrant Capital Crime.* f For a covering of the altar] *Of the Altar of Burnt-Sacrifice, which ſtood within the View of the People, to whom theſe Plates were to be a Sign or Memorial. Beſides, being of Braſs, there-*

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offered them did not null or take away from their Sanctification, becauſe they were Offered *Before the Lord.* He challeng'd a Right to them as being Conſecrated, tho' by Thoſe that had not a competent Authority to Conſecrate them. *S. Auſtin, Quæſt. in Numer. n.* 30. *Origen*'s Myſtick Notions on theſe Cenſers I chooſe to paſs over, being too far fetcht and fine-ſpun. If the Reader pleaſes, he may ſee them in his Ninth Homily on this Book.

they offered them before the Lord, therefore they are hallowed: and they ſhall be a ſigne unto the children of Iſrael.

V. 39. *And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:*

To be a memorial unto the children of Iſrael, &c. The Lord commanded that the Cenſers ſhould be melted down, and purged by Fire, and beat out into Plates, and faſten'd to the Altar, for a Memorial of his Abhorrence of ſuch Practices, and a Denunciation of Vengeance againſt them, rather than they ſhould be us'd afterwards in the Sacred Miniſtrations. *S. Cyprian, Epiſt.* 69.

V. 40. *To be a memorial unto the children of Iſrael, that no ſtranger, which is not of the ſeed of Aaron, come near to offer incenſe before the Lord; that he be not* [b] *as Korah, and as his company: as the Lord ſaid to him by the hand of Moſes.*

V. 41. *But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the Lord.*

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is no queſtion but the Altar they were to be made a Covering for, was that of Braſs. Lamy. *The ſame Author obſerves, that theſe Plates were depoſited by* Moſes, *as a Fund for this Uſe and Purpoſe, that as often as they ſhould be worn out and waſted by the Intenſe Heat of the Perpetual Fire that burnt upon the Altar, ſtill more of the Cenſers might be made into New Plates.* a They offered them before the Lord] *They became Conſecrated by the uſe they had devoted them to of offering Incenſe on them.* A Lap. Menoch. Lamy. *Another reaſon is added by Learned Commentators; that theſe* Cenſers *were* Sanctified *as a Teſtimonie of that Vengeance which God had in ſo terrible and miraculous and ſo juſt a manner taken on theſe Schiſmatical Rebels, which is alſo implied in thoſe words,* They ſhall be a Sign unto the Children of Iſrael. b As Korah, and as his company] *By this it appears that* Korah *periſhed as well as the two hundred and fifty Men; and it is likely, as they did, by Fire from the Lord.* Patr.

V. 42.

V. 42. *And it came to pass when the congregation was gathered against Moses and against Aaron, that* [a] *they looked toward the tabernacle of the congregation:* [b] *and behold, the cloud covered it, and the glory of the Lord appeared.*

When the congregation was gathered against Moses and against Aaron. Sulpicius Severus represents their Presumption and Outrage to have carried them even into the very Tabernacle itself. *Histor. Sacr. L. 1. col. 175.*

V. 43. *And Moses and Aaron came before the tabernacle of the congregation.*

V. 44. *And the Lord spake unto Moses, saying,*

V. 45. *Get you up from among this congregation, that I may consume them as in a moment: and they fell upon their faces.*

V. 46. *And* [c] *Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly* [d] *unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.*

V. 47. *And* [e] *Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.*

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a They looked toward the tabernacle] Moses *and* Aaron *implored help from God: which is implied in their looking towards his Dwelling-place.* Patr. b And behold, the cloud covered it] *One would think by this, that it had for some time, withdrawn itself from the Tabernacle, when the Bodys of* Korah's *Company lay dead at the door of it.* Id. c Moses said unto Aaron] *By God's Direction.* Id. d Unto the congregation] *Hence perhaps the Lustrations of Armys among the* Gentiles. *Of which you have a memorable Instance and description, in* Curtius's Alex. M. L. 10. c. 9. *as is well observed by* Malvenda. e Aaron took as Moses commanded, &c.] *Had not* Moses *as Inspired by God commanded this, it would have been a very great Presumption and Sin to do what we read of him in this Place, because Incense was ordinarily to be offer'd only in the Tabernacle, at the Altar of Incense. But this was, as* Bp. Patrick *well observes, by God's special Dispensation,*

v. 48. *And he ſtood* [a] *between the dead and the living, and* [b] *the plague was ſtayed.*

He ſtood between the dead and the living. In Myſtery exhibiting *Chriſt*, who ſtands, as it were, in the middle between Thoſe that will, and thoſe that will not receive him. *S. Nil. Epiſt. L.* 1. *n.* 88. perhaps from *Origen* on the Place; who further well obſerves, that this may be ſuppoſed to prefigure the Diſcrimination to be made at the laſt day between thoſe that ſhall be Saved and thoſe that ſhall be Damned; comparing with *Matth.* XXV. * But the ſame Father's Application of This, as a Type or Figure, to the *Mediatorial* Office of *Chriſt*, muſt by no means be paſs'd over. *Moſes* ſaw in Spirit, the Myſtick Meaning of what God was now tranſacting. He ſaw an Angelick Power go forth into the Camp, to make a Carnage of the Sinners; and therefore he wills the High-Prieſt to take a Cenſer, and put Fire therein from off the Altar, and to put on Incenſe, and go quickly unto the Congregation, and ſtand between the Dead and the Living, that the Plague or Deſtruction might be ſtay'd, which was making its Progreſs gradually from one Part of the Camp towards another, and not in general all over it. — Between the Ranks that were now fallen, and thoſe which were next upon the point of being ſwept away, ſtands the High-Prieſt making an Atonement. The Deſtroying Angel, beholding this, bluſh'd [or was ſtartled and abaſh'd] at the Myſterious Import and Efficacy of the Incenſe. In like manner do thou contemplate the Great True High-Prieſt *Jeſus Chriſt*, aſſuming a Cenſer of Human Fleſh, together with his moſt precious Soul repreſented by the Fire of the Altar put therein, and withal the Incenſe ſignifying the Immaculate Spirit; and thus placing himſelf between the Living and the Dead, and ſtaying the Plague, or, *deſtroying him which had the power of Death, that is, the Devil. Hebr.* II. 14. *&c.* See further S. *Cyrill* of *Alex. De S. Trinitate. Dial.* 1. p. 402, 403.

v. 49. *Now* [c] *they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.*

v. 50. *And* [d] *Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.*

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that they might all be Witneſſes of Aaron's *Power with God, and that he was ſettled in the Prieſthood by God's Authority.* a Between the dead &c.] *As a Mediator or Interceſſor, Typical of* Chriſt. b The Plague was ſtayed] *This was a further Evidence of* Aaron's *Right to the Prieſthood, by God's Appointment; who not only preſerved him when he offered Incenſe together with* Korah's *Company*, v. 17. *but now makes him an Inſtrument of preſerving others from deſtruction.* Patr. * *See* Huet. Dem. Propoſ. 9. c. 170. §. 13. c They that died in the plague, &c.] *Theſe, it is likely, were of the forwardeſt Men, to aſſociate themſelves with* Korah. Patr. d Aaron returned unto &c.] *To carry back his Cenſer.* Id. *who further obſerves, that inſtead*

CHAP. XVII.

1 Aarons rod among all the rods of the tribes onely flouriſheth. 10 It is left for a monument againſt the rebels.

V. 1. AND *the Lord ſpake unto Moſes, ſaying,*

V. 2. *Speak unto the children of Iſrael, and take* [a] *of every one of them a rod, according to the houſe of their fathers, of all their princes, according to the houſe of their fathers,* [b] *twelve rods: write thou every mans name upon his rod.*

EVERY One of the *Princes* of the Tribes of *Iſrael* was to have his *Rod* or *Sceptre*, wherewith to govern his Inferiors. And accordingly the Apoſtle, ſpeaking of his own Authority, thus expreſſes himſelf; *What will you? ſhall I come unto you with a rod?* *Origen. in loc.* *Every one of them a rod according to the houſe of their fathers.* What is a *Rod*, or *Sceptre*, ſays S. *Ambroſe*, but an Enſign of Power, and an Inſtrument of Puniſhing? *Expoſ. Evang. ſec. Luc.* L. 7. *col.* 59. And to the ſame purpoſe *S. Cyrill. Alex. De Adorat. in Spir. & Ver.* L. 7. *p.* 343. *A rod.* The Almond Tree was the fitteſt for the purpoſe of this Miracle; becauſe the People in thoſe Parts of the World uſed to make their Rods or Staffs of that Wood. *Cyrill. in Zeph. Catena.* Whether of *Jeruſalem* or *Alexandria*, I know not.

V. 3. *And thou ſhalt write Aarons name upon the rod of Levi: for one rod ſhall be for the head of ther houſe of their fathers.*

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inſtead of And the plague was ſtayed, *it ſhould be rather*, For the plague was ſtayed. a Of every one of them] *That is, of every Tribe.* Id. b Twelve rods] *Beſides* Aaron's: *For ſo many Tribes there were beſides that of* Levi. Id. c Thou ſhalt write Aarons name upon the rod of Levi] *Rather than* Levi's *name, becauſe all Diſpute within that Tribe was at an end by the terrible Death of* Korah *and his Company; and this was to prevent all manner of Pretence in any of the Tribes whatſoever of ſetting up a Title againſt or invading the Office of High-Prieſt veſted in* Aaron *and his Deſcendants.* Har. Thou ſhalt write Aarons name &c.] *Becauſe God had made him*

v. 4. *And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony,* [a] *where I will meet with you.*

v. 5. *And it ſhall come to paſs, that the mans rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmure againſt you.*

v. 6. *And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houſes, even twelve rods: and* [b] *the rod of Aaron was among their rods.*

v. 7. *And Moſes laid up the rods before the Lord, in the tabernacle of witneſs.*

v. 8. *And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold,* [c] *the rod of Aaron for the houſe of Levi* [d] *was budded, and brought forth buds, and* [e] *bloomed bloſſoms, and yielded* [f] *almonds.*

And behold, the rod of Aaron for the houſe of Levi was budded, &c. This ROD declared *Aaron High-Prieſt*; and *Iſaiah* prophefied that CHRIST ſhould *come forth a* ROD *out of the Stem of Jeſſe*; (XI. 1.) and *David*, that

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Prince of that Tribe, by giving him the High-Prieſthood. And he would have them ſee, that as no other Perſon in any of the Twelve *Tribes; ſo no other* Levite *ought to pretend to that high Office, which he had inveſted him withal, and him alone.* Patr. a Where I will meet with you] *The Tabernacle was called the Tabernacle of the* Congregation *or* Meeting; *either becauſe the People were to aſſemble and convene before it; or becauſe God was to meet* Moſes *there to ſpeak with him.* Fag. Vat. in Exod. XXVII. 21. b The Rod of Aaron] *Which made, it is probable, a Thirteenth, the Tribe of* Joſeph *having been branch'd into two,* Ephraim *and* Manaſſeh. c The rod of Aaron] *The ſame with that of* Moſes; *according to ſome. But much more probably another, and an ordinary one. For this Miracle would not have been ſo aſtoniſhing, if it had been wrought upon that Rod which was known to have been made uſe of in working ſo many Miracles. And further, it was neceſſary that all the Rods ſhould be ordinary alike, that God might the more remarkably and effectually diſtinguiſh that which was to determine what*

Tribe

He (the *Righteous* or *Juſt One*) ſhould *be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Seaſon, and that his Leaf alſo ſhould not wither. Pſ.* I. 3. *Juſtin M. Dial. cum. Tryph. JUD. p.* 245. *Proſper. De Promiſſ. & Prædict. P.* II. *c.* 10. The High-Prieſts *Rod* (ſays *Symeon* to the Bleſſed Virgin, in *Methodius*) which *Spontaneouſly* Budded, Bloſſom'd, and yielded Fruit, as an *Earneſt* of a *Perpetual Prieſthood*, gave notice, as a ſure Prophetick Signal, of your Miraculous and Supernatural *Parturition. De Sym. & Ann. p.* 417. See alſo *Ephraim Syr. De Laud. B. Mar. Virg. Tom.* 3. *p.* 207. and *S. Cyrill.* of *Jeruſalem, Catech.* 12. §. 12. Hence the laſt named Father argues for the Poſſibility of a Reſurrection againſt the SAMARITES. The Rod of *Aaron*, ſays he, which was ſeparated from the Subſtance and the Life the Tree, without further Recruit or Supply of Sap, bore Buds Bloſſoms and Fruit, and this, not ſet in the Ground, but lay'd up cloſe under Cover. In one nights time it flouriſh'd with more fecundity than if it had been water'd with ſeaſonable Showers for many years. So then it may be affirm'd of *Aaron's* Rod, that it roſe from the dead. And ſhall not *Aaron* himſelf riſe again? God condeſcended to work a Miracle in a Piece of a Tree, to confirm and eſtabliſh *Aaron's* Right to the Prieſthood. And will he not exert his Power to bring this High-Prieſt's Body to Life agen? *Catech.* 18. §. 6. *p.* 264, 265. To the ſame effect, againſt the ſame *Hereticks*, *S. Epiphanius*, *L.* 1. *p.* 25. And elſewhere he ſuppoſes that the Rod was a Dry one, and perhaps had been ſo for ſeveral years. *Ancorat.* §. 97. and compares the Quickneſs of its Vegetation by the Power of God to that of our Bodys Reviving out of the Grave at the laſt day. The Infant, ſays he, grows by degrees into Shape and Perfection as a Plant does in the Earth; but in the Reſurrection, the Man ſhall be re-compacted at the firſt Sounding of the Trumpet, 1 *Corinth.* XV. 52. as the Rod of *Aaron* was adorn'd with Bloſſoms and thick-hung with Almonds in a Night's time. *Yielded almonds.* Compare this Rod with that of the *Almond-Tree*, *Jerem.* I. 11. *Proſper, ubi ſupr.* All theſe Writers ſeem to have taken their hints from *Origen*, who delivers himſelf to the ſame purpoſe on this Place. But he makes one Compariſon, which, I think, is not taken notice of by them, tho' there is ſomething in it very remarkable; and that is, between the Four Particulars, in the Germination of this Rod; and thoſe ſpecified by *S. Paul*, in the Reſurrection of the Body. 1 *Cor.* XV. 42, 43, 44. The Budding of the Rod rightly anſwers to the Body Sown in Corruption, but Riſing in Incorruption; the Spreading or Expanſion of thoſe Buds to its being Sown in Weakneſs but Raiſed in Power; the Blooming of its Bloſſoms to it's being

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Tribe the Prieſthood was to be affixt to. d Was budded, and brought forth buds, &c.] *Here is a very remarkable Climax, which may appear in this Paraphraſe, agreeing to moſt of the ancient Copys, as it does to the Figurative Obſervations of* Origen *in the Commentarie. On the Rod of* Aaron *appear'd, firſt; tender Budds or Gemms. Theſe next ſpread and grew larger. Then immediately follow'd the Blooming Bloſſoms. And the Fruit of Almonds ſoon crown'd or compleated the whole Miraculous Production. To thoſe Figurative Conſtructions the Reader finds in the Commentarie may be added, that this Rod of* Aaron *was moreover a Type of the Doctrine, which our Saviour put forth.* e Almonds] *This Tree was a Symbol of Vigilance, becauſe it has its Fruit in Maturity ſooner than others.* Fag. Vat. *and here it denotes that Watchfulneſs which is requir'd in God's Prieſts.* Grot.

Sown

Sown in Diſhonour, but Raiſed in Glory; and, it's yielding Almonds, [*or the Fruit which render'd the Species Perfect*] to it's being Sown a Natural Body, but Raiſed a Spiritual one. *S. Cyrill* of *Alex.* makes the miraculous Blooming and Fructification of this Rod a Type of our Saviour's *Reſurrection. De Aderat. in Spir. & Ver. L.* 10. *p.* 342. Further, This Rod's being perpetually bloſſom'd gives us to underſtand, that the Excellency and Luſtre of the Sacerdotal Character never withers or decays. *S. Ambroſe, Epiſt. Claſſ.* 1. *n.* 63.

V. 9. *And Moſes brought out all the rods from before the Lord unto all the children of Iſrael: and they looked, and took every man his rod*

V. 10. *And the Lord ſaid unto Moſes, Bring Aarons rod again before the teſtimony,* [a] *to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not.*

V. 11. *And Moſes did ſo: as the Lord commanded him, ſo did he.*

V. 12. *And the children of Iſrael ſpake unto Moſes, ſaying,* [b] *Behold, we die, we periſh, we all periſh.*

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a To be kept for a token againſt the rebels] *Hence, we may reaſonably ſuppoſe, was deriv'd the Cuſtom among the* Gentiles *in general, of hanging up, in their Temples, Trophies of Victory, and other Memorials of Good Fortune or Succeſs; and (as the Votaries ſuppos'd) of the Favour and Approbation of their Deities. On which the Curious Reader may conſult at large* Martin de Roa, De Die Natal. Sacr. & Profan. c. 1. To be kept for a token againſt the rebels] *That it might be produc'd as a ſufficient Conviction of their Impiety, if any preſum'd hereafter to rebel againſt* Aaron's *Authority. Or rather, that it might prevent all Inſurrections againſt it for the future, for it remain'd, we find, in the moſt Holy Place for ſome time; as appears both from the Apoſtle,* Hebr. IX. 4. *and from the above-mention'd Reaſon of its being put here, but how long we cannot tell; nor is it certain whether it contin'd in that Verdure wherein it now appear'd, with the Buds, Bloſſoms, and Fruit; though it is highly probable it did: becauſe it was to be a Teſtimony that the Honour of the Prieſthood ſhould continue to* Aaron's *Family alone, through all Generations.* Patr. b Behold, we die, we periſh, we all periſh] *We fall by the Sword;* c. 14. v. 45. *we are ſwallow'd up by the Earth;* c. 16. v. 31, 32, 33. *we die by the Peſtilence;* Ibid. v. 46, 47, 48, 49.

13.

V. 13. *Whoſoever cometh any thing near unto the tabernacle of the Lord, ſhall die: ſhall we be conſumed with dying?*

CHAP. XVIII.

1 The charge of the Prieſts and Levites. 9 The prieſts portion. 21 The Levites portion. 25. The heave-offering to the prieſts out of the Levites portion.

V. 1. *AND the Lord ſaid unto Aaron, Thou and thy ſons and thy fathers houſe with thee* [a] *ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.*

ſhall bear the iniquity of the ſanctuary: — the iniquity of your prieſthood. S. Auſtin, reading according to the *Septuag. Ye ſhall* TAKE *the iniquity &c.* obſerves, that by *Iniquity* or *Sins* is to be underſtood here, *Sacrifices for Sins. Quæſt. in Num. n.* 31.

V. 2. *And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be* [b] *joyned unto thee, and miniſter unto thee: but thou and thy ſons with thee, ſhall miniſter before the tabernacle of witneſs.*

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a Shall bear the iniquity of the ſanctuary] *Be accountable for what Sins are committed there, and for what Offices are not rightly and duely adminiſter'd there.* Lamy, *after* Fag. Vat. Grot. *The Expreſſion may further have this meaning (as Learned Commentators have obſerved) that it was incumbent on the Prieſts to prevent all Intruſions and Encroachments from the* Levites *and the* Laity. b Joyned unto thee] *Implied in the ſignification of the Word* Levi. *See Commentarie on* Geneſ. XXXI. 34.

V. 3.

V. 3. *And* [a] *they shall keep thy charge, and the charge of all the tabernacle:* [b] *onely they shall not come nigh the veſſels of the ſanctuary* [c] *and the altar, that neither they, nor you alſo die.*

V. 4. *And they shall be joyned unto thee, and keep the charge, of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger shall not come nigh unto you.*

V. 5. *And* [d] *ye shall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael.*

V. 6. *And I, behold I, have taken your brethren the Levites from among the children of Iſrael:* [e] *to you they are given as a gift for the Lord, to do the ſervice of the tabernacle of the congregation.*

Therefore thou and thy ſons with thee, &c. Whoever will pleaſe to attend to the Diſtinction and

V. 7. *Therefore thou and thy ſons with thee, shall keep your prieſts office for every thing of the altar, and within the vail, and*

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a They ſhall keep thy charge] *They ſhall keep whatever you ſhall commit to their Cuſtody, and execute what Commands you ſhall lay upon them.* Lamy, *after other Commentators,* Fagius, &c. b Onely they ſhall not come nigh the veſſels of the ſanctuary] *They were not to touch them when they carried them,* IV. 15. *nor to ſee when they were covered by the Prieſts,* IV. 19, 20. Patr. c And the altar] *I take this to be meant, not only of the Altar of Incenſe, but alſo of the Burnt-offering; unto which they were not to approach, nor touch it, while they attended upon the Prieſts; who only could miniſter there. This is juſtified from* Exod. XXIX. 37 *where this Altar is ſaid to be moſt Holy, and whoſoever touched it, is required to be Holy.* Patr. d Ye ſhall keep &c.] *Ye ſhall take ſpecial care that nothing paſs there which may move the Divine Diſpleaſure.* Lamy. e To you they are given as a gift] *They are offer'd to me; and I give them to you.* Vatabl.

ye

ye ſhall ſerve: I have given your prieſts office unto you, [a] *as a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.*

Subordination of Officers in the Church will ſoon be ſurpriz'd to ſee how exactly it correſponds with thoſe of the Tabernacle and Temple. To the Biſhops (which is the Higheſt Order) and under them to the Presbyters is committed the Charge of the Altar and all things within the Vail. The Part of the Deacons is to give the Congregation to underſtand, when they are to ſing Pſalms, to put them in mind to do this in a decent and orderly Poſture, that of Standing; alſo to notifie to them when they are to leave off, and to call upon them to pray devoutly, and when the Unbloody Sacrifice is adminiſter'd, to bear in their hands the Holy Veſſels, and to do whatever Inferior Services are requiſite. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 13. *p.* 454.

v. 8. *And the Lord ſpake unto Aaron, Behold, I alſo have given thee the charge of mine heave offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.*

v. 9. *This ſhall be thine of the moſt holy things,* [c] *reſerved from the fire: every oblation of theirs, every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, ſhall be moſt holy for thee and for thy ſons.*

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a As a ſervice of gift] *Of my own ſpecial Pleaſure and Appointment. Which I declare thus expreſly, that no Body may preſume to pretend it an Uſurpation. Other Expoſitions there are; but this ſeems to be much the moſt eaſy and natural.*

b and the ſtranger] *Though a* Levite, *if he be not of the Family of* Aaron. Patr.

c Reſerved from the fire] *From the Altar of Burnt-offering; for there were ſome things call'd moſt Holy, which were their Portion, that came not from thence, but out of the Sanctuary;* viz. *the twelve Cakes which were taken off the Table, and given to* Aaron *and his Sons every Sabbath Day,* Lev. XXIV. 5, 6, 7, 8, 9. Id. *There ſeems to be great perplexity among the Commentators upon this verſe. Our Learned Countryman* Ainſw. *has, I believe, given the beſt account of it; which being long, I chooſe to refer the Curious Critical Reader to it.*

V. 10. *In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.*

V. 11. *And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and* b *to thy daughters with thee, by a statute for ever: every one that is clean in thy house, shall eat of it.*

V. 12. *All the best of the oyl, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee.*

The first-fruits of them which they shall offer unto the Lord, them have I given thee. This Law, says *Origen*, I take to be Litterally Binding still under the Gospel; to the Priests of which it certainly behoves us to bring our First-fruits. For *even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.* 1 *Cor.* IX. 14. He that with-holds these seems to be forgetful and insensible of his great Obligations to God; and does not so much as reflect or consider, that as he owes all the Fruit of his Land to God's more immediate directing and steering the Course of the Natural World; so a Part of it is justly expected as an Acknowledgment of his having received the Whole from him, and ought not to be laid up at home with the rest. What says our Saviour in the Gospel? *Wo unto you, Scribes and Pharisees, Hypocrites; for ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith: These ought you to have done, and not to leave the other undone. Matth.* XXIII. 23. Here we find the Lesser Duty's are not to be dispens'd with because of the Importance of the Greater. If you say, that *Christ* is here speaking, not to his *Disciples*, but to the *Pharisees*; take notice of what he says elsewhere, not to the *Pharisees*, but to his *Disciples*; *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of of Heaven. Matth.* V. 20. Upon the whole then, as he certainly expects of his Disciples, that they should go beyond the *Pharisees* in every Article of Piety; so he does not enjoin the *Pharisees* what he does not expect from his own Disciples. — Now I beseech you to inform me, how our Righteousness exceeds that of the *Scribes* and *Pharisees*, if they will not presume so

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a In the most holy place shalt thou eat it] i. e. *In the Place where they perform'd their sacred Office, (in that part of the Tabernacle next the Sanctuary) which is called most Holy, in comparison with the rest, which were further off: because none might enter into it but the Priests alone.* Patr. b To thy daughters with thee] *Provided they be not married to Strangers.* Levit. XXII. 12.

much

much as to taste of any of the Product of their Lands before they have deliver'd up the First-fruits to their Priests, and their Tithes to the *Levites*; and I, at the same time, shall stick at no artful methods to defraud my Spiritual Governor of his Due? &c. *Origen. in loc. Homil.* 11.

V. 13. *And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house, shall eat of it.*

V. 14. [a] *Every thing devoted in Israel, shall be thine.*

V. 15. *Every thing that openeth the matrice in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.*

V. 16. *And those that are to be redeemed,* [b] *from a month old shalt thou redeem* [c] *according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.*

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a Every thing devoted in Israel, shall be thine] *Things were either simply devoted in such words as these, Let this thing be a* Cherem: *or with an Addition determining it to a certain use, Let this be a* Cherem *offered by me for holy Uses. The first sort were wholly the Priests: but the latter were employed about the Temple, or the Vessels of it, or the Priests Garments. And these devoted things, which became the Priests Portion, differed in this from Free-will-Offerings; that every thing which was offered as a* Cherem, *might be eaten only by the Priests in the Holy Place; but other Free-will-offerings by the whole Family, in any clean Place.* Patr. b From a month old] *Yet* Exod. XXII. 30. *it is commanded, that on* the eighth day *the Firstlings of Oxen and Sheep should be given to the Lord. Here is no inconsistency, if we make a Distinction between the several Kinds or Species of the Firstborn; according to which they were offered at different ages.* From a month old shalt thou redeem] *Then the Money was due; but they commonly staid 'till the fortieth Day, when the Woman was purified.* Patr. c According to thine estimation] *The Priest was to take this Money, not according to the Quality of the Person, but as much of a poor Man as of a rich.* Id.

V. 17. *But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat thou ſhalt not redeem, they are holy: thou ſhalt ſprinkle their bloud upon the altar, and ſhalt burn their fat for an offering made by fire, for a ſweet ſavour unto the Lord.*

V. 18. *And the flesh of them ſhall be thine, as the wave-breaſt and as the right ſhoulder are thine.*

V. 19. *All the heave-offerings of the holy things, which the children of Iſrael offer unto the Lord, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it is a covenant of ſalt for ever, before the Lord unto thee and to thy ſeed with thee.*

V. 20. *And the Lord ſpake unto Aaron, b Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I am thy part, and thine inheritance among the children of Iſrael.*

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a A covenant of ſalt] *See* Coment. *and Notes on* Levit. II. 13. b Thou ſhalt have no inheritance in their land] *And yet Fourty Eight Citys with their Suburbs were to be given to the* Levites, Num. XXXV. 7. *and actually were given,* Joſh. XXI. 41. *This ſeeming Repugnancy is very eaſily reconciled. Theſe Citys the* Levites *did not properly poſſeſs as their own, as an Inheritance. They held them of the other Tribes. And here Commentators aſſign ſeveral reaſons for this Conſtitution; that they were to have no Inheritance in the Land, becauſe what God aſſign'd them was abundantly Sufficient for their Occaſions. Agen; becauſe it was God's Pleaſure that they ſhould be altogether employ'd in Divine Offices and Miniſtrations. Thirdly; that to have allow'd them, over and above what God aſſign'd them in particular, might have ſeem'd to have ſomething in it of Partiality. Fourthly; that this was the moſt natural Method to quicken the Charity and Kindneſs of the other Tribes, on the one hand; and the Diligence of the* Levites *in adminiſtring to their Proſperity and Salvation, on the other. For thus the People had a dependance on the Prieſts in Spirituals, and the Prieſts on the People in Temporals. Fifthly; By this God gave the People a Specimen as it were of the Heavenly Life, and ſuggeſted to them that they*

ſhould

v. 21. And behold, I have given the children of Levi [a] *all the tenth in Iſrael,* [b] *for an inheritance, for their ſervice which they ſerve, even the ſervice of the tabernacle of the congregation.*

v. 22. Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin and die.

v. 23. But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: It ſhall be a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

v. 24. But the tithes of the children of Iſrael, which they offer as an heave-offering

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ſhould not ſet too great a value on the things of this World. Thou ſhalt have no inheritance in their Land] *He bids* Aaron *and his Family be ſatisfied with the Reward they were to have for his ſervice, which indeed was a very liberal Proviſion. For as they had two ſorts of Firſt-fruits, ſo after a Tythe of that which was given to the* Levites, *there was another Tythe of what remain'd to be ſpent in ſacrificing at* Jeruſalem; *that is, for the moſt part upon the Prieſts and Levites, unto whom, and unto the Poor, it wholly belonged every third year. Add hereunto the Firſt-born, all the ſin-offerings, and their ſhare in the Peace-offerings, and the Skins of the Sacrifices (which alone, as* Philo *obſerves, was a great Revenue) and it will appear, it could not be ſo little as a fifth Part of the Fruit of the Country that came to the Prieſts, for their Maintenance, as Mr* Thorndike *obſerves.* Patr. *where ſee more.* a All the tenth in Iſrael] Hecatæus *witneſſes to this, that* all the Prieſts of the Jews receive Tithes. Grot. b For an inheritance] *And a larger Inheritance this was than any other Tribe poſſeſſed: for this was the ſmalleſt Tribe of all, as appears by comparing the Account which is given of them in the beginning of this Book. For all the Males of this Tribe, from a Month old and upward, were but two and twenty thouſand; whereas in the Tribe of* Juda *alone there were above threeſcore and fourteen thouſand Men of War; and yet the* Levites *had a tenth Part of the Product of the whole Country, and the twelve Tribes had only the other nine Parts among them. Such a care had God of thoſe who were peculiarly devoted to his ſervice.* Patr. c But the tithes of the children of Iſrael, which they offer as an heave-offering unto the Lord] *Not that they were heaved*

up

unto the Lord, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance.

V. 25. [a] *And the Lord ſpake unto Moſes, ſaying,*

V. 26. *Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the Lord, even a tenth part of the tithe.*

V. 27. *And this your heave-offering ſhall be reckoned unto you, as though it were the corn of the threſhing-floor, and as the fulneſs of the wine-preſs.*

V. 28. *Thus you alſo ſhall offer an heave-offering unto the Lord, of all your tithes which ye receive of the children of Iſrael: and ye ſhall give thereof the Lords heave-offering to Aaron the prieſt.*

V. 29. [b] *Out of all your gifts ye ſhall offer every heave-offering of the Lord, of all the beſt*

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up or waved before the Lord; but they were of the ſame nature with thoſe things that were ſo offered to him, i. e. *Holy Things, ſeparate to his Uſes: all which are called by this name of* Terumah. Id. a And the Lord ſpake unto Moſes, ſaying] *In all the foregoing part of the Chapter, the Lord ſpake unto* Aaron (*though by* Moſes) *but here his Order is particularly directed to* Moſes; *becauſe that which follows would better come from him, than from* Aaron; *Who was employed in acquainting the* Levites *with the Donation God had made of the Tythes to them, but it would not have been ſo proper for him to tell them, what was to be given out of the Tythes to Himſelf, and to the Prieſts.* Id.

thereof,

thereof, [a] *even the hallowed part thereof, out, of it.*

V. 30. *Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it,* [b] *then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs.*

V. 31. *And ye ſhall eat it* [c] *in every place, ye and your houſholds: for it is your reward for your ſervice, in the tabernacle of the congregation.*

V. 32. *And ye ſhall bear no ſin, by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.*

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b Out of all your gifts] *Not only out of their Tithes, but out of all their other Poſſeſſions, which God gave them; their Fields, for Inſtance, which were in the Suburbs of their Cities.* Id. a Even the hallowed part thereof, out of it] *The Sacred Part was the tenth Part.* Id. b Then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs. *Then the Remainder may be as freely uſed by them, as the Corn or the Wine of any Man's Land in* Iſrael, *when he had paid his Tithe. But till then, it was unlawfull for him to enjoy it, becauſe God was firſt to be ſerved.* Id. c In every place] *This ſeems to be ſaid, to diſtinguiſh theſe from the holy Things given by God to the Prieſts; which being offered at the Altar, were to be eaten only in the Holy Place; but the Tithes, though they were a kind of Offering to the Lord, yet not being preſented at the Altar, might be eaten any where, after the tenth part was given to the Prieſts.* Id.

CHAP.

CHAP. XIX.

1 The water of ſeparation made of the aſhes of a red heifer. 11 The law for the uſe of it in purification of the unclean.

v. 1. *AND the Lord ſpake unto Moſes, and unto Aaron, ſaying,*

A *Red heifer without ſpot, &c.* This Red Heifer was a Figure of the Fleſh of *Chriſt*. * As a *Female*, it repreſented Human Infirmity. As *Red*, it intimated his Bloody Paſſion. *S. Auſtin, Quæſt.*

v. 2. *This is the ordinance of the law which the Lord hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a* [a] *red* [b] *heifer without ſpot, wherein is no blemiſh, and* [c] *upon which never came yoke.*

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a Red] Πυῤῥὸν. Septuag. Ξανθὴν. Joſephus. *Of a Deep or Ruddy yellow.* Jonathan *paraphraſes thus*; Speak unto the Children of Iſrael *that they take unto thee a Red Cow two years old, in which there is not the leaſt Mark or Spot of White Hair, on which a Bull never roſe, which has never done Work, nor felt the Goad, &c. whoſe additional Particulars in the Deſcription of this Solemnity the Curious Reader is referr'd to. But why a Red one? ſay the Criticks. To this Queſtion the beſt anſwer is given in the Commentarie, that it typified* Chriſt's *Humanity and Death. Tho' others make it ſignifie the Flagrancy of Sin; and others agen the Blood of Sacrifices in general.* b Heifer] *Not a Cow; Becauſe the* Egyptians *and others ſacrificed Heifers to the Moon; in contempt of which Worſhip, and to vindicate his own title to that Creature, in oppoſition to the Devil's Pretenſions, he commanded Heifers to be ſlain for the purpoſe of Purification or Expiation.* Spencer, De Leg. L. 2. c. 15. c Upon which never came yoke] *This Qualification was injoin'd, becauſe it render'd the Sacrifice more ſuitable to the Honour and Dignity of God and Religion; and accordingly it was requir'd among* Egyptians, Greeks, Romans, &c. Id. Ibid. L. 2. c. 15. §. 2. * *See the Epiſtle to the* Hebr. c. 9. v. 13. 14. Dr. Spencer's *Objections againſt this Allegory will by no means hold; if it be conſidered, that this Sacrifice being in a more eſpecial manner inſtituted for Purification or Expiation, it was very proper that the External Colour of it ſhould typifie the Bloody Paſſion of* Chriſt, *as well as that of the Blood in this or any other Sacrifice; and moreover, that he has not (ſo far as I know) taken notice of the reaſons*

in Numer. n. 33. *S. Cyrill. Alex. Glaph. in Numer. p.* 402. *Theodoret. Quæſt. in loc.* who yet accounts another way for the Heifer's being Red, that it alluded to *Adam*, as being form'd out of *Red Earth*. See more in the ſame Father to this purpoſe in his Commentarie on the Epiſtle to the *Hebrews*, *c.* 13. *p.* 460. *That they bring thee.* Here we have agen more Type. By *Moſes*, the Legiſlator, we are to underſtand the Law itſelf; the *Jews* Erroneous or Pretended Severe Adherence to which was that which gave occaſion to the Death of *Chriſt*, under the notion of his breaking the Sabbath, and violating their Religious Obſervances. Why this Heifer was to be without Spot or Blemiſh, is very obvious. The other Victims were to be ſo too; as repreſenting the ſame Sacred Fleſh. *Id. Ib. Theod. Qu. in loc. S. Jer. in Iſai. c.* 5. *col.* 53. *Upon which never came yoke.* As the Yoke of Sin never came upon *Chriſt*; who deliver'd us from it, and, as to himſelf, *had power to lay down his Life, and had power to take it again. S. John* X. 18. *Id. Ibid. A red heifer without ſpot, &c.*] So the Antitype, our Lord *Jeſus Chriſt*. ſays of Himſelf; *The prince of this world cometh, and hath nothing in me. S. John* XIV. 30. and to the *Jews*, *Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? S. John* VIII. 46. And ſo likewiſe *Procopius Gaz. in loc.* Further let it be obſerv'd, that he is ſometimes repreſented by a *Male* or Stear, and ſometimes by a *Female* or Heifer. Under the former Symbol he is to be conſider'd as God, Equal to, and Acting with, God the Father in Power and Dominion. For it was of his own Choice and Condeſcenſion that he became Subject unto the Law, and conform'd himſelf to the Meaſures and Ordinances of it, as a Servant altho he was a Son. *S. Cyrill. Alex. Glaph. in Numer. p.* 401. *Upon which never came yoke.* In as much as being God by Nature, it was impoſſible *Chriſt* as ſuch ſhould be in Subjection to any one. *Id. Ibid.* And this, ſays *Theodoret*, (*Quæſt. on the place*) ſignifies that *Liberty* which himſelf ſpeaks of, *S. Matth.* XVII. 26. *Then are the Children Free.*

S. Jerom tells us, that the Red Heifer was burnt annually upon Mount *Olivet*, for many years together. *Epiſt. ad Euſtoch. n.* 86. *col.* 675. *Unto Elea-*

v. 3. *And ye ſhall give* [a] *her* [b] *unto Eleazar the prieſt, that he may bring her forth* [c] *without the camp, and one ſhall ſlay her* [d] *before his face.*

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reaſons which they give why it ſhould be a Female rather than a Male. As to that Learned Writer's Queſtion, Why, if God appointed a Red Heifer *to prefigure him whoſe* Garments were ſtained with Blood, *ſhould he not command a* Milk-White Bull *to be ſacrificed to repreſent* Chriſt's *perfect Innocence and Spotleſs Purity? it is by no means of any force, becauſe the Choice of* Symbols *is wholly to be reſolv'd into the Arbitriment and Wiſdom of God. He might as well have ask'd for the ſame reaſon, why it was not commanded that the Doves or Pigeons that were offer'd ſhould only be White ones. I mention this the rather becauſe that Great Man treats the Fathers very often with too much freedom.* a Her] *Here a Female is requir'd for Expiation; whereas for Burnt Offerings God commanded a Male. The reaſon for this may be, in the firſt place, that the* Egyptians *aſcrib'd Divinity to this Sex of the Species, and dignified them with Religious Honours; as we find in* Herodotus, Porphyry, &c. *in defiance and oppoſition to which this Heifer was to be kill'd with ſo much Ceremonie, and a Lye made with her Aſhes, for Purification.*

zar the prieſt. Why not rather to *Aaron*? Becauſe this was to imply, that our Lord's Sacrifice of Himſelf, was to be at a Diſtance in the Succeſſion of the Prieſthood. *S. Auſtin, Quæſt. in loc. Unto Eleazar the prieſt.* Who here repreſented that whole Sanctified Body which *S. Peter* ſtiles *a Choſen Generation, a Royal Prieſt-hood, an Holy Nation, a Peculiar People.* 1. *Ep.* II. 9. to whom *Chriſt* was given by God the Father, for Sanctification and Deliverance; their Wiſdom and their Juſtice, their Saviour and Redeemer. *S. Cyrill. Alex. Glaph. p.* 402. *n* 23. *That he may bring her forth without the camp.* As *Chriſt* was Ejected or Sent forth to ſuffer without the City. *Id. Ibid.* V. *Hebr.* XIII. *v.* 12. *S. Alex. Glph. p.* 402. *Theodoret Quæſt. in loc.* *

Before the tabernacle of the congregation ſeven times. Implying that *Chriſt* was, according to the Scriptures, to ſhed his Blood for the Remiſſion

v. 4. *And Eleazar the prieſt ſhall take of her blood with his finger, and* [a] *ſprinkle of her blood* [b] *directly* [c] *before the tabernacle of the congregation* [d] *ſeven times.*

2dly Plutarch *tells us, that it was a piece of Religion with the Old* Egyptians *to ſacrifice a* Bull *to* Typhon, *ſo perfectly Red that not a hair of another Colour was to be about her; which Sacrifice was therefore very effectually confronted by this* Female *of the Species, exactly of the ſame colour. See alſo* Bochart *to this purpoſe* Hieroz. P. I. L. 2. c. 29. p. 290. 3dly. *It was to be a Female perhaps, becauſe inſtituted* a Purification for Sin, *for the Sin of their Idolatry in* Egypt, *or after they left it; for the greater the Crime, (according to the Tenor and Analogy of the* Moſaick *Law) the meaner or leſs worthy was the Sacrifice.* Spencer, De Leg L. 2. c. 15. *Which laſt Reaſon however himſelf ſoon after confutes,* p. 376. *in his Paragraph on the Fourth reaſon, which has been given Why the Heifer ſhould be red. He ſpeaks to the ſecond of theſe Particulars very largely afterwards in the ſame chapter.* b Unto Eleazar] *For this there are ſeveral Reaſons given; as firſt, that this was as it were to prepare and initiate* Eleazar *into the Exerciſe of the Function. Secondly, to keep* Aaron *as pure as poſſible from all Legal Pollution, that he might be the more conſtantly qualified and ready for the Diſcharge of his Office; whereas the doing of this Work (as* Mr. Ainſw. *obſerves) would have render'd him Unclean.* v. 7. *But* S. Auſtin's *and* S. Cyrill's *Reaſons in the Commentary are much the beſt.* c Without the camp] *Becauſe this Victim was look'd upon to be a very Unclean one; conſidering it bore all the Sins of all the People; beſides that it was a Type of* Chriſt's *Suffering without the Gate.* A Lap. Malv. Jun. d Before his face] *Why not before the Tabernacle and the Ark? Becauſe, ſays* Dr. Spencer, *this Heifer was to be look'd upon as a thing polluted and impure; but yet it was neceſſary that it ſhould be offer'd before the face of God's Prieſt, that it might be publickly ſignified, that it was ſacrificed to God, and not to* Typhon, *to whom the* Egyptians *ſacrificed Red Oxen. See more to this purpoſe in that Author,* L. 2. c. 15. * *After the Building of* Solomon's *Temple the Blood of the Red Heifer was Sprinkled, without the City, in Mount* Olivet; *where alſo the Blood of the Antitype, our Bleſſed Saviour, was ſhed or ſcatter'd, when* his Sweat was as it were great Drops of Blood falling to the ground. S. Luke XXII. 44. L'Emper. apud Spencer. a Sprinkle of her blood] *Compare with* 1 Pet. I. 2. Hebr. XII. 24. b *In token that the Prieſt perform'd*

this

of our Sins. For this was foretold by the Teſtimonie of the Divine Oracles. And the Sprinkling was to be Seven times, becauſe that was the Number of a Perfect Purgation. *S. Auſtin, ubi ſupra.* And thus *S. Cyrill* of *Alexandria*; *Chriſt* ſanctifies with his own Blood, the True and Proper Tabernacle, that is to ſay, his Church; and this Abſolutely and Perfectly; as the Number Seven imports. *Glaph. p.* 403.

V. 5. *And one* [a] *ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood, with her dung, ſhall he burn.*

One ſhall burn the heifer. This Burning ſeems to allude to the Reſurrection of *Chriſt*. For 'tis of the Nature of Fire to move or mount upwards, and to convert what it feeds upon into itſelf. *S. Auſtin, ubi ſupr. In his ſight.* As *Chriſt*, at his *Reſurrection*, appear'd to Thoſe that were to be his Royal Prieſthood. *Id. Ibid. Her ſkin, and her fleſh, &c.* Giving to underſtand, that not only the Body of *Chriſt* was to be Glorified at his Reſurrection; but even all thoſe very Indignities which he ſuffer'd from the People, expreſs'd by the *Dung*, ſhould alſo turn to his Luſtre and Glory; of which the Flame of the Burning was a Reſemblance. *Id. Ibid. Shall burn the heifer.* This might expreſs the Trial or Probation of *Chriſt* in his Suffering for us even unto Death, for it is the nature of Fire to Diſtinguiſh and Prove; as the *Pſalmiſt* ſays; *Thou, O God, haſt proved us: Thou haſt tried us as ſilver is tried*; ἐπύρωσας ἡμᾶς, &c. Septuag. *Thou haſt tried us by fire. S. Cyrill. Alex. Glaph. in loc. p.* 403. *Her ſkin, and her fleſh, &c.* The whole Heifer was to be burnt. For whole *Chriſt* was Holy. *Id. Ibid. Theodoret. Quæſt in loc.* and ſo *Apollinarius*, in *Zeph. Cat. The prieſt ſhall take cedar-wood, &c.* The *Cedar-wood* ſignified *Incorruptibleneſs*, becauſe of its peculiar *Solidity* and *Duration*; the *Hyſſop*, which is a Cleanſing Herb, *Purgation* or *Purification*; the *Scarlet*, or *Scarlet-Thread*, the *Incarnation* of the *Logos*, which

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this Office in honour of the True God, and not of any Fictitious one. For the Worſhippers of Idols declar'd or ſignified their Adoration of the Object, whatever it was, either by erecting Altars and dedicating Gifts before the Images of their Gods, or by pointing and directing their Religious Ceremonies towards their Temples. Spencer, L. 2. c. 15. p. 385. *where ſee more.* c Before the tabernacle] *When the Ark was afterwards brought into the Temple, the Mount of Olives was the propereſt place for this Sacrifice of the Red Heifer, becauſe the Situation of it was on the Eaſt of the Temple.* Lamy. Before the tabernacle] *Or the Door of the Tabernacle; that is, in a ſtreight Line over againſt it, altho at a great diſtance from it.* Lap. Menoch. *This Poſition implied, that, as God was under an obligation to puniſh for Sin; ſo here was to be a Luſtration or Purgation from Sin; and God accepted this Victim for Satisfaction.* Lap. d Seven times] *It has been obſerv'd, that ſo many times the Blood of* Chriſt *was ſhed; that is to ſay, at his Circumciſion, in the Garden, at his Scourging, at his being Crown'd, at the Nailing of his Hands, at the Nailing of his Feet, and, laſtly, at the Piercing of his Side.* a Shall burn &c.] *In oppoſition to that Reverence which the* Egyptians *paid to the Females of this kind; ſo that, as* Herodotus *tells us, no* Egyptian *would kiſs the mouth of a* Greek, *or make uſe of his Knife, or his Spit, or the Veſſel that he boil'd in, for fear he ſhould have eat of the Fleſh of a Heifer.* Spencer ubi ſupr.

was intimately United with Fleſh and Blood, as if it had been (if we may ſay ſo) interwoven with them, and who, in this Union, was, as we ſay'd before, Tried or Prov'd to the uttermoſt. And 'tis to his Incarnation and Paſſion, that we owe our Incorruption and Purification or Sanctification. For by him we are Juſtified, being waſh'd clean by the *Water* of *Baptiſm* from the Pollutions both of Soul and Body. &c. *S. Cyr. ubi. ſup.* *The Cedar-wood* ſignified the Wood of the *Croſs*. For as *Cedar* is a Wood of a Firm and Laſting Subſtance, ſo the Wood of the Croſs gives Life. The *Scarlet-Thread* was a Figure of *Chriſt*'s Blood. *Hyſſop* is an herb remarkably Hot, and here denotes that Spiritual Warmth which diſſipates the Coldneſs of Death. *Theodoret, Quæſt. in loc. Hyſſop.* To this the *Pſalmiſt* plainly alludes, *Pſ.* LI. 7. *Thou ſhalt purge me, O Lord, with Hyſſop, and I ſhall be clean. Thou ſhalt waſh me, and I ſhall be whiter than Snow. &c.* And that he meant this, in a Typical Senſe, of the Myſtery of our Expiation by the Blood of *Chriſt*, appears from the foregoing v. [*according to the Septuagint and Vulg.*] *Thou haſt made known unto me the ambiguous and hidden things of thy Wiſdom. Apollinar. in Zeph. Cat.*

S. Auſtin's Myſtick Obſervations on this v. I had rather refer the Curious Reader to than inſert.

v. 6. *And the prieſt ſhall take cedar-wood, and hyſſop, and* [a] *ſcarlet, and caſt it into the midſt of the burning of the heifer.*

Then the prieſt ſhall waſh his clothes, and ſhall bathe his fleſh in water. This Waſhing of the Garments and the Body; what is it but the Cleanſing of our Faculties External and Internal? *S. Auſtin, ubi ſupr.*

v. 7. *Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even.*

And he that burneth her, ſhall waſh his clothes &c. This Perſon, I ſuppoſe, repreſents thoſe that buried our Saviour in order to his Reſurrection. † *S. Auſtin, ubi ſupr.* But *Theodoret* makes him a Figure of our Saviour's Crucifiers. *Quæſt. in loc.* If we ſtrictly inquire into ourſelves, there is no Prieſt who will find himſelf clear of all Impurity, and ſo perfectly Holy as to want nothing which the Nearneſs of his Relation to the Deity requires. But altho' ſuch a One were to be found as to his Life; yet he muſt be ſuppos'd ſometimes to fail or ſlip in the Acts of his Miniſtration. For no Man is

v. 8. *And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.*

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a Scarlet] *Scarlet Wooll.* Hebr. IX. 19. Dr Spencer's *Learned* Rationale *upon this place is too long to be inſerted here. The Reader has it in his* 2d *Book* De Leg.

† *The Father expreſſes himſelf here too conciſely. But his meaning is this, that it was the duty of thoſe who took care of the Interment of* Chriſt *in order to his Riſing again, to do, as the Prieſt Myſtically did, to cleanſe their Faculties External and Internal.*

Worthy,

Worthy, in the ſevereſt ſenſe, to put his hand to the Sacramental Myſteries of *Chriſt. &c. S. Cyrill. Alex. Glaph. in loc.*

V. 9. *And a man that is clean ſhall gather up the aſhes of the heifer, and lay them up* [a] *without the camp* [b] *in a clean place, and* [c] *it ſhall be kept* [d] *for the congregation of the children of Iſrael, for a water of ſeparation: it is a purification for ſin.*

The aſhes. The mingling of the Aſhes in the Water *Theodoret* applies to that of our Saviour; *Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* S. *John* III. 5. *Quæſt. in loc. It is a purification for ſin.* Which cleans'd them after the touching a Carcaſe or Dead Body of Sin. *S. Auſtin, ubi ſupr.* And this was a Figure of the Body of Sin. *Id. Ib.*

V. 10. *And* [d] *he that gathereth the* [e] *aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto*

He that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even. 'Tis

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a *In an Earthen Veſſel.* Jon. B. Uz. b *According to the Decency whith is required in Divine Offices.* Spencer. c It ſhall be kept for the congregation of the children of Iſrael] *In oppoſition to the Purifying or Luſtrative Waters of the Gentiles.* V. Spencer. De Leg. L. 2. c. 15. §. 5. *It was God's Pleaſure that the Aſhes of the Heifer ſhould be mingled with the Water, for the Purification of the People, to derive the greater contempt on the Animal which was ſo Venerable and Sacred among the* Egyptians. *For which purpoſe* Moſes *ground the Calf to powder, and made the Children of* Iſrael *drink of it. And* Joſiah *made duſt of the Idols, and ſtrawed it upon the graves of them that had ſacrific'd unto them.* 2 Chron. XXXIV. 4. Spencer, De Leg. L. 2. c 15. §. 5. *where that Author has further Obſervations hereupon, which here we have not room to inſert. However let me add, that the Heathens in after times mimick'd this Rite in their Ceremonies.* Certe ego de vitulo cinerem ſtipulamque fabalem, Sæpe tuli plenâ februa toſta manu. Ovid. Faſt. L. 4. c It ſhall be kept] *Laid up,* εἰς διατήρησιν, *as the* LXX. *tranſlate it, to be reſerved and kept, for the uſe of thoſe who had defiled themſelves by the Dead; unto whom it was delivered when they had occaſion for it. And this word* reſerved, *or* kept, *imports, that theſe Aſhes were not for the uſe of that Generation only, but for all Poſterity. And as* Manna (*which was commanded in the ſame form of ſpeech to be* kept *or* reſerved *in the Ark*) *was a Type of* Chriſt, *as he was the Food of Life, or the Bread that came down from Heaven: So were theſe Aſhes kept, as an Emblem of the everlaſting Efficacy of his Sacrifice.* Patr. d For the congregation of the children of Iſrael] *This one Heifer, being ſlain, and its Blood ſprinkled, and Body burnt, afforded Aſhes enough to ſeaſon as many veſſels of Water, as the whole People of* Iſrael *ſhould need. Wherein it was a notable Repreſentation of* Chriſt's Blood, *ſhed for the whole World,* to cleanſe us from all unrighteouſneſs. *Yea, they were ſufficient for all the People, for many Generations, though they had frequent occaſion to uſe them for Legal Purification. Wherein ſtill they more lively repreſented the Virtue of* Chriſt's *one Sacrifice, which continues for ever.* Id. Ib. *where ſee more.* d He that gathereth the aſhes of the heifer, &c.]

So

observable, that he is requir'd, not to wash his Body, but only his Clothes. Perhaps because, if the Spiritual Sense be here attended to, he may be understood to be already *Internally* Purified, by Gathethering of the Ashes, and Repositing them in a *Clean* Place; as *Cornelius*, upon hearing *S. Peter's* Discourse, and assenting to it, was so Cleans'd and Purified, that he and the rest then present with him, received the Gift of the Holy Ghost, before they were Baptized with the Visible External Baptism; and yet nevertheless that was not to be neglected or omitted; that was necessary there as the Washing of the Clothes here. *It shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.* This is plainly as much as to say, that *Christian* Baptism, of which the *Water of Separation* was a Figure, should highly profit both *Jews* and *Gentiles*, not only the Good Olive-Tree of *Israel*, but the Branches of the Wild Olive-Tree graffed into it. *And be unclean until the even.* As every Man, after he has receiv'd a full Pardon of his Sins, yet so long as he continues in this Life, contracts more or less of Uncleanness, even unto the end of it, which is here denoted by the *Evening*. *S. Austin Quæst. in loc.* Accordingly, says *S. Cyrill* of *Alexandria*, this Water of Separation, with the Ashes of the Heifer, &c. mixt in it, was a Type of Baptism. And he that touches that fouleſt of Dead Bodys, the Body of Sin, must be Cleansed before he can be Clean, and rid himself of the Impuritys that cleave to him, by the Laver of Regeneration, either on the *Third*, or the *Seventh* Day. As for the Third Day, that signifies the Time of the Resurrection, the Fulness of Time, that of *Christ's* Incarnation. *Glaph. in loc. p.* 405.

the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

V. 11. *He that toucheth the dead body of any man, shall be unclean seven days.*

V. 12. *He shall purifie himself with it on the third day, and on the seventh day he shall be clean: but if he purifie not himself the third day, then the seventh day he shall not be clean.*

So that the same Mixture both purified and polluted; for which Dr Spencer *gives these reasons.* 1st. *All Animals made use of in the Law for taking away Sin and Uncleanness convey'd Purity to Those that offer'd them, but contracted the utmost Uncleaneſs themselves; as the Water wherewith a Man washes his hands, cleanses Them, but becomes Foul itself. — And as this Animal, which had not in itself any Uncleanness, became Impure by the Uncleannesses of the People cleaving to her; so so herein she seems remarkably to represent* Christ *the Antitype; For* God made him Sin for us, who knew no Sin. 2 Corinth. V. 21. 2dly *Not only in this Instance but in others, God qualified the same Victim both to cleanse and to pollute; by which Diversification he seems to have admonish'd the* Israelites, *that none of these things*

in

V. 13. *Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the Lord; and* [a] *that ſoul ſhall be cut off from Iſrael:* [b] *becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleaneſs is yet upon him.*

Defileth the tabernacle of the Lord. That is to ſay, As much as in him lies. An Expreſſion like that of *Quenching the Spirit.* 1 *Theſſalon.* V. 19. If the Tabernacle had in reality been defiled thereby, God would have commanded it to be Purified. *S. Auſt. in loc.*

V. 14. *This is the law, when a man dieth in a tent; all that come into the tent, and all that is in the tent, ſhall be unclean ſeven days.*

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in their own nature were Clean or Unclean; and that they ought to wean themſelves by degrees from theſe Ritual Ordinances. 3dly. *The* Egyptians *paid Divine Honour to the Heifer, in regard to the Species; but declar'd and expreſs'd the utmoſt abhorrence of it, on account of its colour, the Red, which was that of the Great Evil* Typhon, *whom they only worſhipp'd and dedicated Red* Oxen *to, for Fear. In oppoſition to this God makes the Animal, in this* Ordinance, *as to it's Species, moſt* Impure, *as if the Impious Notions and Practices of the* Egyptians *had effectually ſo made it. And becauſe the* Colour *was ſo deteſtable, at the ſame time, to theſe Idolaters, God appoints the Aſhes of this* Red *Heifer to be made uſe of for Purification; thus giving them to underſtand that he rather valued than diſliked it, on account of its Redneſs.* De Leg. Hebr. L. 2. c. 15. §. 5. e Aſhes] *That theſe were in uſe for Purification or Luſtration among the Old* Gentiles *appears from the Teſtimonie of ſeveral Authors, particularly from* Arnobius, Lib. 2. c. Gent. Ovid, Faſtor. Lib. 4. *and* Virgil. Eclog. 8. Spencer, De Leg. L. 3. Diſſert. 3. c. 1. p. 682. *where ſee more.* a That ſoul ſhall be cut off from Iſrael] *The Perſon ſhall be put to death by the Magiſtracy, if the matter of Fact be prov'd.* Lap. *That is to ſay, upon ſuppoſition it appears that the Omiſſion was a voluntary and preſumptuous one. For if it was only thro Ignorance or Negligence (or in caſe it was known to no One but himſelf, tho it was wilfull* Bonfr.) *he was to bring a Treſpaſs-offering.* Levit. V. Bonfr. Ainſw. b Becauſe the water of ſeparation was not ſprinkled upon him, &c.] *Thus the* Gentiles *had alſo their Luſtrative Aſperſions, at Funerals.*

Oſſaque lecta cado texit Chorineus aheno:
Idem ter ſocios purâ circumtulit undâ,
Spargens rore levi, & ramo felicis olivæ. Virgil. Æneid. 6.

Old Chorinæus *compaſs'd thrice the Crew;*
And dipp'd an Olive Branch in holy Dew;
Which Thrice he ſprinkled round; &c. Mr. Dryden. *See alſo* Grot.

V. 15.

V. 15. *And* [a] *every open veſſel which hath no covering bound upon it, is unclean.*

V. 16. *And* [b] *whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or* [c] *a bone of a man, or a grave, ſhall be unclean ſeven days.*

V. 17. *And for an unclean perſon they ſhall take of the aſhes of the burnt heifer of purification for ſin, and running water ſhall be put thereto in a veſſel:*

A clean perſon. Clean, as being a Figure of thoſe Miniſters that repreſent the Perſon of our Lord, who was abſolutely pure from all manner of Pollution. *S. Auſt. Quæſt. in loc.*

V. 18. *And a clean perſon ſhall take hyſſop, and dip it in the water, and ſprinkle it upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave:*

The clean perſon ſhall ſprinkle upon the unclean &c. *Theodoret* puts the Queſtion, Why he that ſprinkled, ſhould be unclean until the Evening; and his anſwer is this. The Law declar'd him Unclean that touch'd

V. 19. *And the clean perſon ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purifie himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.*

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a Every open veſſel which hath no covering upon it, &c] *In oppoſition, as Learned Men ſuppoſe, to a ſuperſtitious Perſuaſion among the* Heathen, *that if any ſort of Animals, conſecrated to their Idols, fell into their Veſſels, full or empty, thoſe Veſſels thereby became particularly acceptable to the Gods.* b Whoſoever toucheth one that is ſlain &c.] *Thus the* Galli Syri, *that officiated in the Temple of the* Syrian Goddeſs, *after any of them was buried, kept away from the Temple ſeven Days.* Lucian, De Dea Syr. *And the* Pagans *in* Perſia *at this time do the ſame. And any of theſe* Gauls *that had happen'd to caſt his eye upon a Dead Body, might not go to the Temple 'till the next day, nor then 'till after Luſtration. Inſtitutions plainly deriv'd from theſe of* Moſes. Huet. Demonſtr. Evangel. Prop. 4. c. 11. *Such alſo was the Rite and Cuſtom of the* Athenians, *to purifie themſelves by Waſhing, after they had been at a Funeral.* Id. Ibid. c. 10. c A bone of a man] *Bones of the Dead among the* Heathen *were often employ'd to Idolatrous and Superſtitious Uſes.*

a Dead Body. Purification therefore appertain'd to the *Truth*, i. e. The Goſpel. For Purgation is by *Chriſt*, and Impurity is in the *Law*. Which *Law* notwithſtanding prefigur'd *Grace*. So then theſe were both Unclean until the Evening, that is to ſay, unto the expiration of the Law. For *Chriſt*'s Advent is compar'd unto the Morning. So *Iſaiah* IX. 2. *The people that walked in darkneſs have ſeen a great light; they that dwell in the land of the ſhadow of death, upon them hath the light ſhined.* And *Malachi* IV. 2. *Unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings.* And *Zechar.* VI. 12. *Behold the man; his name is the Eaſt.*

V. 20. *But the man that ſhall be unclean, and ſhall not purifie himſelf,* [a] *that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the Lord, the water of ſeparation hath not been ſprinkled upon him, he is unclean.*

V. 21. *And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and* [b] *he that toucheth the water of ſeparation, ſhall be unclean until even.*

V. 22. *And whatſoever the unclean perſon toucheth, ſhall be unclean: and the ſoul that toucheth it,* [c] *ſhall be unclean until even.*

Uſes. And beſides, are in themſelves not clean. Menoch. a That ſoul ſhall be cut off &c.] *Let that Soul be cut off &c.* J. B. U. b He that toucheth the water &c.] *'Tis an obſervation of* Hiſcuni's, *that this Red Heifer polluted the Clean, and cleans'd the Polluted; as Fire melts Wax, and hardens Eggs. And as that which is Phyſick to a Man when he's Sick, will make him Sick when he's Well. There is therefore ſomething Myſtick and Figurative in this. Either it might ſignifie the Imperfection of the Legal Rites and Ceremonies, the more eaſily to bring the* Jews *unto* Chriſt. *See* Hebr. VII. 27, 28. *and* X. 1, &c. Druſ. Bonfr. Ainſw. *or, ſecondly it may have ſome reference to the Sin of thoſe Prieſts and others, by whom* Chriſt *was ſlain; or, thirdly, it may imply an admonition, that he who cleanſes others, ſhould be very careful to keep clear himſelf of all Pollution, in the Diſcharge of that Office, and ſhould remember that he alſo ſtands in need of Cleanſing. Agen; theſe Waters might be reckon'd Unclean, as being mingled with Aſhes, and having in them that which was the Dung and Skin. Agen; The* Jews *underſtand this of ſuch Perſons as touch'd the Water without any occaſion, and when there was no Body to be cleanſed.* Ainſw. Clar. Lap. c Shall be unclean until even] *The firſt and principal Pollution was to laſt Seven Days.* V. 19. *The more remote, but one.*

CHAP. XX.

1 The children of Iſrael come to Zin, where Miriam dieth. 2 They murmure for want of water. 7 Moſes ſmiting the rock, bringeth forth water at Meribah. 14 Moſes at Kadeſh deſireth paſſage through Edom, which is denied him. 22 At mount Hor Aaron reſigneth his place to Eleazar, and dieth.

V. 1. *THEN came the children of Iſrael, even the whole congregation, into* [a] *the deſert of Zin, in the firſt moneth: and the people abode in* [b] *Kadeſh; and Miriam died there, and was buried there.*

Kadeſh. Where is the Well or Fountain of Judgment. 'Tis alſo called *Cadesbarne*; in the Wilderneſs adjoining to the City of *Petra* in *Arabia*. There the Sepulcher of *Miriam* is to be ſeen at this day, ſays *S. Jerom*; and there *Chederlaomer* cut off the Princes of *Amalek*. *De Sit. & Nom. Loc. Hebr.*

V. 2. [c] *And there no water for the congregation: and they gathered themſelves together againſt Moſes and againſt Aaron.*

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a The deſert of Zin] *To be diſtinguiſh'd from the Wilderneſs of* Sin. Exod. XVI. 1. b Kadeſh] *Which we muſt not confound, as ſome have done, with* Kadesbarnea, *which lay elſewhere.* Grotius *makes the meaning and intent of* Moſes's *being ſo particular as to theſe Places in the Wilderneſs, that it ſhould not be ſaid they were Fruitful and Sufficiently Water'd, and ſo take upon them to elude the Force of the Miracles.* c And there was no water for the congregation] *The Water that hitherto followed them, from the Rock in* Horeb, *now failed.* --- *It is reaſonable to think, that God ſuffered the Water to be diſcontinued for a time, that he might try the Faith of this new Generation, whether they were any better than their rebellious Fathers; and withall, to convince them that the water out of the former Rock, was not contain'd in it, if he had not produced it; who could bring forth Water out of any other place, as well as that. Or, they being now going towards* Canaan, *and near a Country where Water might be had for Money, (or they might have found it by digging for it) God thought fit to let the Miracle ceaſe; that they might ſee he would ſhortly provide for them otherways.* Patr.

V. 3.

V. 3. [a] *And the people chode with Moſes,* [b] *and ſpake, ſaying, Would God that we had died when our brethren died before the Lord.*

V. 4. [c] *And why have ye brought up the congregation of the Lord into this wilderneſs, that we and our cattel ſhould die there?*

V. 5. *And wherefore have ye made us to come up out of Egypt,* [d] *to bring us in unto this evil place? it is no place of ſeed, or of figs, or vines, or of pomegranates, neither is there any water to drink.*

V. 6. *And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.*

V. 7. *And the Lord ſpake unto Moſes, ſaying,*

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a And the people chode with Moſes] *Inſtead of condoling with him, and comforting him, for the Death of* his *Siſter and* their *Propheteſs, they came in a rude manner to ſcold at him.* Id. b And ſpake, ſaying, Would God that we had died, when our brethren died before the Lord] *By a ſudden Death, rather than linger away by Thirſt. They allude to the ſtrokes of God upon their Brethren,* XI. 33. XIV. 37. XVI. 32, 35, 46. *which one would have thought ſhould have affrighted them from uttering ſuch very diſcontented Language,* XIX. 2. *But nothing will alter thoſe, who will not lay to heart, and preſerve in mind, God's Mercies and Judgments.* Id. c And why have ye brought up the congregation of the Lord into this wilderneſs, that we and our cattel ſhould die there? *The very words of their Fathers, preſently after they came out of* Egypt. Exod. XVII. 3. Id. d To bring us in unto this evil place? *They do not ſpeak of returning to* Egypt, *as their Fathers did,* XIV. 3, 4. *but they repented that they were come out of it.* Id.

v. 8. [a] *Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and* [b] *speak ye unto* [c] *the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation, and their beasts drink.*

v. 9. *And Moses took the rod from before the Lord, as he commanded him.*

v. 10. *And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels;* [d] *must we fetch you water out of this rock?*

Hear now, ye rebels. This was spoken in a Passion, irreverently, and ambiguously, without any thing Prefatory, in Honour of God; which heretofore *Moses* did not use to forget. *Gregor. in Zeph. Cat.*

v. 11. *And Moses lift up his hand, and with his rod* [e] *he smote the rock* [f] *twice: and* [g] *the water came out abundantly, and the congregation drank, and their beasts also.*

He smote the rock twice. One Motion of the Rod, with Faith, had always the Miraculous Effect intended. But here there was some Degree of Diffi-

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a Take the rod] *The famous Rod wherewith* Moses *had wrought so many Miracles in* Egypt, *and at the Red Sea, &c.* Id. b Speak ye unto the rock] *It has been some People's Opinion, that* Moses *was order'd only to speak to the Rock, and, in the Name of God, command the Waters to flow out of it; and that therefore God was so much the more displeased with him for striking it with the Rod, and that more than once, to fetch the Waters out of it. But this, according to the Original, and almost all the Translations, is to be understood of both* Moses *and* Aaron *together; tho'* Moses *only executed the Command, and that, it seems, in an improper manner. Besides, those that have suppos'd that* Moses *ought only to have* spoke *to the rock, and that his Sin lay in doing more, are to tell us, Why he should be commanded to* take the rod, *unless it was in order to strike with it?* c The rock] *To be distinguish'd from that out of which* Moses *before caused Water to flow by the Stroke of his rod.* Exod. XVII. 6. d Must we fetch you] *Is it possible for us to fetch you &c.* Jonath. Ben. Uz. e Gataker *brings two* Poetical *Copys from this out of* Euripides *and* Callimachus; *which give great Witness to this Part of the* Mosaick *Tradition, obscurely receiv'd and understood among the* Gentiles. *Here is also a Distinction to be carefully made between the Rock in* Rephidim; *which was in the* 2d *year from their coming out of* Egypt; *and this in* Cadesh, *which was in the* 40th. Lap. f Twice] *The first time it dropp'd Blood.* Jon. Ben. Uz. Twice]

dence; which occaſioned the Second Stroke, and hindred the great Prophet from entring the Promiſed Land. *Sulp Sever. Hiſt. S. L.* 1. *c.* 21. *The water came out abundantly. S. Paul* has unfolded the Typical Import of this; 1 *Corinth.* X. 4. *They did all drink the ſame ſpiritual drink: For they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.* Here then we ſee that by the water flowing out of this Rock is ſignified the Grace of the Spirit of *Chriſt*, which quenches the Thirſt of the Soul. The Rod wherewith the Rock was Struck figured the Croſs of *Chriſt*. The Wood no ſooner was with the Rock but Grace flowed forth. *S. Auſtin, Quæſt. in loc. & in Johan. Evangel cap.* 6. *Tract.* 26. *& contra FAUST. L.* 16. *c.* 17. *Moſes* doubted, at what time the *Rock* was ſtruck with the *Wood*; the *Diſciples* doubted, when they ſaw *Chriſt Crucified. &c. Id. Serm. De Pœnitentiâ. De Diverſis, n.* 352. where the Father enlarges upon this Allegorie. *Tertullian*, in his Vindication of Water-Baptiſm, againſt QUINTILLA, expatiates upon the Dignity and Efficacy or Force of that Element Myſtically applied. By what Eminent and Surprizing Effects and Operations in the Courſe of Nature and the Oeconomy of Grace; how many Forms and Rules of Diſcipline; how many Figures and Preſignifications and Acts of Devotion has the Importance of Water Spiritually underſtood been eſtabliſhed? Firſt, in the People's Free Paſſage, thro' the Red Sea, and the Extinction of the King of *Egypt* and his Powers therein. This is evidently a Figure of Baptiſm, in which the Nations are reſcued by Water from the World, and leave the Devil, the Tyrant that held them before in Slavery, Overwhelm'd. &c. The Rock which follow'd the People was *Chriſt*, and therefore we diſcern plainly the Sacrament of Baptiſm, in the Water which flow'd out of it ----We ſcarce ever find *Chriſt* without Water. He began the Demonſtration of his Power with it, in his firſt Miracle, at the Marriage. Thoſe that thirſt he calls to drink of the Water Eternal. And when he is diſcourſing of Love and Charity, he promiſes that whoſoever ſhall give to drink unto one of his Little Ones, a Cup of Water, he ſhall in no wiſe loſe his reward. He choſe a Well to reſt himſelf at when he was tired. He walked on the Water. &c. *De Baptiſmo c.* 9. *S. Ambroſe* applies this to the Sacrament of the Euchariſt. The Rock, ſays he, was a Type of the Body of *Chriſt*; for it is written, that *they drank of that rock which follow'd them; and that Rock was Chriſt.* 1 *Cor.* X 4. Which is to be underſtood, not of his Divinity, but his Fleſh, flowing into the Hearts of thoſe that thirſted after him in the Stream of his Blood. *De Spir. Sancto, L.* 1. *Prolog. col.* 600. And the ſame Father enlarges on this Subject elſewhere, in his Book *De Myſteriis*, to which the Curious Reader is referr'd. I ſhall only inſert one Paſſage from *c.* 8, §. 48. The *Jews* had only the Water from the Rock; thou haſt the Blood from

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Twice] *The Repetition of the Stroak expreſs'd the violence of their Anger.* R. Sal. in Ainſw. *Perhaps God did not ſend them water at the firſt ſtroke, to put their Faith to a Trial.* Menoch. Aaron, *by the way, had a ſhare in this Sin, becauſe the dangerous Conſequences he apprehended from the People's tumultuous Behaviour made him mute on this occaſion; and withall, he did not rebuke his Brother.* Munſter. at v. 8. g The water came out abundantly] *As there roſe up the contrary Element of Fire out of the Rock, when* the Angel of the Lord put forth the Staff that was in his hand, *in the inſtance of* Gideon. Judges VI. 21. *See* Note on Exod. XVII. 6.

Chriſt:

Chriſt. The *Jew* drinks, and ſoon thirſts agen; Thou, Drinking, canſt not thirſt; That was a ſhadow; and This is Reality.

V. 12. *And the Lord* [a] *ſpake unto Moſes and Aaron,* [b] *Becauſe ye believed me not, to ſanctifie me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.*

Becauſe ye believed me not, to ſanctifie me, &c. The Prophet had juſt before loſt his Siſter. So that this Mutiny and Tumult of the People overcame all his Meekneſs and Patience; inſomuch that between Indignation, on the one account, and Grief, on the other, he was tranſported into ſuch a ſtrange Diſorder, that he did not execute the Command of God with that Pious Compoſure and Serenity of Mind as he had done at other times. His Expreſſion and Meaning were too Plain too be miſtaken or palliated by any One. 'Twas Murmuring and Stubbornneſs that mov'd his Lips. God therefore was pleas'd to take this occaſion to paſs that Sentence on him, that *he ſhould not bring the congregation into the land which he had given them.* And yet perhaps this was thus fixt and appointed; not ſo much to puniſh *Moſes* as for other Ends and Purpoſes; namely, that if he ſhould have liv'd to bring them in, the People might at laſt have ſo much lov'd and honour'd him as even to Deifie him; and agen, that by the Premature Deceaſe of the Lawgiver, the Law itſelf might alſo be underſtood to be but of Temporal Duration. *Theodor. Heracl. in Pſal. Vol.* 3. *p.* 146. If ſo few raſh Words out of the mouth of *Moſes*, whom God made a God to *Pharaoh*, loſt him the Happineſs and Glory of entring the Promis'd Land of *Canaan*; let us reflect in what Preſumption and Petulancy of Speech we daily indulge and encourage ourſelves both againſt God and Man; and then conſider what Danger we incur hereby of Excluſion from the Kingdom of Heaven. *Ephr. Syr. De Ling. Mal. Tom.* 1. *p.* 104. *S. Baſil* expreſſes himſelf, only more diffuſely and oratorically, to the ſame purpoſe, on this part of the Hiſtory of *Moſes*, applying to it very juſtly that of *S. Peter*; IV. 18. *If the righteous ſcarcely be ſaved; where ſhall the ungodly and the ſinner appear?* *De Judic. Dei. Tom.* 2. *p.* 397, 398. See the ſame Father *ad Chilon. Diſcip. Epiſt. Tom.* 3. *p.* 2. and *Severian, Symbol. p.* 295. and *S. Cyrill of Alex. Comment. in Joan. p.* 280. where the Father obſerves, how remarkable an Inſtance this of *Moſes*'s Puniſhment is of God's Impartiality and having no Reſpect of Perſons. See *S. Chryſoſt. Homil.* 3. *pag.* 36. *Tom.* 4. *in Act. Apoſtolorum. To ſanctifie me in the eyes of the children of Iſrael. Sanctitatem meam declarare*, ſays *S. Auſtin*; by your Strictneſs and exact Uniformity of Action or Behaviour to ſhew the Settled Opinion you had of

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a *With an oath.* Jon. B. Uz. b Becauſe ye believed me not, &c. Sophronius of Jeruſalem *ſuppoſes the Sin to have been his Omitting to bleſs God before he wrought the Miracle.* In Nat. Dom *Others are of opinion, that* Moſes *and* Aaron *did not doubt at all of God's Power to work ſuch a Miracle, but queſtioned whether it was his Will to give the great Bleſſing of Water to ſuch a Rebellious People; not conſidering that God had promiſed as much unconditionally and abſolutely.*

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my Eſſential Holineſs and Perfection. In the ſame Sence we may underſtand that Expreſſion of our Saviour; *For their ſakes I ſanctifie myſelf, S. John* XVII. 19. and that Petition in the Lord's Prayer, *Sanctified or Hallow'd be thy Name. S. Matth.* VI. 9. *Locut. De Numer. in loc.*

V. 13. [a] *This is the water of Meribah, becauſe the children of Iſrael ſtrove with the Lord: and he was ſanctified in them.*

Becauſe the children of Iſrael ſtrove with the Lord. When they murmur'd and inveigh'd againſt God, even for his Delivering them in ſo miraculous a manner out of their *Egyptian* Bondage. *S. Auſtin, Quæſt. in loc. He was ſanctified in them.* His Holineſs was manifeſted, and, as it were, ſignaliz'd by this Miracle of Striking Streams out of a Rock. *Id. Ibid.*

V. 14. *And Moſes ſent meſſengers from Kadeſh unto the King of Edom, Thus ſaith thy brother Iſrael, thou knoweſt all the travel that hath befallen us:*

V. 15. *How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers.*

V. 16. *And when we cried unto the Lord, he heard our voice,* [b] *and ſent an Angel, and hath brought us forth out of Egypt: and behold, we are in Kadeſh, a city in the uttermoſt of thy border.*

V. 17. [c] *Let us paſs, I pray thee, through thy country: we will not paſs through the*

Neither will we drink of the water of the wells. That is to ſay, we will

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a This is the water of Meribah] *called* Meribah-kadeſh Deut. XXXII. 51. *to diſtinguiſh it from that* Meribah *mentioned* Exod. XVII. 7. *Where the* Iſraelites *were guilty of the ſame Crime.* Patr. b And ſent an angel] *The eternal Son of God, who might be called* the Angel of God *before he became Man, becauſe God the Father by him communicated with Men about all things neceſſary for their Good.* Id. c Let us paſs, I pray thee, through thy country: &c] *The Sending for leave in ſuch a caſe uſed to be reckon'd moſt agreeable both to the Rules of Policy and Right of War. It may not be improper out of very many that might be produc'd, to mention two or three very remarkable Inſtances to this Purpoſe; which will*

not drink without paying for it. See *v.* 19. *S. Aust. Quæst. in loc.*

fields, or through the vineyards, neither will we drink of the water of the wells: [a] we will go by the kings high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

v. 18. [b] *And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.*

v. 19. *And the children of Israel said unto him, We will go by the high way: and if I and my cattel drink of thy water, then [c] I will pay for it: I will onely (without doing any thing else) go through on my feet.*

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will not a little illustrate the Conduct of Moses. Pescennius Niger *would have put ten of his Souldiers to death for eating a Cock together, which One of them had stolen, but thought fit to give them their Lives, for fear of a general Mutiny, tho he punish'd them otherwise, in a very exemplary manner, as may be seen in the Historian.* Spartian. in Pescen. *As* Tiberius *had a* Prætorian *Beheaded for stealing a Peacock.* Sueton. in Tiber. c 60. *Part of the Emperor* Aurelian's *Commands to one of his Generals runs thus; If, Sr, you will keep your Post; and at the Peril of your Life, I charge you this; keep your Men from all manner of Violence and Plunder. Let not a soul of them lay his hand upon a Sheep, or so much as a Chicken in the Barn-Yard, or a Grape in the Vineyard. Neither Oyl, nor Salt, nor Wood, without paying for it. No trespasses upon Fields of Corn; and every One to be satisfied with his* Annona, *or Proportion of Grain.* Vopisc. in Aurelian. *By the same strict Maxims* Sylla *guided himself in his March thro'* Calabria *and* Apulia *into* Campania. Paterc. L. 2. c. 25. Marcus Scaurus's *Army, as* Frontinus *tells us from that General himself, observ'd this Exactness of Discipline so religiously, that when they had happen'd to incloſe an Apple-Tree within the Compass of their Camp, the next day, when they march'd agen, it was left Unrifled of any of the Fruit.* Stratagem. L. 4. c. 3. n. 13. *This Behaviour was truly Honourable and Just, and very likely might be copy'd in a great measure from this Example of* Moses, *who perhaps is the oldest Instance of it.* a We will go by the king's high-way, &c.] *To this excellent Rule that great Emperor* Alexander Severus *conform'd himself, as we find in the following remarkable Passage in* Lampridius's *Life and Character of him;* viz. *If any One committed a Trespass by leaving the common Road or Path, to enter into any One's Ground, it was enacted by him, that he should either be Bastinado'd, or Whipp'd, or some other way exemplarily punish'd, according to the Condition or Value of the Place; or, if it happen'd to be a Person of Condition, that he should be reproach'd and insulted in this manner; Would you yourself like to be injur'd thus in your own Grounds? This was a Lesson, adds the Historian, which he had*

V. 20. *And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.*

V. 21. *Thus Edom refuſed to give Iſrael paſſage through his border: [a] wherefore Iſrael turned away from him.*

Wherefore Iſrael turned away from him. We are taught by this Example the great Duty of Mildneſs and Moderation towards our Brethren; and to wave as much as may be the Right and Pretenſions we have of making them ſuffer for Injuries they have done us. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L. 8. p. 276.*

V. 22. *And the children of Iſrael, even the whole congregation, journeyed from Kadeſh, and came unto mount Hor.*

V. 23. *And the Lord ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,*

V. 24. *Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.*

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injur'd thus in your own Grounds? This was a Leſſon, adds the Hiſtorian, which he had learn'd either from Jews *or* Chriſtians; *and he was ſo taken with it, that when he had a mind to reprimand a Man for any Unfair Practice, he commanded the proper Officer to proclaim Publickly,* Quod tibi fieri non vis, alteri ne feceris; All things whatſoever ye would that men ſhould do to you, do ye even ſo to them. S. Matth. VII. 12. b And Edom ſaid unto him, &c.] Menaſſeh Ben Iſrael *obſerves, that there is no Difficulty to reconcile this Place, and* Deut. XXIII. 3, 4. An Ammonite or Moabite ſhall not enter into the congregation of the Lord, &c. becauſe they met you not with bread and with water in the way, *with* Deut. II. 28, 29. Thou ſhalt ſell me meat for money that I may eat, &c. As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me. c I will pay for it] *In thoſe Deſert parts of the Eaſt, Water was very ſcarce.* a Wherefore Iſrael turned away from him] *By Commandment from the* WORD *of the Lord, becauſe the Time of Vengeance on the* Edomites *was not yet fulfill'd.* Jonath. Ben. Uz.

Bring them up unto mount Hor, &c. Obſerve here, that when *Aaron* was to die, and *Eleazar* to receive the Inveſtiture of the High-Prieſthood, they were to go up to the Top of a Mountain; which was an intimation of the Sublimity and Conſpicuouſneſs of the Sacerdotal Office. So that our Saviour's Simile exactly ſuits the Dignity and Eminence of the Character of his Prieſts; *A city that is ſet on an hill, cannot be hid. S. Matth.* V. 14. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 13. *p.* 478.

v. 25. *Take Aaron and Eleazar his ſon, and* [a] *bring them up unto mount Hor:*

Put them upon Eleazar his ſon. One end in this Injunction was, that the Succeſſor ſhould not only inherit the Station and Dignity of his Father, but equal him in the Piety of his Life and the Excellency of his Underſtanding and Knowledge; as on other accounts, ſo particularly for the Honour of his Father. *Severian, Symbol, p.* 295.

v. 26. *And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered unto his people, and ſhall die there.*

In the ſight of all the congregation. From this Paſſage. *S. Cyprian* argues for Publick Ordinations in the Sight, and with the Concurrence or Good-liking of the Laity. It is God's Will and Pleaſure, ſays he, that his Prieſts ſhould be Publickly choſen, before the face of the Laity; that according to their Judgment and Teſtimony concerning the Perſons to be Conſecrated or Ordain'd, their Misbehaviour might be Diſcover'd, or their Merits Declar'd. *Epiſt.* 67.

v. 27. *And Moſes did as the Lord commanded: and they went up into mount Hor, in the ſight of all the congregation.*

v. 28. *And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and* [c] *Aaron died there in the top of the mount: and* [d] *Moſes and Eleazar came down from the mount.*

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a Bring them up unto mount Hor] *It has been thought by Some, that* Moſes *and* Aaron *were to die on the tops of Mountains, without the Camp, and out of the Sight of the* Iſraelites, *that their Bodys might not receive Idolatrous Honours from them.* b And ſtrip Aaron of his garments, &c.] *He put on his* Pontificalia *in the Camp, that thus attir'd he might leave the world with the greater Decorum and Luſtre. And that when he was to put them off him, he might inveſt* Eleazar *with them, who was made High-Prieſt out of the common Courſe and Form of the Law,* 1ſt *his Father being then alive: and ſecondly, by Inveſtiture only, without any Unction or other Conſecration.* Lap. c Aaron died there in the top of the mount] *How then came* Eleazar *to be with him at his death, ſeeing the High-Prieſt was expreſsly forbidden* to go in to any dead body, or defile himſelf for his

V. 29. *And when all the congregation ſaw that Aaron was dead,*[a] *they mourned for Aaron thirty days, even all the houſe of Iſrael.*

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his father or for his mother. Levit. XXI. 11.? *To this it is anſwer'd by ſome, That it was forbid the High-Prieſt to leave the Sanctuary to be preſent at the Burial of his Parents, only at ſuch time as he was officiating there. Neither was* Eleazar *yet compleatly initiated into the High Prieſthood by the bare form of Inveſtiture, without Unction and Conſecration. Beſides, here was an expreſs Diſpenſation and Command from God himſelf* v. 25. Take Aaron and Eleazar his ſon, and bring them up unto mount Hor: &c. *in which caſe,* S. Auſtin *has rightly and judiciouſly determin'd, as the Reader will find in the Commentarie on* Levit. XVII. 3. d Moſes and Eleazar came down from the mount] Jonathan *ſays more. After the Soul of* Aaron *was at peace, the Cloud of Glory was taken up on the firſt day of the month* Ab: *And all the Congregation ſaw* Moſes *coming down from the Mount, with his Cloaths rent, weeping and ſaying, Wo is me, becauſe of thee* Aaron, *my Brother, the Column or Pillar of the Prayers of the Houſe of* Iſrael. *The* Jeruſalem Targum *enlarges yet more. All the People of the Congregation beheld* Moſes *deſcending from the top of the Mount, with his Cloaths Rent, and Aſhes on his head; weeping and ſaying, Wo is me becauſe of thee,* Aaron *my Brother, the Pillar of the Prayers of the Children of* Iſrael, *who madeſt Expiation for them once every year. That hour the* Iſraelites *believed that* Aaron *was dead, &c. If it ſhould be ask'd, Whether* Aaron's *Body was brought down from Mount* Hor; *one Obſervation, (which, I think, is* Bochart's) *may incline us to believe it was not but rather buried there, in Honour to him; as, in the Eldeſt Days, Great Men were interr'd; as* Cadmus, &c. a They mourned for Aaron thirty days] *Hence very likely might be deriv'd that Cuſtom of the* Argives, *mention'd by* Plutarch *in his* Quæſtiones Græcæ; *that when any One loſt a Relation or Particular Friend, they ſacrific'd to* Apollo, *and* Thirty Days *after that to* Mercury. *For they ſuppos'd that as the Ground receiv'd the Bodys of the Dead, ſo* Mercury *did their Souls. And hence, what* Suidas *tells us from* Hyperides, *that the* Thirtieth Day *was Sacred to the Dead, and their Deaths then Commemorated. It was call'd* τριακάς. *The ſame number of Days the* Iſraelites *wept for* Moſes *in the Plains of* Moab. Deuteron. XXXIV. 8. *And we learn from* Joſephus, *that this was ſtill afterwards the number of Days for a Publick Mourning.* De Bell. Jud. L. 3. c 8.

CHAP. XXI.

1 Iſrael with ſome loſs deſtroy the Canaanites at Hormah. 4 The people murmuring are plagued with fiery ſerpents. 7 They repenting are healed by a braſen ſerpent. 10 Sundry journeys of the Iſraelites. 21 Sihon is overcome, 33 and Og.

A *Rad.* Deſcending he raiſed up; or, he raiſed a Deſcent. *S. Jerom. Nom. Heb.*

V. 1. *AND when king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came* [a] *by the way of the ſpies; then he fought againſt Iſrael, and took ſome ſome of them priſoners.*

V. 2. *And Iſrael* [b] *vowed a vow unto the Lord, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.*

V. 3. *And the Lord hearkned to the voice of Iſrael, and delivered up the Canaanites: and* [c] *they utterly deſtroyed them and their cities: and he called the name of the place* [d] *Hormah.*

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a *By the way that the Spies went.* b Vowed a vow] *How this Vow was afterwards imitated, (and in very ſtrong terms) by the* Gentiles, *the Curious Reader may ſee in* Briſſonius, De Formul. p. 109 *We find a remarkable inſtance of this kind in* Tacitus, Annal. L. 13. c. 57. c They utterly deſtroyed them and their cities] *There ſeems to be a Difficulty here which the Learned and Judicious* Ainſworth *clears as follows. How, ſays he, propoſing the Objection, could they, being ſo far off in the Wilderneſs, deſtroy their Citys lying within* Canaan, Num. XXXIII. 40. *into which they came not 'till after* Moſes's *Death? It ſeems the Accompliſhment of this Vow was performed long after, when they were come into the Land For the King of* Arad *is reckoned as one of Thoſe that* Joſhua *conquer'd.* Joſh. XII. 14. *See alſo* Judg. I. 16, 17. *They now conquer'd the* Canaanites *Army that came out againſt them,* [a ſort of Prelude to their future Conqueſts] *and devoted*

v. 4. *And they journeyed from mount Hor, by the way of the Red ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way.*

v. 5. [a] *And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſs? for there is no bread, neither is there any water, and our ſoul loatheth this light bread.*

The people ſpake againſt God. S. Ambroſe, comparing theſe words with thoſe of the Apoſtle, *Neither let us tempt* CHRIST, *as ſome of them alſo tempted, and were deſtroyed of ſerpents*, 1 *Cor.* X. 9. *and, Wherefore as* THE HOLY GHOST *ſaith, To day if you will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs, when your fathers tempted me*; argues from the whole the Proper Divinity of the SON and of the HOLY GHOST. *De Spir. Sancto L.* 3. *c.* 8.

v. 6. *And the Lord ſent* [b] *fiery ſerpents among the people,* [c] *and they bit the people,* [d] *and much people of Iſrael died.*

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devoted the Spoils which they took; and when their Citys came into their Poſſeſſion they utterly deſtroyed and devoted them, and ſo pay'd their Vow, which now they promis'd. And Patr. *much to the ſame purpoſe.* d Hormah] *The Place of* Anathema *or* Exciſion. a And the people ſpake againſt God, and againſt Moſes] *This ſhews they were in a very great rage; which made them ſo forgetfull of their Duty, as to charge God himſelf with ill conduct. Whereas their Fathers were wont only to murmur againſt* Moſes *and* Aaron. Patr. b Fiery ſerpents] *What the Species was,* Bochart *has taken much pains to determine; and will have it to have been the* Hydrus *or* Cherſydrus, *the Water-Serpent. His reaſons for it would take up too much room here. The Curious Reader is referr'd to them,* Hieroz. Vol. 1. L. 3. c. 13. *The* Targums *give it as a reaſon why God choſe to puniſh the People for murmuring about their Food by the Bite of Serpents; that it was to reproach them with their Impatience, the Serpent having been condemn'd at the Fall to eat Duſt, and eating it contentedly.* c And they bit the people] *This* Aben-Ezra, *and others, think was a puniſhment ſuitable to their Sin; which was evil ſpeaking againſt the Lord, by calumniating his Providence. For* Solomon *compares a Calumniatour to a Serpent, which bites if it be not charmed,* Eccleſ. X. 11. Patr. They bit the people, and much people of Iſrael died] *In relation to this 'tis ſomething remarkable, what the Learned* Gataker *obſerves from* Agatharſides *in* Plutarch, Sympoſ. L. 1. Q. 9. *That ancient Hiſtorian tells us, that the People that inhabited the Maritime Parts of the Red Sea were ſubject (among other ſtrange Diſtempers) to one which he calls* δρακόντια μικρὰ. *The Fleſh of their Legs and Arms bred little Snakes or Serpents, which eating thro' the Skin, thruſt out their heads*

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v. 7. *Therefore the people came to Moſes, and ſaid, We have, ſinned,* [a] *for we have ſpoken againſt the Lord, and againſt thee; pray unto the Lord that he take away the ſerpents from us:* [b] *and Moſes prayed for the people.*

v. 8. *And the Lord ſaid unto Moſes, Make thee* [c] *a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten,* [d] *when he looketh upon it, ſhall live.*

Make thee a fiery ſerpent, and ſet it upon a pole, &c. Plato, in his *Timæus*, Philoſophizing concerning the Son of God, ſays, that God expanded him, in the Univerſe, *Decuſſate*; ἐχίασεν αὐτὸν ἐν τῷ παντὶ. This was fetch'd from *Moſes* too; in whoſe Books we read, that at what time the *Iſraelites* had left *Egypt*, and were ſojourning in the Wilderneſs, they were attack'd by Venomous Animals, Vipers and Aſps; which made a dreadful Carnage among the People; and that Moſes, inſtructed and prompted ſo to do by Divine Inſpiration, made a Figure of a Croſs in Braſs, and plac'd it in the Front of the Holy Tabernacle, and ſaid [*to this Purpoſe*] to the People; If you direct your Eye to this Figure, or *Type*, and *Believe*, ye ſhall be thereby Preſerved, or *Saved*; and that accordingly upon their doing ſo, the Serpents died. *Plato* was not aware that the Figure [*of the Pole*] on which the Serpent was lodg'd, was that of a *Croſs*, ſtrictly ſpeaking; and therefore he ſpeaks no more than in general of a *Decuſſation*, when he ſays that the ſecond Principle [*or Perſon*] of Divine Power τὸν μετὰ τὸν πρῶτον θεὸν

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thro' the Orifices; and as ſoon as touch'd, retired again; and in this manner occaſion'd moſt violent Inflammations; and that this is a Diſtemper peculiar to thoſe Countrys, and never heard of elſewhere in the world. d And much people of Iſrael died] *The whole Wilderneſs thro' which the* Iſraelites *marched was full of fiery Serpents and Scorpions.* Deut. VIII. 15. *Which makes it the more wonderfull, that we never hear of their being bitten and killed by them, untill now. But it is to be conſidered, that they were protected by the Cloud from this and all other dangers (as the* Hebrews *well obſerve) which now withdrew its ſhadow from them, and let in the Serpents upon them.* Patr. a For we have ſpoken againſt the Lord, and againſt thee] *They make a particular acknowledgement of their Guilt, as a Token of the ſincerity of their Repentance.* Id. b And Moſes prayed for the people] *Here* R. Becai *and others obſerve the great Meekneſs and Charity of* Moſes; *and thence drew this Inſtruction,* That he of whom any one asks pardon for an Offence, ought not to be hard-hearted but ready to forgive. *Thus* Abraham *prayed for* Abimelech, Gen. XX. 17. Job *for his friends,* XLII. 10. *It would be a ſin to do otherwiſe,* 1 Sam. XII. 19, 20, 23. Id. c A fiery ſerpent] *Of* Braſs *or* Copper; *the Colour of which beſt ſuited that of a Firy or Burning Serpent.* Munſter. Vat. Lap. *It was finely wrought and poliſh'd.* Muſc. *It was very Large, and plac'd very High, that it might be ſeen the further.* Lap. *See* Occaſ. Annot. *relating to this Subject in* Ex. n 6. p. 171. d When he looketh upon it, ſhall live] *If ſo be his Heart be directed to the Name of the* WORD *of the Lord.* Jon. B. Uz.

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δύναμιν, was Decuſſated in the Univerſe. *Juſtin Mar. p.* 72, 73. The ſame Father in the Dialogue with *Trypho*, confutes the JEWS from this Type, as One of them, then in Conference with him, ingenuouſly confeſſes. The Father's Argument runs thus. Tell me, ſays he, was it not GOD, that by *Moſes* forbad the making of any Graven Image or Similitude whatſoever, whether of Things in Heaven, or on Earth? And yet he commanded *Moſes*, in the ſame Wilderneſs, to make a Brazen Serpent, and ſet it up on high upon a Pole, that thoſe whom the Serpents had wounded might be preſerv'd by faſtening their eyes upon it. And here was no Incongruity or Fault in this. For, as I was obſerving before, (*p.* 249.) it denoted, in Type or Figure, that the Power of the Serpent which had wrought the Fall of *Adam*, ſhould in due time be cruſh'd entirely; and that *Salvation* ſhould be to Them who ſhould believe on Him that was now repreſented in Type, as hereafter to die upon the Croſs, from the Venom and Bitings of the Old Serpent, ſuch as are wicked Practices, *Idolatry*, &c. *p.* 251, 267. To the ſame purpoſe ſee *Tertullian, De Idololatria. c.* 5. *Juſtin M* in the ſame Paſſage to which he refers, *p.* 249. compares alſo very juſtly this Place with *Iſai.* XXVII. 1. underſtanding *the ſore and great and ſtrong Sword of the Lord* to be meant of *Chriſt*, and *Leviathan, the piercing crooked Serpent*, of the Devil. The monſtrous Hereſy and Idolatry of the OPHITES or *Serpentarians* lay'd hold of this Piece of Hiſtory. They aſſerted that *Chriſt* was the Serpent which deceiv'd our firſt Parents; and they kept a Serpent or Snake under ground, which they worſhipped, and which, at the Incantation of the Prieſt, came out of his Cell, and mounting the Altar, roll'd himſelf upon their Oblations, and lick'd them; by which means they ſuppoſed them to be conſecrated into the Euchariſt *S. Auguſt. De Hæreſ. n.* 17. *Epiphanius* reſcues the Text out of their hands, as follows. Theſe People obſerve, ſays he, that the Brazen Serpent gave immediate Relief and Cure to thoſe that were bitten by the Fiery ones. But then, at the ſame time, they ſeem to forget, what Execution the Firy ones did, and ſurely they were at leaſt as much Serpents as the other. ---- 'Tis no new thing, that That which Wounded, ſhould alſo Cure. ---- *Chriſt* has told us, in the Goſpel, that the Exaltation of the Brazen Serpent was Figurative or Typical. *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be lifted up. Luke* III. 14. ---- As the Serpent, rear'd up in the Wilderneſs, ſaved the Lives of Thoſe that were bitten by the Firy ones; even ſo *Chriſt* faſten'd on the Croſs ſaved the Souls of Thoſe whom Sin had mortally wounded. And much to this purpoſe *S. Auſtin, Enarr. in Pſal.* 73. §. 5. & *in Pſal.* 118. *Serm.* 26. §. 4. and *Serm. claſſ.* 1 *n.* 6. §. 7. & *claſſ.* 4. *n.* 353. §. 2. & *De Civit. Dei. L.* 10. *c.* 8, & *c. FAUST. L.* 12. *c.* 30. But the Father ſets this Allegorie in the moſt advantageous Light elſewhere, in his Expoſition on the Epiſtle to the *Galatians*, which being ſomewhat long, and the Subſtance of it in the Courſe of the Commentarie, the Curious Reader is only referr'd to. *S. Cyrill.* of *Alexandria* ſpeaks much to the ſame purpoſe with the other Fathers before quoted; only beſides that Text, *As Moſes lifted up the ſerpent*, &c. *S. John* III. 14. he alledges another, upon this occaſion, from the ſame *Evangeliſt, When ye have lift up the Son of Man, then ſhall ye know that I am he.* VIII. 28. *Glaph. in loc. p* 409. See him further in his 4*th* Book againſt NESTORIUS, *p.* 96. &c. *Hæreſ.* 37. §. 7. See alſo *S. Ambroſe* in *Pſ* CVIII. *Serm.* 6. §. 15. *Severian*, in his Sermon upon this Text, expatiates conſiderably. The whole is an admirable Diſcourſe; but the Length of it obliges me to an Extract, which

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ſhall be as brief as I can make it with Juſtice to my Author. He gains an entire Victory with it over the JEWS, vindicating our Saviour's Application of it, as a Type, to himſelf, with good Argument and Spirit. If a *Jew*, ſays he, puts the Queſtion to you; What! is Bleſſing to be ſought or expected from a Perſon under a Curſe? The Anſwer is obvious. Were not your Anceſtors bit by the Fiery Serpents in the Wilderneſs? And did not *Moſes*, when he had made the Figure of a Serpent in Braſs, and rais'd it on a Pole as a Body is rais'd on a a Croſs, bid all that were bitten direct their View to that Serpent, and that ſhould preſerve their lives? God's Malediction had been pronounc'd upon the Serpent at the Fall. And yet an Image of this Accurſed Animal, hanging on a Tree or a Piece of Wood, which however would have render'd that which hung on it accurſed; (as the Law ſays, and theſe Adverſaries object) was appointed or made the Means of Conſervation to theſe People under the Law. So that it may ſeem altogether unaccountable, that they ſhould be commanded thus to look up to a Serpent in order to their Safety. Why not rather to Heaven? or to the Tabernacle? or to the Holy Things repoſited therein, the Ark, or the Mercy-Seat, or the Cherubim, or the Altar, or the Candleſtick, or the Vail? Why not any of theſe rather than an Image, whether Graven or Caſt, which *Moſes* had but ſo little time before forbid abſolutely to be made. What then can we make of this but that it was a Type of our Saviour's Crucifixion, as himſelf has told us? So much for the *Jew*. But ſtill it may be ask'd, Why the Figure of a *Serpent* ſhould be choſen for a Type of *Chriſt*? I anſwer, that this Serpent was a Symbol or Emblem of Wiſdom, of the Divine Wiſdom in the Decree and Oeconomy of *Chriſt* Crucified. And as this Brazen Serpent had nothing of Poiſon in it; ſo the Bleſſed Antitype was ſent in the Likeneſs of Sinful Fleſh, (*Rom.* VIII. 3.) yet without Sin. *Iſai.* LIII. 9. The Biting Serpents might alſo expreſs the Sins of Men, which the Sinleſs *Jeſus* was to cancel by his Sufferings and Death on the Croſs. *Iſai. Ibid.* 6. Agen; *Chriſt* was crucified that he might deſtroy the Works and Operations of the Infernal Powers. &c. *In oper. S. Chryſoſt. Tom. 6. p. 52.* and that he might cruſh thoſe fiery Vipers within us, our Luſts and Appetites. *S. Gregory Nyſſen, De Vita Moſ. p. 245, 246. Set it upon a pole.* As by the Tree in Paradiſe Man fell; ſo on the Wood of the Croſs his Salvation was to be effected. *S. Maximus, Homil. Hyemal. p. 212.* where he delivers himſelf on the preſent Paſſage much to the ſame Purpoſe with the Fathers already cited. See moreover *S. Cyrill* of *Jeruſalem, Catech. 13. p. 177. Ephr. Syr. De Pœnit. tom. 3. p. 66. The Septuag. Vulgate, Syriack, and Chaldee Paraphr.* inſtead of *Upon a Pole* have the Expreſſion; *For a Sign. S. Gregory Nazianzen* gives another Turn to the Allegorie. This Brazen Serpent, ſays he, was not a Type of *Chriſt*'s Body Suffering for us, but of the Serpent Deſtroy'd and Dead by the Death of *Chriſt*, and giving us aſſurance of our Life and Salvation by being exhibited to us as Vanquiſh'd and Lifeleſs himſelf. And what more proper Epitaph can be found for him than the Apoſtle's Exclamation; *O Death, where is thy Sting? O Grave, where is thy Victory?* 1 *Cor.* XV. 55. The Croſs has beat thee down, and the Author of Life has put thee to death. Thou art now no more than an Inſenſitive Motionleſs Figure expos'd aloft for an Object of Scorn and Deteſtation. *Orat.* 42. But this, I fear, not conſiſtently with *Luke* III. 14. See laſtly, *S. Proſp. Promiſſ. & Prædict. P. II. c. II.*

V. 9.

V. 9. *And Moſes made* [a] *a ſerpent of braſs, and put it upon a pole, and it came to paſs, that* [b] *if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.*

Moſes made a ſerpent of braſs, &c. Here was a Prophetical Intimation, that the *Jews* would hereafter worſhip the Serpent rather than *Chriſt*; and that the Serpent ſhould be Dead to Thoſe that ſhould be juſtified in *Chriſt*; but that the *Jews* ſhould find him, not only Alive, but Active too, and vigorouſly Exerting himſelf. &c. *Ephr. Syr. De Pœniten. Tom.* 3. *p.* 66. *Of braſs.* Not of Fleſh; becauſe in the *Fleſh* of *Chriſt* was not found *Sin*, but only the *Likeneſs* of *Sinful Fleſh. Rom.* VIII. 3. which *Fleſh* of *Chriſt* was nevertheleſs *Real*, and not a *Similitude* any otherwiſe than as it was *Sinleſs. S. Auſtin, De Baptiſm. Parvul. Serm. cl.* 3. *n.* 294. and to the ſame purpoſe *Theodoret, Quæſt. in loc.* Elſewhere the former Father ſuppoſes, not at all inconſiſtently with himſelf, that the DurableSpecies of Matter which thisType of *Chriſt* was made of by *Moſes*, figur'd out the Firmneſs and Perpetuity of the *Chriſtian* Faith in and Dependance on the Paſſion of our Lord; as the Monuments of any Perſons or Things Extraordinary have been commonly made out of that Metal. *Expoſit. Epiſt. ad Galat:* §. 22. *S. Cyrill* of *Alexandria* ſuppoſes that by the Serpent's being made of *Braſs* we are to underſtand the τὸ ἰσχὺς τε καὶ εὐφωνότατον, the Loud and Harmonious Sound of the Goſpel, like that of a Trumpet. *Glaph. p* 410. We might bring yet more from the Ancient Writers, on this Subject of the Brazen-Serpent; but what the Reader has already is moſt material and may ſuffice. *Upon a pole.* At or before the Holy Tabernacle; ἐπὶ τῇ ἁγίᾳ σκηνῇ. *Juſtin Mart. Apolog.* 2. *p.* 72. and ſo *Severian, De Serp. æneo. p.* 53.

V. 10. *And the children of Iſrael ſet forward, and pitched in* [c] *Oboth.*

Obath. A Magician, or, a Pythoneſs. *S. Jer. Nom. Hebr.*

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a A ſerpent of braſs] Chriſt *had nothing in him of the Poiſon of Sin.* Har. Of braſs. *Rather than of Gold, as it repreſented* Chriſt, *who had* no form nor comelineſs, nor beauty that we ſhould deſire him. Iſai. LIII. 2. A ſerpent of braſs] *The* Jews *take notice here of a Miracle in a Miracle, and of God's Curing by means againſt the Common Courſe and Proceſs of Nature. As the Bitter Wood made the Water Sweet*; Exod. XV. 25. Fag. Dr. *For* Braſs, *if* Grotius *be right in his Philoſophy, is hurtful to any One that is bit by a Serpent.* b If a ſerpent had bitten any man, when he beheld the ſerpent of braſs he lived] *This* Huetius, *with good reaſon, ſuppoſes to have given occaſion to the Painting of* Eſculapius *with a Serpent by him; to his being enroll'd among the Starrs under the Perſon and Name of* Ophiuchus; *to his holding a Rod with a Serpent twiſted round it, which however might be an Imitation of the Rod of* Moſes *turn'd into a Serpent; and to the Fiction of his being turn'd into a Serpent, in which Form he was worſhipp'd at* Epidaurus *and afterwards at* Rome. *Hence alſo the Enſign of that Faculty is a Snake, and Snakes were painted in conſecrated Places.* Demonſtr. Evangel. Propoſ. 4. c. 8. §. 6. c Oboth] *Which is by interpretation* Utres, *or Leathern Vehicles for* Wine *or* Water. *Probably the Place had this name from their filling theſe with Supplies of the latter as well as Drinking there.* Bochart.

Abarim. In Paſſing; *Gr.* περαν, beyond. *S. Jer. Nom. Heb.*

V. 11. [a] *And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which is before Moab, toward the ſun-riſing.*

Zared. A Stranger; or, a Deſcending. *S. Jer. Nom. Heb.*

V. 12. *From thence they removed: and pitched in the valley of Zared.* [b]

Aranon. A Load of Sorrow; or, Praiſe. *S. Jer. Nom. Hebr. Arnon* is a High Rock or Mountain in the Border of the *Amorites*, between *Moab* and them. *Moab* is a City of *Arabia*, now called *Areopolis*. Thoſe that inhabit thereabouts, ſhew you a Place, which was once a ſmooth Vale, till by an Earthquake it was broken into ſuch Pits or Chaſms, that it is indeed a very Dangerous and Frightful Scene. 'Tis call'd at this day *Arnona*. There are Military Guards and Watches ſet about it, for prevention of Surprize and Danger. It belong'd to the *Moabites*, 'till *Sehon*, King of the *Amorites*, got it by his Arms. *Id. De ſit. & Nom. Loc. Hebr.*

V. 13. *From thence they removed: and pitched on the other ſide of Arnon, which is in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.*

It is ſaid in the book of the wars of the Lord. We are not told What or Whoſe Book this was. There is no ſuch Paſſage

V. 14. *Wherefore it is ſaid in* [c] *the book of the wars of the Lord, What he did in the Red ſea, and in the brooks of Arnon,*

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a And they journeyed from Oboth, and pitched in Ije-abarim] *Not that mount* Abarim *where* Moſes *dyed*, XXVII. 12. *but another place in the confines of* Moab, *as it here follows.* Patr. b *The* Baſil MS. *which* Mr. Montfaucon *ſeems to have ſet ſo great a value on, here adds in the* Margin *as follows. Enter ye not either into any Quarrels, or Friendſhips and Alliances with the* Moabites. *For you are to have no Part or Portion in their Land. Their Mountainous Country I have given to the Children of* Lot. *And agen, immediately after, Thou ſhalt paſs this day thro' the Border of* Moab Aroer, *and you ſhall bring* Ammon *towards you. Have neither Quarrel nor Friendſhip with them. For I will not give thee Part or Portion in the Land of the Children of* Ammon, *becauſe I have given it for an Inheritance to the Children of* Lot. *And they removed from the Valley of* Zareth, *&c.* Deuteron. II. 19. c The book of the wars of the Lord] *There are thoſe who are of Opinion, that this book was written by* Moſes *himſelf; who left it in directions to* Joſhua, *how to proceed in* the wars of the Lord *when he conquer'd* Canaan. The book &c.] *The Criticks are much divided upon this Subject.* Grotius *and others underſtand by this Book or Narrative certain Poetical Epick Compoſitions.* Ainſworh *queries, whether it might not have been ſome Writing of the* Amorites, *which contained Songs and Triumphs of their King* Sihon's *Victories; out of which* Moſes *may cite this teſtimonie, as* S. Paul *has done out of* Heathen

in our Canon of Scripture. Such Quotations as these are abused by some Men, that take a pleasure in magnifying the Authority of Apocryphal Books, in order to make their Fabulous Impieties be the more readily swallow'd by Those whose Fancie and Curiosity are stronger than their Judgment. *Moses* only mentions a Book in general, but does not say that it was a Divinely Inspir'd Writing, whether of a Prophet, or of a Patriarch. Nor is it to be denied that there were then extant Books, either of the *Chaldeans*, from whose Countrey *Abraham* went forth; or of the *Egyptians*, in all whose Wisdom or Learning *Moses* was accomplish'd; or of other Nations, in some or other of whose Books, where thir Saying was then to be found. Which nevertheless would be no foundation for supposing that such a Book was *Canonical*; any more than that the *Cretan* Poet's Composition was so, because *S. Paul* quotes a Line out of it, *Tit.* I. 12. or the Writings of those Greek Authors which are quoted and appeal'd to by the same Apostle, *Acts* XVII. 28. Certainly the Holy Spirit was at liberty to make use of any Truth which had Been written before to confirm and illustrate his own Dictates and Doctrines. But it does not so plainly appear for what this Saying is here inserted; unless we may suppose that the Limits or Boundaries of the Places mention'd had been determin'd by the Event of War which War, the People thereabouts call'd *the War of the Lord*, because it was a very great and memorable one. *S. Austin, Quæst. in loc.*

V. 15. *And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.*

Ar. He raised him up; or, Watching. *S. Jer. N. Hebr.* It is a Part of *Arnon. Id. De sit. & Nom. L. H.*

V. 16. *And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, [a] Gather the people together, and I will give them water.*

Origen has a Mystick Meditation of a considerable length on this Piece of History, proceeding chiefly on the signification of the Names of Places. It is ingenious enough; but there seems to be so much more of Fancy than Reason in it, that I shall not trouble the Reader with it here. He will find it, if he pleases in his 12*th* and 13*th* Homilys on *Numbers*. *That is the well whereof the Lord spake unto Moses, Gather &c.* At first view One would think that this related to another Place and Occasion, that God had thus spoke to *Moses* before; but no such thing appearing, we are to understand that this was that Well or Source of

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then *Poets*. *Further*, Grotius *conjectures (for he brings no proof) that these Wars of the Lord were great Enterprizes and Atchievements of the* Amorites; *who, he supposes, at the time which this Narration referrs to, worshipped the true God the Great Creator of the World; whereas the* Moabites *worshipped* Chemosh. *See v.* 29. [a] Gather the people together, and I will give them water] *Which they now again wanted, being removed from the River* Arnon; *but did not murmur about it, as they had done formerly: and therefore God most graciously, when he saw their Distress, provided it for them.* Patr.

Waters, whereof the People drank, when they murmur'd becauſe of their Thirſt. *S. Auſtin, Quæſt. in loc.* *

v. 17. [a] *Then, Iſrael ſang this ſong,* [b] *Spring up, O well,* [c] *ſing ye unto it:*

v. 18. [d] *The princes digged the well, the nobles of the people digged it, by the directions of the law-giver,* [e] *with their ſtaves. And from the wilderneſs they went to Mattanah:*

Matthanah. A Gift. *S. Jer. Nom. Hebr.* It is now called *Maſechana*; Situate in *Arnon*, twelve miles diſtant on the eaſt from *Medabus. Id. De Sit. & Nomin. L. H.*

v. 19. *And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:*

Nahaliel. 'Tis near *Arnon. S. Jer. De Sit. & Nom. Loc. Heb.*

v. 20. *And from Bamoth in the valley that is in the country of Moab, to the top of Piſgah, which looketh toward Jeſhimon.*

Bamoth. In Death; or High-Places. *S. Jerom, Nom. Hebr.* A City of the *Amorites*, beyond *Jordan*, in *Arnon*, which belong'd to the Children of *Ruben. Id. De Sit. & Nom. L. H. Feſga.* Cut or Shaved off; or a Large Mouth. *Id. Nom. Hebr.* A City of the *Ammorites.* It has a Mountain or Cliff on the Eaſt-ſide of it, whence *Aquila* interprets it, *Cut off.* And the Seventy have ſomewhere [*Deut.* IV. 49.] ſo render'd it. *Id. De S. & N. L. H.*

Seon. An Imperfect or Worthleſs Bud; or, a Beſpeaking; or, Heat; or, Strong Temptation. *S. Jer. N. H.*

v. 21. *And* [f] *Iſrael ſent meſſengers unto Sihon king of the Amorites, ſaying,*

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* Grotius *thinks the Place had the name of* Beer *or* Well, *becauſe the Channel of the Streams that flow'd out of the Rock extended to it.* a Then Iſrael ſang this ſong] *This extraordinary Kindneſs of God, which prevented their Prayers, and gave them water out of his own good Pleaſure alone, (as* Abarbanel *ſpeaks) tranſported them with ſuch joy, that it made them expreſs their Thankfulneſs in this Song.* Patr. b Spring up O well] *As ſoon as they ſaw* Moſes *and the Princes thruſt their ſtaves into the Earth, and the Water began to bubble up, they ſaid with a loud voice,* Come up, O well; *that is, let waters flow abundantly to ſatisfie us all,* Id. c Sing ye unto it] Or, *as it is in the Margin,* anſwer unto it. *The manner of the* Hebrews, *was anciently to ſing their ſongs of praiſe alternately, as appears from* Exod. XV. 20. Id. d The princes] i. e. *the* LXX. *Elders, and Heads of the Tribes.* Id. e With their ſtaves] *The Rods of* Moſes *and* Aaron, *without putting themſelves to any Labour or Toil, ſays* Fagius. *To which if it be objected that the word is Plural,* their Staves; *whereas* Moſes's *Rod was but One;* Oleaſter *anſwers, that either a Plural is put for a Singular; or* Moſes *took his Rod, and* Aaron *his that bloſſom'd; and perhaps hence we may learn the meaning of the Double Stroke,* c. 20. v. 11. *But ſee* Occaſ. Annot. *hereafter.* f Iſrael ſent meſſengers] *It may be propos'd as a Difficulty, how* Moſes

v. 22. *Let me paſs through thy land; we will not turn into the fields, or into the vineyards, we will not drink of the waters of the well: but we will go along by the kings highway, until we be paſt thy borders.*

v. 23. *And Sihon would not ſuffer Iſrael to paſs through his border; but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz,* [a] *and fought againſt Iſrael.*

Iahaz. Halves; or, The Command is Executed. *Iſaiah* mentions this Place in a Viſion of Prophecy againſt it. *Iſai.* XV. 4. And ſo does *Jeremiah.* XLVIII. 34. The People ſhew it you at this day between *Medaban* and *Debuſ. S. Jer. Nom. Hebr, & De Sit. & Nom. Loc.*

ſes *came to offer the* Amorites *Terms of Peace, ſeeing the* Iſraelites *were commanded to deſtroy them, and to take Poſſeſſion of their Country. To this it has been anſwer'd by Judicious and Learned Men, that notwithſtanding God had expreſsly doom'd this People to an Extermination; yet* Moſes *thought himſelf at liberty to indulge his uſual Meekneſs, and to begin with Gentle and Amicable Meaſures, tho' he might be at the ſame time perſuaded that they would avail nothing; and this probably at the Suggeſtion of God himſelf, to cut off all occaſions or pretence of Remonſtrance or Complaint, as if they had not been Honourably and Fairly dealt with; and that the Equity and Reaſonableneſs of God's Proceeding with a Prince of ſo ſavage and obſtinate a temper might appear in a ſtronger light; The conſequence of his refuſing a free paſſage to the* Iſraelites, *and bringing his Armys into the Field againſt them, being his own and their Defeat and Deſtruction, at what time their Wickedneſs was advanc'd to its full Maturity for Puniſhment.* a And fought againſt Iſrael] *Who had Orders from God not to decline the Battle (as they did with the* Edomites *and the* Moabites) *and aſſured them of Victory,* Deut. II. 31. *For they were* Amorites, *whoſe Country God promiſed to* Abraham. Gen. XV. 21. *being part of the* Canaanites *whom they were commanded to deſtroy; for they were deſcended from one of the ſons of* Canaan, Gen. X. 16. *which made this War with them to have a juſt ground; not becauſe they denied the* Iſraelites *a paſſage thro' their Country, againſt the right of Nations, as* Grotius *thinks, (which was but the Occaſion, not the Ground of the War) but becauſe they were one of the* Seven Nations *condemned by God to Deſtruction, (whoſe Land he beſtowed upon the* Iſraelites, Joſh. III. 10.) *and becauſe* Sihon *came out arm'd againſt them, beyond the Bounds of his own Dominions; and fell upon them, when they had given him no Provocation.* Patr.

[a] *Poſſeſſed.*

Poſſeſſed his land. The *Iſraelites* plac'd themſelves in poſſeſſion of the Conquer'd Citys of the *Amorites*, having not *Anathemated*, or Vow'd them as Spoil; which if they had done, they had not been at liberty to do ſo, or to convert any of the Spoil or Plunder to their own Uſe. Here the Reader is to take notice of the Military Juſtice of the Cauſe. The Paſſage or March which was deny'd by the *Amorites* was an Honourable and Safe one; and by the Law of Nations ought to have been readily granted. But the Promiſe of God was to be fulfill'd; the *Iſraelites* were to have the Territorie of the *Amorites*; and God accordingly proſper'd their Arms. *Edom* had *refus'd to give Iſrael Paſſage thro' his Border*; but the *Iſraelites* did not enter into War with them, the Sons of *Jacob* with their near Kindred the Sons of *Eſau*, becauſe God had not promis'd that Land to the *Iſraelites*, and therefore *Iſrael turned away from Edom. S. Auſtin, Quæſt. in loc. Jabbock.* See *Comment.* on *Geneſ.* XXXII. 22.

V. 24. *And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: [a] for the border of the children of Ammon was ſtrong.*

Eſebon Thought; or, A Girdle of Grief. *S. Jer. N. H.* It was in the Countrey of *Giliad* or *Galaad. Iſaiah* XV. 4. XVI. 8, 9. and *Jeremiah* XLVIII. 2, 34, 45. XLIX. 3. make mention of it in their Viſion of Prophecy againſt *Moab*. 'Tis now call'd *Esbus*, a City of great figure in *Arabia*, in the Mountains over againſt *Jerico*, diſtant twenty miles from *Jordan*. It was in the Tribe of *Ruben*, and ſeparated to the *Levites*. *Id. De Sit. & Nom. Loc. Hebr.*

V. 25. *And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Ammorites, in [b] Heſhbon, and in [c] all the villages thereof.*

The city. The Metro-

V. 26. [d] *For Heſhbon was the city of Sihon*

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a For the border of the children of Ammon was ſtrong] *This is not mention'd here as a reaſon why the* Iſraelites *did not ſet upon their Country, (for they were expreſsly forbidden to do it,* Deut. II. 19.) *but Why* Sihon *conquer'd none of the* Ammonites *country beyond* Jabbok, *as he did all from* Arnon *thither.* Patr. b Heſhbon] *The* Esbonites *of* Arabia, *mention'd by* Pliny, Natur. Hiſtor. L. 5. c. 12. Edit. Hard. Esbus, *a City of* Paleſtine, Ptol. L. 5. c. 16. c All the villages thereof] *All the* Daughters *thereof, that is, as the* Chaldee *explains it, the* Towns *or* Villages thereof: *For the chief Citys are counted as Mothers; the Villages about them, as Daughters, throughout the Scriptures.* Ezech. XVI. 44, 45, 46, 48, 53. *Therefore, as it is ſaid* Hesbon *and her Daughters; ſo elſewhere we read,* Hesbon and all her Citys. Joſh. XIII. 17. *And that which is called* a City, and a mother *in* Iſrael, 2 Sam. XX. 19. *is in the* Greek *interpreted,* a City *and a* Mother-city (*or* Metropolis) *in* Iſrael. *Theſe Daughters* Moſes *calls* Unwalled Citys. Deut. III. 5. Ainſw. d For Heſhbon was the city of Sihon the King of the Amorites, &c] *By this Digreſſion* Moſes *obviates an Objection that might be ſtarted, How* Heſh-

the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon.

polis of the Kingdom. *Procop. Gaz. in loc.*

V. 27. *Wherefore they that ſpeak in proverbs, ſay, Come into Heſhbon, let the city of Sihon be built and prepared.*

They that ſpeak in proverbs. Enigmatiſts. Septu. What theſe were, is not certain; becauſe the Denomination is ſcarce agen to be met with in the Holy Scripture. But they ſeem to have been Poetical Writers, that had exercis'd their Genius in an Epick way on the Subject of a War between the *Amorites* and *Moabites*, wherein *Sihon*, King of the *Amorites* vanquiſh'd the *Moabites*; and probably theſe Poets were call'd *Enigmatiſts*, or Men that writ in a Figurative or Myſtick way, becauſe with them 'tis uſual to couch Myſtick Meanings and Inſtructions under their Fables. *S. Auſtin, Quæſt. in loc.* †

V. 28. *For there is [a] a fire gone out of Heſhbon, a flame from the city of Sihon: [b] it hath conſumed Ar of Moab, and the lords of the high places of Arnon.*

V. 29. *Wo to thee, Moab; thou art undone, O people of [c] Chemoſh: [d] he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon king of the Amorites.*

Chamos. Gathered together; or, Handling. *S. Jer. N. H.*

Heſhbon *being a City of the* Moabites, *the* Hebrews *would preſume to make themſelves maſters of it, in defiance to God's Prohibition. This* Moſes *clears by informing his Reader, that* Heſhbon *was no longer a City of the* Moabites, *but of the* Amorites, *and that it was theirs by Right of Conqueſt.* Lyra. Lap. † Bochart *and other Learned Criticks after* S. Auſtin, *are of Opinion, That this was a Song of Victory and Triumph on the part of the* Canaanites; *but from the words of the* 30*th* V. *of this* chap. WE have ſhot at them, *we may rather infer, that it was an* Epinicion *or Triumphal Compoſition of the* Iſraelites. a A fire] *Either a Flame and Rage of War. Compare with* Iſai. XLVII. 14. [Jerem. XLVIII. 45.] Amos, I. 7, 10. 12, 14, 15. II. 2, 5. &c. Bonfr. Ainſw. *or elſe the meaning may be, that* Sihon *lay'd all waſte before him with Fire and Sword.* Malv. Bonfr. b It hath conſumed Ar] *The* Chaldee *explains it,* Hath killed the people of Lechaiath in Moab. *And this ſeems to be right, that the People was Deſtroy'd, and not the City or Country. For* Ar (*which the* Chaldee *calls* Lechaiath) *remained ſtill in the Poſſeſſion of the* Moabites. Deut. II. 9, 18, 29. Iſai. XV. 1. Ainſw. c Chemoſh] *Hence perhaps deriv'd the deity of* Comos; *the God of Luxury, Exceſs, and Wantonneſs. See* Voſſius *at large on this Subject,* De Orig. & Progr. Idolol. L. 2. c. 8. Philo (Allegor. L. 2.) *interprets the Name by* ψηλάφημα, *A Feeling about, denoting the* Blindneſs

of

Dibon. Sufficiently or abundantly underſtanding. *S. Jer. N. H.* It is in the Wilderneſs. There is a large Village of the ſame name, near *Arnon*. After the *Iſraelites* had taken this Place from King *Sihon*, who had taken it before from the *Moabites*, it became a Part of the Poſſeſſion of the Tribe of Gad. *Jeremiah* and *Iſaiah* ſpeak of it in their Viſion againſt *Moab*. *Id. De Sit. & Nom. L. H.*

v. 30. [a] *We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which reacheth unto* [b] *Medeba.*

v. 31. *Thus Iſrael dwelt in the land of the Amorites.*

Jeſer. He formed; or, A thing formed. *S. Jer. N. H.* It was a City of the *Amorites*, ten miles diſtant from *Philadelphia*, weſtward. 'Tis on the Boundarie of the Tribe of *Gad*; and its territorie reaches to *Aroer*, which looks towards *Rabba*. *Iſaiah* XVI. 8. and *Jeremiah* XLVII. 32. Both make mention of it in their Viſion againſt *Moab*. It was aſſign'd to the *Levites*; and ſtands fifteen miles diſtant from *Heſhbon*. A great River* takes its courſe from it, and falls into *Jordan*. *Id. De Sit. & Nom. Loc. Hebr.*

v. 32. *And Moſes* [c] *ſent to ſpie out* [d] *Jaazer, and they took the villages thereof, and drove out the Amorites that were there.*

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of the Deity. Concerning whoſe worſhip ſee Dr. Pococke Not. in Specim. Hiſtor. Arab. p 316. d He hath given his ſons that eſcaped, and his &c.] *That is*, Chemoſh *has given, or ſuffered his Sons that eſcaped the Sword, to be taken Captive. Thus* Moab's *Idolatrie is here upbraided as the Cauſe of their Ruine: and* Jeremy *after ſays of them*, Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Bethel their confidence. Jer. XLVIII. 13. *and again*, Chemoſh ſhall go forth into captivity, with his prieſts and his princes together. Ibid. v. 7. *Likewiſe another Prophet ſays*, When it is ſeen that Moab is weary on his high place, he ſhall come to his Sanctuary to pray, but he ſhall not prevail. Iſai. XVI. 12. *And though* Chemoſh *was an Idol, and ſo* nothing in the world, *as the Apoſtle ſays*, 1 Cor. VIII. 4. *and therefore could* not doe evil, *neither was it* in him to do good. Jer. X. 5. *yet thus it is ſpoken of him*; he hath given *according to the Speech and Opinion of the Idolaters; as* Jephthah *alſo ſaid to the King of* Ammon, Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to to poſſeſs? Judg. XI. 24. *But indeed the God of* Iſrael *was he that brought this Judgment upon the* Moabites *for their Idolatry*. Jerem. XLVIII. 12, 13. Ainſw. a We have ſhot at them] *It may be render'd*, We have plowed them. *We have drawn the Hoſtile Plough into their Citys; as was anciently the uſual way of Conquerors*. Malv. b Medeba] *The* Medana *of* Ptolemy. c Sent] *Sent* Caleb *and* Phineas. Jon. Ben. Uz. d Jaazer *A City formerly belonging to the* Moabites, Jer. XLVIII. 32. *See* Num. XXXII. 33, &c. Ainſw. * *The River* Arnon *runs into the Dead Sea.*

v. 33.

V. 33. *And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people, to the battel at Edrei.*

Baſan. A Locuſt; or, Fatneſs. *S. Jer. N. H.* This Country is now called *Batanæa. Id. De Sit. & Nom. L. H. Og.* Heaping together; or Hidden. *Edraim.* TheDeſcending of Sphepherds. *Id. N. H.* Here *Og*, that great and powerful Giant was ſlain, with all his Army. The Place is now called *Adra*, a conſiderable City of *Arabia*, twenty four miles diſtant from *Boſtra* or *Bozrah. Id. De. Sit. & Nom. L. H.* See *S. Auſtin, in Pſal.* CXXXV. 4.

V. 34. *And the Lord ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon, king of the Amorites, which dwelt at Heſhbon.*

V. 35. *So they ſmote him and his ſons, and* [a] *all his people, until there was none left him alive: and they poſſeſſed his land.*

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a All his people, until there was none left him alive] *That is to ſay, either his whole Army; or that is here ſaid to be done now, by way of Anticipation, which was not compleated 'till afterwards.* Bonfr.

OCCASIONAL ANNOTATION, IV.

On Numb. XX. 8, 9. *Compar'd with* Exod. VIII. 16, 17.

QUESTION.

Why was the *Rod* of *Moſes* Employ'd in the Working of ſome *Miracles*, and in others the *Rod* of *Aaron*?

ANSWER.

§. 1. IT is highly probable that they were but *One* and the ſame *Rod*, which when in the Hand of *Aaron* was call'd *his Rod Exod.* VIII. 16, 17. and in the Hand of *Moſes* was for the ſame reaſon alſo call'd *his Rod*, *Numb.* XX. 11. The *Targum* of *Jon. Ben. Uz.* is expreſs that upon this *Rod* was engraven and *unfolded* the Great *Name of God*, by which the *Miracles* we read of were wrought. But whether this was ſo, or not; it is certain that it was alſo call'd the *Rod of God. Exod.* IV. 20.

§. 2. The *Signs* that were to be wrought, were to be wrought by the *Rod* of *Moſes*. And the very ſame *Rod*, which, when Caſt by *Aaron* out of his hand, was turn'd into a *Serpent Exod.* VII. 10. was the *Rod*, which *Moſes* was commanded to take with him to *Pharaoh*, *v.* 15.

§. 3. The *Sign* that was to be given to *Pharaoh*, *viz.* The Turning the *Rod* into a *Serpent*, and the *Three firſt Plagues* were Perform'd and Inflicted thro' the *Rod* in the Hand of *Aaron*. The Two next *Plagues* by *God* himſelf, without any mention of the *Rod* of *Aaron* or of *Moſes*. The *Four next* by the Miniſtry of *Moſes*, tho' not all of them thro' the *Rod*. And the Laſt by *God* thro' the *Paſchal* Sacrifice.

§. 4. It is obſervable that *Aaron* was to *Moſes* for a *Mouth*, *Exod.* IV. 16. or a *Prophet*, *Ex.* VII. 1. And that *Moſes* was to *Aaron* for a *God*, as well as unto *Pharoah*. And laſtly that *Jehovah* was the God of *Moſes*. Whence it is clear that *Aaron* was the Loweſt, *Moſes* Superior, And *Jehovah* ſupreme

preme in Working the *Miracles*. So that the *Ten Plagues* are Reducible to three Claſſes, *viz.* as Produc'd by the means either of *Aaron*, or of *Moſes*, or elſe without either by *Jehovah* their God.

§. 5. Wherefore as *Aaron* was Evidently the Loweſt or *Leaſt* in Order, ſo probably was he alſo *Leaſt* in Power. And *God* beginning with the *leſſer* Judgments, was pleas'd to Inflict them upon *Pharaoh* by him. Whoſe laſt Plague flung out the *Magicians* that they could not come near to Imitate him. *Exod.* VIII. 18. Whereby God plainly taught the *Magicians*, that ſince they could not ſtand the Conteſt with *Aaron* the Leaſt in Rank and Power, much leſs could they hope for ſucceſs in any After-Contention with *Moſes*, or *Jehovah* himſelf.

§. 6. It is *God*'s Manner, or the Method of the Divine Vengeance to Puniſh great Offenders with a *Threefold* Stroak or with *Three* degrees of Puniſhment: Beginning with the Leaſt firſt, and then Advancing to the Greateſt of all. Conſider with this view 1 *Kings*. XIX. 17. *Iſaiah* XXIV. 17, 18.

§. 7. The *Miracles* wrought afterwards were either ſolely or chiefly done by the Miniſtry of *Moſes*, or thro' the *Rod* of *God* in his Hand; He being under *Jehovah* the Supreme Power upon Earth. Such indiſputably was the Noble Miracle in this Chapter of Producing Water for the Relief of the *Peculium* by *Smiting* the *Rock*.

§. 8. It is perhaps worth conſidering, whether the *Rod* taken *from before the Lord*, chap. XX. *v.* 9. be not *Aaron*'s *Rod*, that *Rod* which was laid up before the Tiſtimony. ch. XVII. 10. If ſo; then the *Rod* of *Moſes* and the *Rod* of *Levi v.* 3. which brought forth *Buds*, *Bloſſoms*, and *Almonds v.* 8. was one and the ſame *Rod*, as was Obſerv'd at firſt.

§. 9. It muſt not be Forgot that *Moſes* and *Aaron* were Brothers, and both of the ſame Tribe *i. e.* of *Levi*; That as to Nature or Birth, *Aaron* was Elder to *Moſes* by three Years. *Exod.* VII. 7. Whence not a few Concluſions might eaſily be drawn with reference to the *Regal* and the *Sacerdotal* Power and the Right of *Primogeniture*. But theſe not being very Material to the Point under conſideration at preſent, I would chuſe rather to obſerve that the Powers were not thought then to be Inconſiſtent, or to Interfere and Claſh with each other. No; bating the criminal inſtance of the *Golden Calf*, *Aaron* ever Acted in Concert with *Moſes*, and under him, and Both in Subordination to the Supreme Fountain of Authority. The *Enſign* of Power was to *Aaron* and to *Moſes* One and the ſame *Rod*, and that was immediately Reciev'd from God. Thus *Homer* alſo ſpeaks of *Agamemnon*'s Sceptre, as deriv'd to him from *Jupiter*

——[1] καίτοι Ζεὺς ἐγγυάλιξε
Σκῆπτρον τ' ἠδ' ἐθέμιστας, ἵνα σφίσι βουλεύοιτο·

[1] Iliad. IX.

Which is thus Rendred by Mr *Pope* viz.

The Laws and Scepters to thy Hand are giv'n,
And Millions own the Care of thee and Heav'n.

§. 10. I would by no means be thought to *Flatter* the *Clergy*, whatever Obligations I shall own my self to lie under to them; not even when it is the Fashion to call their *Rights* in question, to Degrade their *Character*, and Vilifie their *Persons*. They are *Above* it, and they *Need* it *Not*. To their own *Master* they must stand or Fall, who ever did and will Uphold them. But evident it is beyond dispute, that *Levi*'s was the onely *Rod* which was chosen by God himself out of all the Tribes, and by him *Miraculously Distinguish'd*. *Num.* XVII. 8. for as much as That onely *brought forth Buds, and Blossom'd Blossoms, and yielded Almonds*. Whereupon also it was expresly order'd to be laid up again *before the Testimony*, or as the Apostle explains the words *Heb.* IX. 4. *within it*, for a *Token* against the *Rebels*, and with intent to Prevent any future *Presumption* and even *Murmuring* against the *Higher* Powers in *Church* and *State*.

§. 11. The *Rebellion* here alluded to, was not only that of All the Congregation against *Moses* and *Aaron* Both, as the *Ministry* of Heaven; but that also of the *Levites* in particular against the *High Priest*, *Exod.* XVI. 7. He that offer'd any Indignity to *Aaron*, Affronted *Moses* also. Nor did the Injury Terminate there. *Jehovah* himself Resented it as a flagrant *Violation* of his *own Institution*: Not unlike his After-Declaration to his Disciples of the *New* Covenant, *He that Despises you, Despises me, and he that Despises me, Despises him that sent me*. Whence the Reader I imagine will Conclude, that it is much more Safe and Advisable to *Adhere* with a becoming Reverence and Affection to *Levi* or the *Priest*, and in Him to the *Sovereign* or *King*, and in Both to *Jehovah*, or the *Word of the Lord*, as *King of Kings and Lord of Lords*, the Great *Messias* and the True *Melchisedek*.

§. 12. For however the *Regal* and the *Sacerdotal* Powers in the persons of mere Men are sufficiently distinguish'd: yet as *Moses* and *Aaron* appear'd to Act in Concert, so were they thus jointly *Typical* of our Great *High-Priest* and *Sovereign* in whom Both those Powers were visibly United, never to be Parted more. For even with regard to his Deputies on earth, the Authority and Commission is not suffer'd to Expire with the Natural Life. A nice Critic might possibly observe that the *Rod* here spoken of is in the *Original* not שבט which was afterwards particularly entail'd on *Judah* the *Royal* Tribe, and whence the *Greek* Σκηπτρον and our *English Sceptre* seem manifestly to be deriv'd: but מטה which signifies *Extension* or *Succession* not only *Germinating*, but even *Blossoming* and Bearing Fruit under the Height of Opposition. But this I only

only mention by the way to be Receiv'd or Rejected, as the more Learned Reader ſhall determine.

§. 13. I ſhall Trouble the Reader only with this final Remark at this time, *viz.* that even from what has been ſaid it is Plain, that the later *Jewiſh* Rabbins are guilty of a moſt outragious Abſurdity, when to countenance their impious Infidelity in Rejecting the B. *Jeſus* for the True *Meſſiah* they have the Aſſurance to maintain, that *Our Saviour* perform'd his *Miracles* in vertue of the *Great* and *Holy Name* of God which he had *ſtoln out of their Temple*. For it is notorious, that when He made his firſt Appearance in our Nature, the *Firſt Temple* was, by no means ſtanding. And under the *Second* every *Supernatural* Privilege and Prerogative was Departed, both the *Ark*, (and conſequently the Wonder-working *Rod*, which had the Name of God engraven on it, as we hinted before) the *Schechinah*, the *Urim* and *Thummim*, with the *Holy Fire* upon the *Altar* and the Spirit of *Prophecy*. Could we Suppoſe even the *Precious Stones* on the High Prieſt's Pectoral to have been Preſerv'd, which I think I never heard of, yet the *vertue* even of them was *no more*. Nor is it probable that the *Theft* nay *Sacrilege* could ever be ſo far Innocent in a perſon of *Prophetick* Character, as to meet with no *Puniſhment* from *Heaven*. And much leſs yet that it ſhould be *Rewarded* with the *Power* of working *Miracles*, in order to take men off from the Law of *Moſes*, which originally was from God and could never be Superſeded by any Power but what was *Equal* or *Superior*.

CHAP.

CHAP. XXII.

1 Balaks firſt meſſage for Balaam is refuſed: 15 His ſecond meſſage obtaineth him. 22 An angel would have ſlain him, if his aſs had not ſaved him. 36 Balak entertaineth him.

Jerico. His Scent; or the Moon. *S. Jerom N. H.* A City which *Joſhua* deſtroy'd with the King of it; and built another in the room of it, call'd *Uz* of *Bethel*, in the Tribe of *Ephraim*; which it pleaſed our Lord and Saviour to honour with his Preſence. This was alſo demoliſhed, at the time when *Jeruſalem* was Beſieged, for its Infidelity. And another City built in its Place, ſtill ſtanding. The Ruins of the former two are yet to be ſeen. *Id. De Sit & Nom. L. H.*

v. 1. *AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho.*

Balac. Licking; or, Breaking; or Confounding. *S. Jer. N. Heb. Seffor.* A Bird. *Id. Ibid.*

v. 2. *And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.*

v. 3. *And Moab was ſore afraid of the people, becauſe they were many:* [a] *and Moab was diſtreſſed, becauſe of the children of Iſrael.*

Moab ſaid unto the elders of Midian, &c. Iſrael had now conquer'd

v. 4. *And* [b] *Moab ſaid unto the elders of* [c] *Midian, Now ſhall this company lick up*

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a And Moab was diſtreſſed becauſe of the children of Iſrael] *As* Moſes *in his ſong, after they had paſſed the Red Sea, foretold they would be,* Exod. XV. 15. Patr. Moab was diſtreſſed, becauſe of the children of Iſrael] *Altho, as* Philo *takes notice, the* Moabites *were one of the moſt populous and powerfull Nations of the Eaſt.* De Vita Moſ. L. 1. b Moab ſaid unto the elders of Midian] Balac *was in ſtrict and old Alliance with the* Midianites; *and finding how ſucceſsful the* Iſ-

all that are round about us, [a] *as the ox licketh up the grass of the field.* [b] *And Balak the son of Zippor was king of the Moabites at that time.*

the *Amorites*, and taken possession of their Citys, when *Balak*, the King of *Moab*, sent his Messengers to *Balaam*; whence it appears that King *Sihon* was not Master of all the Country of the *Moabites*. *S. Austin, Quæst. in loc.* Upon those words, *Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field*, see Commentarie from *Origen*, on *v.* 6.

V. 5. *He sent messengers therefore unto* [c] *Balaam the son of Beor, to Pethor, which is by* [d] *the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.*

Balaam. A shadow of a People; or One that hastens and precipitates others; or, A man without a People. *S. Jer. Nom. Heb. Beor.* In his Skin. See Comment. on *Genes.* XXII. 21. *Pethor; Fethora*; The Tryal of the Mouth; or, A small Portion of Light; or, the Mouth of a Turtle. *Id. Ib.* This *Balaam* was, by Tradition, the same with *Elihu*, who gave himself the liberty of uttering many things injuriously and wickedly against Holy *Job*, ch. 32. *Philipp. Presb. in Job. p.* 1.

V. 6. *Come now therefore, I pray thee, curse me this people, for they are too mighty for me: peradventure I shall prevail, that we may*

Come now therefore, I pray thee curse me this people, for they are too mighty for me: &c. Origen, on this part of the Sacred

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Israelites *were in the Progress of their Arms, he begun to be under no little concern for himself and his Dominions.* Joseph. Antiqu. L. 4. c. 6. *and* Philo, De Vitâ Mosis. c Midian] *This is not the Country wherein* Jethro *was a Prince; for that was not far from Mount* Sinai, *as appears from* Exod. III. 1. *whereas this was remote from that place, adjoyning to the* Moabites, *and near to* Palestine. *Though it is very probable, the People of both these Countries were descended from* Abraham *by one of the Sons he had by* Keturah. Gen. XXV. 2. Patr. a As the ox licketh up the grass of the field] *The words are in the* Hebrew, the green of the Field, i. e. *not only the* Grass, *but the Leaves of Trees, which Oxen eat, as* Bochartus *observes out of the Scripture, as well as other Authors.* Isai. XXVII. 10. *And to* lick up *is not lightly to touch with the Tongue, but to eat and consume. See* Hierozoic. P. I. Lib. 11. cap. 31. Id. b And Balak the son of Zippor was king of the Moabites at that time] *He was mentioned before,* (v. 2.) *but here recorded to have been King of the Country; who endeavoured to secure himself, by the assistance of his Neighbours and Allies.* Patr. c Balaam the son of Beor] S. Peter, *according to the* English *Version, calls him the Son of* Bosor. *But the Original may be understood of a Place as well as a Person,* Βαλαὰμ τῦ Βοσὸρ. d The river &c. Euphrates.

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History, shews a very Just and Manly Philosophy. His Reasoning the Reader shall have at large. The Introductory Part of it may seem to belong to the Book of *Exodus*; but the whole here together appears to much more advantage. In the first place, it must be confess'd, says he, that there are certain Cases or Emergencies, when Words are infinitely Stronger than Bodys; and what One Man speaks shall do more than a large Confederacy of Mighty Armys will so much as pretend to; nay, and sometimes tho' what the Person utters be not of God's Suggestion or Dictating. This appears from what *Pharaoh*'s Magicians effected. Where was ever the Giant or Heroe whose Muscles could turn a Rod into a Serpent? or fright Water into Blood? Now *Moses* had indeed done this first. But the King of *Egypt* knew his Magicians had done this their own usual way, and thence he concluded, that what *Moses* did, was done the same way too, by Magick, and not by the Extraordinary Power of God. He was then resolv'd to make an Experiment; that his Magicians and *Moses* should try their skill together. Magick turn'd the Rod into a Serpent as God had done by *Moses* before. But then the difference soon appear'd. The Serpent into which God had animated the Prophet's Rod swallow'd up those of the Magicians. This explain'd the whole. The Devil had not strength or power to reduce That agen into a State of Goodness which he had made Evil and Noxious. He could do the Species a Mischief by turning it into Serpents; but he could not reverse it, by turning those Serpents again into a Piece of Wood; and so those Serpents were devour'd by that of *Moses*; which was afterwards fixt agen in it's Original Species or Nature, to make it clear that the Change was from the Author of Nature. Thus the Magicians could turn the Water into Blood; but not the Blood agen into Water; as *Moses* did by the great *Nile* itself. —For God, when he has chang'd a thing to Worse, can change it agen to Better; which the Devil cannot do. Now this is all Premised, the better to dispose us to consider with attention *Balaam*'s Works or Words, whichever we are to call them. For there are several sorts of Magicians. And some have more Power than others. *Balaam* was a most Noted one. He had not, indeed, the Prerogative of Blessing; for the Evil Spirits to whom he used to apply himself neither could nor would help him to that; but the Power of Cursing they could and did uphold him in. The Success therefore of his Magick Execrations having made him very eminent in this sort of Business, the King sent for him to blast the Armies of *Israel* with his Curses; as perhaps he was known to have done other Armies before; for otherwise 'twill not be easily understood, how it should enter into his head that a Diviner's Tongue should be more Destructive to them than the Power of his own Arms. Not but withall 'tis very probable, that *Balak* might have heard, that the Children of *Israel* had several times defeated their Enemies more by their Prayers than their Weapons; that they had effected this way the entire Destruction of the King of *Egypt* and all his Host, when God commanded them to hold their peace, for that he would fight for them; and that altho indeed they fought with the *Amalekites*, which they did not with the *Egyptians*, yet they gain'd the day by the lifting of *Moses*'s hands in Supplication much more than by

smite them, and that I may drive them out of the land: for I wot that he whom thou blessest, is blessed, and he whom thou curseſt, is cursed.

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the lifting up of their own in Battle. Theſe things no doubt had come to *Balak*'s ears; as may be concluded from the Song of *Moſes*; *Exod.* XV. *the people ſhall hear, and be afraid. Sorrow ſhall take hold on the Inhabitants of Paleſtina. Then the Dukes of Edom ſhall be amazed; the Mighty Men of Moab, trembling ſhall take hold upon them.* v. 14, 15. *Balak* then, being apprized of this, deliberated thus with himſelf; ſince the way theſe People gain their Point by, is Prayer, for their own Safety and Succeſs; I will try whether I cannot be too hard for them by dint of Words too; whether an Enchanter's Curſing cannot baffle their Application to their God for Bleſſing. That *Balak* had ſomething like this in his thoughts the *4th v.* of this Chapter intimates, as a certain Converted *Jew*, a Learned Rabbin, once obſerv'd to me. Why, ſayd he, ſhould ſuch an Alluſion or Compariſon be uſed as that of an Ox Licking up the Graſs? Undoubtedly becauſe it was the Mouth or Tongue that did the Execution. And this bore an exact Reſemblance to the Prevalence of the *Iſraelites* by the force of Prayer. The Tongue of the Ox was a very juſt and elegant Image of the Slaughter which was made among their Enemies by the Pious Uſe of the Tongue of the People. *Homil.* 13. *Peradventure I ſhall prevail.* This diſcovers yet ſome Diſtruſt in the very Expedient which he thought it moſt adviſeable to have recourſe to *Id. Ib. For I wot that he whom thou bleſſeſt, is bleſſed, &c.* [*In the Original, &c. it is, I know*] The Father now before us ſuppoſes, that *Balaam* did not believe himſelf in this firſt part of the Propoſition; but that he ſpoke it out of Flattery. *Ibid.*

V. 7. *And* [a] *the elders of Moab, and the elders of Midian* [b] *departed, with the rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak.*

With the rewards of divination. *Origen* turns it with the Inſtruments or Utenſils of Divination; Tripods, &c. *In loc.* And to the ſame purpoſe, *S. Baſil, Epiſt.* 80. *

V. 8. [c] *And he ſaid unto them, Lodge here this night, and I will bring you word again as the Lord ſhall ſpeak unto me: And the princes of Moab abode with Balaam.*

I will bring you word again as the Lord ſhall ſpeak unto me. *Balaam* found upon making the Experiment by the *Divinacula* or Inſtruments of *Divina-*

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a The elders of Moab, and the elders of Midian] *Between whom there was an old and mortal Hatred, yet on this Occaſion, in a Common Cauſe, they were cloſely United. See a Parallel Caſe between* Pilate *and* Herod. Luke XXIII. 12. Grot.

b Departed, with the rewards of divination in their hand] *It was the Cuſtom among God's People, when they came to conſult with a Prophet, to bring him a Preſent; as appears from* 1 Sam. IX. 7. 8. *and indeed from ancient time, Men were not wont to approach great Perſons without one. See* Gen. XLIII. 11. 25, 26. Patr. * *And thus ſeveral Modern Commentators interpret. But theſe ſeem to be overrul'd by the Authority of* S. Peter, *in thoſe words*, Balaam, the ſon of Boſor, who loved the WAGES of Unrighteouſneſs. 2 Epiſt. II. 15.

c And he ſaid unto them, Lodge here this night] *That was the time, it ſeems, wherein he was wont to receive anſwers to his Enquiries; either in a Dream, or by Apparitions, or ſome other way.* Patr.

(μαντεῖα, *Septuag.*) that none of his Dæmons attended his Summons, as they uſed to do; nay, on the other hand, God, he ſaw, was preſent; and therefore he tells them that he will addreſs himſelf to the Lord. *Origen. in loc. Homil.* 13.

God came unto Balaam. Not as to a Perſon worthy of his coming to; but to keep thoſe Evil Spirits at a diſtance whoſe Employment and Buſineſs it was to curſe and do miſchief. *Origen. in loc. Homil.* 22. And there was the more occaſion for this, becauſe the People were as yet but in the Infancy of their Faith, and very newly purg'd from Idolatry. *Id. Ib. God came unto Balaam.* The Joyful News or Notice [*of Chriſt's Nativity*] the Heavens ſignified to the *Magi* or *Wiſe men*; whereby they became qualified to act a ſort of *Evangelical* Part, in ſpreading it. For he that *maketh his Sun to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt and on the Unjuſt*, darted ſometimes a Beam of Knowledge, and dropt a Dew of the Spirit, on the Tongues even of Aliens; for the greater Confirmation of the Truth, ſo atteſted and advanc'd by the mouths of Enemies themſelves. Thus the Diviner *Balaam* by Inſpiration from the True God, ἐπιπνοίᾳ χρείττονι, propheſied to the Gentiles of the Star that ſhould ariſe out of *Jacob. Gregor. Nyſſen. in Diem Nat. Chriſti. Vol.* 2. *p.* 775. *S. Ambroſe* remarks to the ſame purpoſe; adding, that thus *Caiaphas* was actuated with a Prophetick Spirit, when he propheſied, that *Jeſus* ſhould die for that Nation, *Joh.* XI. 51. tho' he was at the head of that Synagogue which perſecuted *Chriſt*. And one end of *Abraham's* being call'd to the Faith, was to ſilence and defeat the Superſtition of the *Chaldeans*. *Epiſt. Claſſ.* 1. *n.* 50. §. 5. *Origen*, from whom theſe Fathers may ſeem to have copied, ſuppoſes that as *Balaam* was moſt Eminent and Famous in *Meſopotamia* for his Skill and Operations as a Diviner and Magician, and appear'd Chief in that Art or Profeſſion in thoſe Parts of the World; ſo Written Records or Copys remain'd and deſcended there of his Prophecie concerning *Iſrael*; and that it was that Part of his Prophecie, *There ſhall come* (or ariſe) *a Star out of Jacob, &c.* thus Traditionally convey'd, which occaſion'd the Journey of the *Wiſe Men* or

v. 9. [a] *And God came unto Balaam, and ſaid, What men are theſe with thee?*

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a And God came unto Balaam] *Here it will be fit to note, that all Nations, of whom we have any knowledge, have been poſſeſs'd with this Opinion, that God was wont to appear frequently unto Men; eſpecially,* cum recentes a Deo eſſent, (*as* Seneca *ſpeaks in* Epiſt. XC.) *when they were newly come out of his hand: and that he alſo was pleaſed to reveal his mind and will unto them, by ſome means or other; particularly by his Angels, whom he ſent on Meſſages to them, as long as there was any Goodneſs left among them. This is moſt admirably expreſſed by* Catullus,

Præſentes namque ante domos inviſere caſtas
Sæpius, & ſeſe mortali oſtendere cætu
Cælicolas, nondum ſpreta pietatate, ſolebant.

See Huetius *in his* Quæſtiones Alnetanæ, Lib. II. cap. 12. n. 1, 2. *and indeed no account can be given how it came into the Head of* Homer, *and other Poets, to bring in the* Gods *appearing ſo oft, as they do, upon every occaſion, if God had not been wont, in ancient time, to manifeſt himſelf, not only to the* Iſraelites, *but to other Nations alſo, eſpecially before the Diſtinction of this People from them. So he did to* Abimelech, Laban, &c. *as well as to* Abraham, Iſaac, and Jacob. Id.

Magi

Magi to *Jeruſalem*, to worſhip the New-Born King of the *Jews*, *S. Matth.* II. 1, 2. The Appearing of the Star which the Diviner had foretold ſatisfied them that the Prophecy was at that time fulfill'd more than the Predictions of their own Prophets could convince or ſatisfie the *Jews*. They depended upon the Truth of what *Balaam* had left with them; and accordingly came without Delay, and worſhipped an Infant as a King. *In Numer. Homil.* 22. and much to the ſame purpoſe *in Homil.* 23. *God came unto Balaam, &c.* If it be ask'd wherein conſiſted *Balaam*'s Misbehaviour and Offence; I anſwer in the contrariety of his Intentions and Inclinations to the Words which he uttered. God loves a Clean Untainted Veſſel. *Balaam* was Tried, but not approv'd becauſe his Heart was full of Falſhood and Guile. When he had conſulted God, whether he ſhould go to that People of Vanity, [*the Moabites*, and *Midianites*] and being forbidden, had excus'd himſelf from going; afterwards, on the arrival of new Meſſengers, and the Tender and Promiſe of Larger Gifts and Rewards, inſtead of immediately and reſolutely turning his Back upon theſe, as he ſhould have done, the Temptation engag'd him to inquire the mind of God agen; as if the Conſideration of the Offers himſelf had receiv'd from the Elders of *Moab* and *Midian* could occaſion any Change in That. *S. Ambroſ. Epiſt. Claſſ.* 1. *n.* 50. §. 6. Beſides, this preſignified the Calling and Converſion of the *Gentiles*. *Bucher. Lugdunen. Quæſt. Vet. Teſt. p.* 759. *What men are theſe with thee?* Hereupon it may be ask'd, Why God ſhould come himſelf to *Balaam*, to prevent the approach of the *Demons*, and any Attempts or Efforts from them to hurt his People. What if *Balaam* had invoked them, and curſed the People in the power of their Influence, and the Demons themſelves had ſet to work to do the *Iſraelites* all the harm they could? Could not God have diſappointed them in all this, and preſerv'd his People in Peace and Safety? This is a Subject which admitts of a great deal of Speculation. Let it ſuffice at preſent to give this for an anſwer, that God will not conſign over the Demoniacal Powers to an Abſolute Reſtraint and a Conſummate Puniſhment before their Time. Thoſe Spirits themſelves are not ignorant, that they are permitted to act a Part in this World. And therefore it was that they beſought our Saviour that he would not torment them before the time. God has not thought fit to ſtrip them of all Principality and Power in this World. He makes uſe of them as Inſtruments to bring about and carry on thoſe Perſecutions and Troubles which are to be rewarded with a Crown of Glory. Had *Balaam*'s Invocation ſet them at work, God had inflicted extreme Vengeance on them before the time, to prevent his People's being deſtroy'd by them. &c. *Origen. in Numer. Homil.* 13.

V. 10. *And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, ſaying,*

V. 11. *Behold, there is a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.*

V. 12. *And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they are bleſſed.*

V. 13. *And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the Lord refuſeth to give me leave to go with you.*[a]

Balaam roſe up in the morning. It appears very plain that it was in the Night-time that God declared his Will, to *Balaam*; But whether in a Dream or nor, is not ſaid. It is ſomewhat ſurprizing that God ſhould vouchſafe to ſpeak to a Man of ſo bad a character as *Balaam*; whether it were only in ſo lo a method of Revelation as a Dream. Thus our Saviour ſays of the Rich Man that would *pull down his Barns, and build greater*, that *God ſaid unto him, Thou Fool, this night thy ſoul ſhall be required of thee, &c.* So that there ſhould be no matter or occaſion for Boaſting, if God thought fit to ſpeak to any Man in the ſame manner as he is ſaid to ſpeak to ſuch as *Balaam*, or the *Rich Man* now mention'd; or to any Reprobate; eſpecially if he ſpeaks to ſuch, not immediately himſelf, but by an Angel as his Delegate or Repreſentative. *S. Auſtin, Quæſt. in loc.*

V. 14. *And the princes of Moab roſe up,* [b] *and they went unto Balak, and ſaid, Balaam refuſeth to come with us.*

V. 15. *And* [c] *Balak ſent yet again princes, mo, and more honourable than they.*

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a *Here* Balaam *tells them but the firſt part of God's Speech, concealing the other, and the reaſon which God gave, wherein the weight of the Anſwer lay. If he had faithfully ſhewed them the whole Council of God, it might have ſtayed this evil enterpriſe, and cut off all occaſion of further ſending. But as a Man loth to diſpleaſe, and loving the proffer'd Gain, he uſes a faint and favourable Speech, as if he ſhould have ſaid, I could be content and glad to gratifie the King herein, but God will not ſuffer me at this time to go. The fault is not mine, therefore I pray you have me excuſed. The contrary Duty is ſhewed in* Jer. XXIII 28. The Prophet that hath the dream, let him tell the dream; &c. *and in the Apoſtle's Practice, who ſays,* I have not ſhunned to declare unto you all the counſel of God. Acts XX.27.Ainſw. b And they went unto Balak, and ſaid, Balaam refuſeth to come with us] *They report his Anſwer as imperfectly, as he did Gods: ſaying not a word, that the Lord refuſed to let him come. They were loth perhaps (as the manner of ſuch Perſons is) to deliver unwelcome news to their Maſter.* Patr. c Balak ſent yet again Princes, mo, and more honourable than they] *He being ignorant of the true cauſe of his refuſal, imagined that* Balaam *thought himſelf ſlighted; and expected a greater number of Perſons, and of greater quality, ſhould have been ſent to him. For Prophets, in ancient time, were Men highly eſteemed; as not only ſacred Perſons, but who had a great Intereſt in God; of whom they could obtain whatſoever they deſired.* Patr. Balak ſent yet again princes, mo, and more ho-

v. 16. *And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:*

v. 17. [a] *For I will promote thee unto very great honour,* [b] *and I will do whatſoever thou ſayeſt unto me: Come therefore, I pray thee, curſe me this people.*

v. 18. *And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe-full of ſilver and gold, I cannot go* [c] *beyond the word of the Lord my God, to do leſs or more.*

v. 19. *Now therefore, I pray you, tarry ye alſo here this night, that I may know what the Lord will ſay unto me more.*

Tarry ye alſo here this night, that I may know, &c. Notwithſtanding God himſelf had before come to *Balaam*; yet this A-

honourable than they] *The Dignity and Eminence of Embaſſadors or Envoys ſent by any Prince was always reckon'd a peculiar Token and Teſtimony of Regard to the Prince or Perſon they were ſent to, and a Complyment very likely to have a powerful Influence upon him. To give an Inſtance. This was the Decency and Policy of King* Latinus *in* Virgil, Æneid 11.

Præterea qui dicta ferant, & fœdera firment,
Centum oratores primâ de gente Latinos
Ire placet.
To treat of Peace a Hundred Senators
Shall be commiſſion'd hence with ample Powers. Mr. Dryden.

And Valens *would not admit the Embaſſadors of a Barbarous Nation to Audience, becauſe of the Meanneſs of their Condition and Appearance, inſiſting upon it, that they ſhould ſend ſome of their Nobility before he would treat with them.* Ammianus Marcellinus. *Many more Inſtances ancient and modern might be produced, which were probably copied in the* Grecian *and* Roman, *and the later Schools of Honour and Decorum, from the earlieſt Practice of the Eaſterns.* a For I will promote thee unto very great honour] *He imagined, it is probable, that* Balaam *lookt upon the* Rewards of Divination, *which he ſent him, as not ſufficient encouragement, and therefore he promiſes him to advance him to ſome high preferment in his Court.* Patr. b And I will do whatſoever thou ſayeſt unto me] *And moreover, he promiſes to beſtow an Eſtate, as great as he would deſire, to ſupport his new Dignity.* Id. c Beyond the word of the Lord] *Beyond the Decree of the Word of the Lord.* Jonath. Ben Uz. The word of the Lord MY God. *By this it appears, that* Balaam *the* Syrian (*and ſo the People to whom he was a Prophet*) *did know and worſhip the true God, though corruptly, and it may be other gods alſo with*

varicious Diviner is bold and impudent with his importunitys to God to extort a Permiſſion from him, if 'twere poſſible, to call up his Demons, and to curſe the Children of *Iſrael*. *Origen. in Numer. Homil.* 13. And ſo *S. Auſtin*; What *Balaam* declar'd to the more Honourable Meſſengers that were ſent to him at the ſecond time, *If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do more or leſs*; had certainly no Sin in it. But there was Impiety to a moſt heinous degree in what follow'd. For he ought to have been fully and finally determin'd by what God had already told him, that he *ſhould not go with the meſſengers of Balak*, and that *he ſhould not curſe the people*; *for that they were bleſſed* v. 12. After this, it was the higheſt Preſumption in him to give the *Moabites* the leaſt hope or expectation, that God would be prevail'd upon as eaſily as himſelf by *Balak*'s Preſents and Promiſes, to change his meaſures, and conſent to the Curſing of a People whom he had ſo expreſsly and emphatically pronounc'd Bleſſed. By his further enquiring of God after ſo plain and full an Anſwer he plainly ſhews, that his Avarice had an abſolute Dominion over him, conſider'd in his own Perſon. Againſt which God would not oppoſe himſelf, but permitted him to go, in order to his being rebuk'd by his own Beaſt. It was a Terror which he had upon him under an apprehenſion of God's Wrath which made him ſtrive to keep the Motive he went upon as cloſe and conceal'd as he could; and he that knew his Heart, ſhew'd him his Madneſs, when he let him ſee that his Aſs behav'd himſelf as the more Obedient Creature of the two. *S. Auſtin, Quæſt. in loc.* See to the ſame purpoſe *Theodoret, Quæſt. in loc.*

v. 20. *And God came unto Balaam at night, and ſaid unto him,* [a] *If the men come to call thee,* [b] *riſe up, and go with them;* [c] *but yet the word which I ſhall ſay unto thee, that ſhalt thou do.*

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with him. And that other People, as the Temanites, Shuhites, Naamathites, *and* Buzites *kept the knowledge and ſervice of the true God, is manifeſt by* Job's Hiſtory. Job. II. 11. XXII. 2. XLII. 7. 8, 9. *Thus obſerves our judicious* Ainſworth. a If the men come to call thee, riſe up, and go with them] *To reconcile this with God's being angry becauſe he went*, v. 22. Menaſ. Ben Iſrael *brings three Solutions or Hypotheſes.* 1ſt. *that of ſeveral Ancient* Rabbins, *that thoſe words*, Go with them, *was only a bare Permiſſion, ſuitable to the Freedom of Man's Will, and implied nothing of God's Approbation.* 2dly *that of* R. Moſes Gerundenſis, *that when the Meſſengers of* Balaam *came, he ought to have let them know the Mind and Reſolution of God, which had he done, they would not have taken him along with them. And* 3dly *his own, that God gave him free leave to go with them if he did no more: but he was not to do ſo with any Evil Will or Intention againſt the* Iſraelites; *which becauſe he carry'd along with him, therefore God's Anger was kindled againſt him for going.* Quæſt. in Numer. n. 12. b Riſe up, and go with them] *Since thou haſt ſuch a mind to go, follow thy Inclinations. Theſe words ſeem, to be ſpoken angrily, thought not ſarcaſtically; as ſome would have them like thoſe* 1 Kings XXII. 15. Patr. c But yet the word which I ſhall ſay unto thee, &c.] *It was highly the Intereſt of the* Moabites, *that the* Iſraelites *ſhould not be curs'd, for an Execration*

v. 21. *And Balaam roſe up in the morning, and ſadled his aſs,* [a] *and went with the princes of Moab.*

v. 22. *And* [b] *Gods anger was kindled, becauſe he went: and the angel of the Lord ſtood in the way for an adverſary againſt him:* [c] *Now he was riding upon his aſs, and* [d] *his two ſervants were with him.*

Gods anger was kindled, becauſe he went. God's Anſwer, v. 20. *Riſe up, and go with them,* was meant to be ſuch as a Man of his Character deſerv'd, who put the Queſtion a ſecond time to God, out of a baſe Principle of Avarice and Ambition, and not out of an ingenuous Deſire of Inſtruction. It was rather to miſlead than inform him. *S. Ambroſ. Epiſt. Claſſ.* 1. *n.* 50. §. 7. agreeably to *Origen, in loc. Homil.* 13. *Gods anger was kindled, becauſe he went.* Notwithſtanding he had now given him leave to go, v. 20. becauſe the Secret Motive that made him apply to God for it after he had been before expreſsly forbidden, was the great Rewards promiſed him. And this was Tempting God. Who indeed allows him to go, upon condition he ſhould utter nothing but what he ſhould have from him. Accordingly he ſets forward with his heart full of Avarice, when an Angel, placing himſelf in his way, diſcovers, and explains himſelf to the Beaſts rather than to the Rider, as being in ſome ſenſe the meaner Animal of the two, according to that of the *Pſalmiſt, Man that is in honour, and underſtandeth not, is like the Beaſts that periſh. Pſ.* 49. v. 20. Compare with 2 *Pet.* II. 16. *S. Proſp. Prom. & Præd.* P. II. *c.* 12. *The angel of the Lord.* That Angel that guarded the Children of *Iſrael,* and conſtantly preſided and watch'd over them; the ſame of whom *Moſes* ſpeaks elſewhere; *Mine Angel ſhall go before thee. Exod.* XXIII. 23. XXXII. 34. God was pleas'd to ſurprize *Balaam* both by the Speech of a Dumb Beaſt and the Sight of an Angel, to let him underſtand how great a care he had of his Choſen People. 'Tis ſuppoſed that this Angel was *Michael,* God's Chief Deputy in the Camp of *Iſrael. Theodoret, Quæſt. in loc.*

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cration would have encourag'd the former to attack the latter, the conſequence of which would have been their own Deſtruction; and therefore Providence prevented this out of a regard to Lot, *and his conſanguinity with* Abraham. *See* Deut. II. 9.

a And went with the princes of Moab] *They ſet out, perhaps together; or he deſired them to go a little before, and he would follow them. For it appears by the following part of this Relation, that he did not make a part of their Train; but travell'd, at leaſt ſome part of the way, with his two Servants alone.* Patr. b Gods anger was kindled, becauſe he went] *Becauſe he went with a Secret Purpoſe, to God only known, of Execration and Doing miſchief; as appears from* v. 32. Lyr. Munſt. Fag. c Now he was riding upon his aſs, and his two ſervants were with him] *He was in his Journey upon the Road, but ſeparated from the reſt of the Company; having only his two Servants with him, who waited on him.* Patr. d His two ſervants] Jannes *and* Jambres, *according to* Jonathan.

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The aſs ſaw the angel of the Lord. The Magician could ſee his Demons; the Angel he did not ſee; but the Aſs ſaw him. Not that the Aſs had any thing in him that ſhould ſeem to deſerve the Privilege either of Seeing an Angel or Speaking with a human voice, but that he might upbraid and confound his Maſter; as *S. Peter* obſerves, 2 *Ep. c.* II. *v.* 16. *The dumb aſs ſpeaking with man's voice, forbad the madneſs of the prophet. His ſword drawn in his hand.* Thereby letting him know, that if he ſhould preſume to pronounce a Curſe upon this Bleſſed People, he would find it to be the ſame thing as Declaring War againſt God and his Holy Angels. *S Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 6. *p.* 192. * *Into the field.* Which lay between the Walls of the Vineyard, *S. Auſtin, Quæſt in loc.*

V. 23. *And the aſs ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs to turn her into the way.*

V. 24. *But the angel of the Lord ſtood in a path of the vineyards, a wall being on this ſide, and a wall on that ſide.*

When the aſs ſaw the angel of the Lord. Standing on a Part of the Path oppoſite to the Wall againſt which ſhe cruſht her Rider's Foot. *S. Auſt. Q. in loc.*

V. 25. *And when the aſs ſaw the angel of the Lord, ſhe thruſt her ſelf unto the wall, and cruſht Balaams foot againſt the wall: and he ſmote her again.*

V. 26. *And the angel of the Lord went further, and ſtood in a narrow place, where was no way to turn either to the right hand or to the left.*

She fell down under Balaam. She did not move backward, nor on one ſide, becauſe the Angel that terrified her, was now, in the middle of the way,

V. 27. *And when the aſs ſaw the angel of the Lord,* [a] *ſhe fell down under Balaam: and Balaams anger was kindled, and he ſmote the aſs with a ſtaff.*

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* *See to the ſame purpoſe.* Philo, De Vitâ Moſ. L. 1. *where the Reader may meet with a very Beautiful Paraphraſe upon this Story of* Balak *and* Balaam; *too long to be inſerted here.* [a] She fell down under Balaam] *Being unable either to turn back, the way was ſo narrow, or to go forward, becauſe the Angel fill'd up all the Paſſage.* Patr.

juſt

juſt before her; ſo that ſhe had nothing to do but to fall down under *Balaam. S. Auſt, Quæſt. in loc.* †

V. 28. *And [a] the Lord opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?*

The Lord opened the mouth of the aſs. The Braying of an Aſs was one, among other Sounds or Noiſes of Animals, to which the Diviner uſed to have recourſe in his way of inquiring after Futurities. And therefore the Aſſes Articulating was a lively Reproach to him, and to thoſe that conſulted or employ'd him, for their profound Attention and Regard to the Noiſe which was Natural to this Animal. And thus, in the Goſpel, when a whole Legion of Devils united themſelves in a cloſe Combination againſt our Lord, they could not withſtand his Approach or endure his Preſence, but cried out in torture and agony, *What have we to do with thee, Jeſus thou Son of of God? &c.* Thus the Power and Influence of the moſt Malignant Spirits could not enable the Soothſayer to pronounce the People of God to be in any danger from the utmoſt Efforts and Machinations of their Enemies. &c. *S. Greg. Nyſ. De Vitâ Moſ. p. 250. The Lord opened the mouth of the aſs.* Deſpiſe not thou that Aſs, which ſaw the Angel of the Lord, when her Maſter could not ſee him. She ſaw him, and upbraided her Maſter, in very plain articulate words; giving us thereby to underſtand, as in a Figure,

† *Hence That of the* Pythagoreans; Proceed no further in your Journey, when your Aſs happens to fall. *This* Joſephus *quotes from* Hermippus. *The Allegorical Senſe is this, that we ought to proportion our Enterprizes to our Strength and Powers. To the ſame purpoſe, tho' otherwiſe expreſs'd, that Proverbial Phraſe of* Kicking againſt the Pricks *or* Spikes, *which the Reader may find in* Æſchylus, Euripides, *and others; and which our Bleſſed Saviour himſelf condeſcended to make uſe of to the Apoſtle at his Converſion.* Acts, IX. 5. Grot. a The Lord opened the mouth of the aſs]. *God's Angel actuated thoſe parts in the Aſs after the ſame manner that the Devil moved them in the Serpent.* Bochart. *The ſame Author enumerates many fabulous Inſtances of the Animals that were ſaid to have ſpoken on extraordinary occaſions, not improbably grounded on this true one of* Balaam's *Aſs; Thus* Bacchus *is ſaid to have given his Aſs a Human Voice.* Hygin. Aſtron. L. 2. in Cancro. *and* Apollonius *makes* Phrixus's *Lamb ſpeak, when* Helle *was drown'd in the* Helleſpont. *&c. Not but he ſuppoſes ſome of theſe may have been true, as that of the* Egyptian *Lamb in the Reign of* Bocchores, *and ſeveral others mentioned by Hiſtorians; the Devil herein aping the Power of God.* Ibid. *See more, on this head, in* S. Cyrill's *Reply to* Julian, *concerning the Serpent's Speaking in* Eden, *in the Commentary on* Geneſ. III. 1. The Lord opened &c. *And this he was pleaſed to do in the preſence of the Princes; firſt, to give them a Proof of the Weakneſs and Impotency of the Man they had ſo great an opinion of, and depended ſo much upon. As if indeed he had ſaid in ſo many words; This Man comes to blaſt and deſtroy a whole Nation with the Breath of his Mouth and the Venom of his Tongue; and behold! a poor Aſs is too hard for Him and his Staff too! It is not in his power to hurt his Beaſt with his Wrath and his Curſing; how much leſs then the Bleſſed Nation of the* Iſraelites? *See more to this Purpoſe* in Targ.

that in the last days, upon the Advent of the Great Angel of God, the *Gentiles* also should Speak, which were before as *dumb Asses*. *S. Ambros. in Luc. L. 9. n. 14. S. Chrysostom* draws this Moral Inference from the Asses Speaking upon the Lord's Opening his Mouth; that we are not to consider the Person, but the Office and Commission of Those whom God empowers and requires to speak to the People. Be their Persons ever so mean; That is by no means any Diminution of their Character.

Balaam said unto the ass, &c. 'Tis very astonishing, says S. *Austin*, that *Balaam* should not be frighted at the Asses Speaking. This the Father accounts for, partly from his being used to *Ventriloquies*, or *Magical* Uttering of Words from the Inside of Animals, and partly to the Violence of his Passion and the Keenness of his Avarice. And he further observes, that in the Reprehension which *Balaam* received from his Ass might be prefigur'd *God's Choosing the Foolish Things of the World to confound the Wise*, 1 *Corinth.* I. 27. *S. Austin, Quæst. in loc.*

v. 29. *And Balaam said unto the ass,* [a] *Because thou hast mocked me:* [b] *I would there were a sword in mine hand, for now would I kill thee.*

v. 30. [c] *And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee? And he said, Nay.*

His sword, &c. The Angel whom *Balaam* saw was the LOGOS or WORD himself; and his *Sword* expres'd his Power, which he receiv'd *from on High* or *from Heaven. Iren. Fragm. p.* 471.

v. 31. *Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and* [d] *he bowed down his head, and fell flat on his face.*

Jonath & Jerusal. *Secondly, to let them see, that he that open'd the Asses Mouth could also shut his Rider's; for to common apprehension it seems to be easier to keep a Man from speaking than to make a Dumb Creature speak.* Arama in Muis. a Because thou hast mocked me] *In the Original rather*, Because thou hast expos'd me, and made me and my Profession ridiculous. *The* Arabick *has it*, Because thou hast thrown me in the Dirt. *Which may be taken either Proverbially or Litterally.* b I would there were a sword &c.] *This Passion of the Sorcerer may be applied as a just and severe Rebuke to the wicked Spirit of Those that return Ill Language and Usage to Monitors for their Faithful and Kind Counsels.* Lap. c And the ass said unto Balaam, am not I thine ass] *This doth not prove that the Ass understood what* Balaam *said, and thereupon returned this pertinent answer; but that the same Power which made the Ass speak at first, continued to form such an answer as might convince* Balaam *of his Error.* Patr. d He bowed down his head, and fell flat

V. 32. *And the angel of the Lord ſaid unto him, Wherefore haſt thou ſmitten thine aſs, theſe three times? behold, I went out* [a] *to withſtand thee, becauſe thy way is perverſe before me.*

V. 33. *And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.*

V. 34. *And Balaam ſaid unto the angel of the Lord, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me:* [b] *now therefore if it diſpleaſe thee, I will get me back again.*

V. 35. *And the angel of the Lord ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak:* [c] *So Balaam went with the princes of Balak.*

Go with the men: &c. He allows him to follow the ſordid and ſinful Inclinations of his own Heart, according to that which is written; *He hath ſent them away in the deſire of their heart; they ſhall walk* or *go in their own pleaſures.* † Nevertheleſs God's Purpoſe and Pleaſure is accompliſhed. *Origen. in Numer. Homil.* 14. *Go with the men: but only the word*

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flat on his face] *Proſtrated himſelf according to the* Eaſtern *Poſture of Adoration, even at this day.* a To withſtand thee] *The word* Satan *is here applied to a good Angel, oppoſing himſelf as an Adverſarie to* Balaam *for the good and ſafety of God's People and of* Balaam *himſelf. The Devil, on the contrary, has the name of* Satan *as oppoſing himſelf to God and the People of God.* Bochart. b Now therefore if it diſpleaſe thee, &c.] *He could not be ignorant, that his evil Intent to curſe God's People for his own Promotion, was moſt evil in the Lord's eyes, and the Cauſe why the Angel came out againſt him; but concealing that, he ſpeaks of his outward Actions, and faintly offers to turn back with an* If it were evil. Anſw. *and to the ſame purpoſe* Patrick *after him, and perhaps from him.* c So Balaam went with the princes of Balak] *Whom he overtook after this ſtop, either at the place where they lodged, or where they ſtaid for him: but he did not tell them what he met withall in the way.* Patr. † *This ſeems to be an Apocryphal Text, unleſs it may be made out of two Places of Scripture very diſtant from one another*; viz. Let them be taken in the devices that they have imagined. Pſ. X. 2. *and* Ye walk in their counſels

that I ſhall ſpeak unto thee, that thou ſhalt ſpeak. That is, in the ſenſe of *S. Ambroſe*, You ſhall not ſpeak what you pleaſe, but what I ſhall force you to ſay. The Words are mine; you ſerve but as a Trumpet to convey them. You underſtand no more of what I make you ſay than if you were a mere Eccho. Let me tell you withall, adds the Father, you ſhall be no Gainer by going. You ſhall bring neither Money nor Honour back with you. And thoſe words in the next chap. *v.* 8. *How ſhall I curſe, whom God hath not curſed?* make it plain enough, that the *Bleſſing* of the *Iſraelites* was wholly God's Act, and that *Balaam* no way himſelf concurr'd in it. *Epiſt. Cloſſ.* 1. *n.* 50. §. 8. And to this purpoſe *S. Auſtin*, *Quæſt. in Numer. n.* 48. *

V. 36. *And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which is in the border of Arnon, [a] which is in the utmoſt coaſt.*

V. 37. *And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?*

V. 38. *And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth that ſhall I ſpeak.*

V. 39. *And Balaam went with Balak, and they came unto Kirjath-huzoth.*

V. 40. *And [b] Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that were with him.*

Baal. Having; or A Man. *S. Jer. N. H.*

V. 41. *And it came to paſs on the morrow, that Balak took Balaam, and brought him up [c] into the high places of [d] Baal, that thence he might ſee the utmoſt part of the people.*

ſels or pleaſures. Micah VI. 16. * Philo *likewiſe thus underſtands the words of* Balaam. De Vita Moſ. L. 1. a Which is in the utmoſt coaſt] *So that* Balak *went to receive* Balaam *as far as to the very limits of his Kingdom.* Malv. b Balak offered oxen and ſheep] *In thankfulneſs that he had procured* Balaam's aſſiſtance, *as he hoped, againſt his Enemies.* Patr. c Into the high places of Baal] *Where there was a Temple or Chappel dedicated to* Baal. *Theſe high places were*

on

OCCASIONAL ANNOTATION, V.

On Numb. XXII. 8-30. *concerning the* Ventriloquy *of* Balaam's *Aſs.*

§. 1. THIS is neither to be explain'd from *Lucian*, nor from *Apuleius*; nor even from any of the *Vertuoſi* among the *Naturaliſts*: Much leſs from *Agrippa*, who in his declamatory way has very much Labour'd the *Praiſes* of this *Animal*. If indeed he tells us right from the *Hebrew* Doctors of his Attachment to the ſecond *Sephiroth* and ſtanding under the Influence of חכמה or *Wiſdom*: that poſſibly might entitle the *Aſs* to the Privilege of *Speaking*, as much at leaſt as even the *Serpent* could claim it from his *Subtilty*.

§. 2. The Learned [1] Bp *Huet* of *France* has taken no ſmall pains to illuſtrate this odd particularity in *Balaam*'s Aſs, from variety of Inſtances in *other Animals* (concerning which ſee the Notes on this chap.) amongſt the *Heathen* Writers. The *Truth* indeed of his *Allegations* he will not vouch for. But were they ever ſo *Authentick*, the Utmoſt their Evidence can amount to, is to take off from the *Singularity* of what is here Recorded by the Prophet *Moſes*. Nor therefore ſhall I at all *inſiſt on* what the Learned *Bochart* in his *Hierozoicon* ſomewhere tells us of the *Hyena &c.* in *Egypt* and the *Eaſtern* Countries, that have the Benefit of *Speech*.

§. 3. Whatever ſpecious Diſcoveries may be pretended by the Ingenious, or the Perverſe, of a Surprizing *Reſemblance* very often in meer *Brute* Creatures both with reſpect to *Speech* and *Thought*; we may depend upon it from the Beſt Information, 2 *Pet.* II. 16. that the *Aſs* is by Nature *Dumb*. And that therefore whenever it is known for certain to have ſpoken, the Caſe is *Special*; and not ordinarily to be accounted for. So wide of the Queſtion would it be to Explain the Phænomenon at preſent under Conſideration from the Structure and Formation of the *Aſſe*'s Head, &c.

§. 4. Some indeed will ſay, that [1] *Maimonides* looks upon this whole

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on Mount Abarim, *which divided the Kingdom of* Moab *from the Kingdoms of* Sihon *and* Og, *and were but at a little diſtance from the Camp of* Iſrael. Menoch. d *Concerning* Baal *conſult* Selden, De Diis Syris, Syntagm. 2. p. 193. 1 Quæſt. Alnet. Lib. II. §. 26. p. 227. 2 Moreh Nevochim. Part. 2 cap. 42.

ſtory

ſtory of *Balaam* upon the Road to have been *Tranſacted only in the way of Viſion.* And then it is thought no Queſtion need be put about the *Aſſe's Speaking.* But for my own part I do by no means apprehend how any thing *Prophetick*, whether *Dream* or *Viſion*, can break in upon the *Laws* of *Nature*; and alter the Bounds of *Diſtance* and *Separation* which divide the *Irrational* Species from that *Rational* Nature. Beſides, this very part of *Balaam's* Story is worded with as great an Air of plain Fact, Truth, and Reality as any other.

§. 5. I ſhall not here join Iſſue with S. *Baſil* or any other Father that ſuppoſes even *Brutes* could *ſpeak* in Paradiſe, at firſt. Such *Speculations* at leaſt I think are needleſs. Nor ſhall I have Recourſe to that Poſition of [1] *J. B. Uz*, viz. That of the *Ten* things which were *Created after* the Foundations of the World were laid, One is this *Mouth of the Aſs that Spoke.*

§. 6. Waving all ſuch kind of Amuſements at this time without atall deſcanting upon them; when even among the *Heathens Cattle* have been ſaid to *Speak*, it was look'd upon as a *Prodigy*, and not in the Regular Courſe of Nature. It is a Maxim long ſince Advanc'd by men of Profound Speculation, that when *nothing external* appears to Cauſe an *effect* that falls under the Senſes, an *Inviſible* one is then to be aſſign'd; as in the famous inſtance of *Pythagoras* when Saluted by the River [2] *Neſſus*. By a *Figure*, I grant eſpecially if it be any thing ſtrong, a meer *Brute* may be allow'd to *Speak* and a *Stone* to *Hear*, as *Joſh.* XXIV. 27. But this alſo is wide of the matter in debate. *Both* however are as eaſie to Concieve, as that a *Wand* or *Rod* ſhould be Turn'd into a *Serpent* or a *Flying Dragon*, and Return back immediately into the Form of a *Rod* again. See *Exod.* IV. 3, 4.

§. 7. I will not meddle with the Speculations of the modern *Rabbins*, with whom it is ſo uſual to Trifle merely to Countenance their Prepoſterous Infidelity. For by the Scale or Gradation which ſome of them are fond of, a mere *Stone* is too nearly related to the very higheſt Rank of the moſt *Pure* and *Simple* Spirits. It is evident to any one that is capable of thinking, that a *Creature* by nature Dumb, cannot poſſibly *Speak*, or change it's proper Species for that which is ſuperior to it. However it is eaſie to concieve, that even a *Dumb* Creature may be made uſe of, as *Vocal*, by an *Intelligence*, whether *Good* or *Bad*. That the *Devil* ſpoke thro the *Serpent* I ſhall take for granted at this time in vertue of what has been already obſerv'd from the Antient Fathers and particularly [3] *I-*

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1 Targ. Hieroſol. adNum. XXII. 28. 2 Καὶ ὁ ποταμὸς μεγάλη τις ἡχὴ ἠχήσας, ἀπεφθέγξατο πάντα ἀκούοντα, χαῖρε Πυθαγόρα. Jamb. de Vita Pythag. cap. 28. ab initio.
3 *See* Bibliotheca Biblica in loc.

renæus

renæus on *Gen.* III. And if an *Evil Angel* may be allow'd to uſurp the *Organs* of a *Serpent*: is it not as eaſie to conceive, that at leaſt ſome *Angel* of *Juſtice* might be imploy'd in the preſent Caſe to Beſtow *Elocution* upon an *Aſs*? And in that caſe I hope it will be conceivable enough, how the *Aſs* alſo came to ſpeak the *Holy* Language, as the *Hebrew* is ever call'd, in ſuch Purity: Which is a Difficulty that hitherto has Perplex'd ſome *Rabbins* to account for.

§. 8. Let it then be conſider'd yet further, that if an *Evil* Spirit may *ſpeak* thro' an *Image* which has *No* Organs, as we read, *Rev.* XIII. 15, viz. *And he had Power to put a Spirit into the Image of the Beaſt, that the Image of the Beaſt, ſhould both Speak &c.* Might not a *Spirit* alſo on ſuch an occaſion as the preſent, be Commiſſion'd to *Reprove the Madneſs of the Prophet* (*See* 2. *Pet.* II. 16.) thro' the Organs of an *Aſs*? In other words, might not an Angel as well Reprove *Balaam* with the *Jaw-bone* of a *Living Aſs*, as *Sampſon* did the *Philiſtines* in after-times with the *Jaw-bone* of a *Dead* one? At leaſt this cannot be Voted more ſtrange, than what the Goſpel plainly ſuppoſes, viz. That when Man fails in his Duty, the very *Stones* may *cry out* in the way of a formal Proteſt againſt him. See *Luke* XIX. 40. The Application is Obvious, viz. *Balaam* Fail'd, and the *Aſs cried* out.

§. 9. The Story is under one a *Real* Fact, and yet a *Parable*. And it is handſomely obſerv'd by the judicious *Ainſworth* on the [1] place, that whereas the *Devil* to Draw men into *Sin*, choſe the *Serpent* for his Inſtrument, the moſt *Subtil* Beaſt of the [2] *whole Field*: God to Rebuke and Convince the Wicked, made uſe of the *Aſs*, the moſt *Silly* of all the Beaſts, chuſing *the Fooliſh things of the World to Confound the Wiſe, &c.*

§. 10. By his Riding on an *Aſs*, *Balaam* may be conſider'd in a double capacity, as a *Prince*, and as a *Prophet*. Be that as it will, Plain it is, that in chuſing an *Aſs* to Reprove him, the *Author* of Nature has ſufficiently declar'd, that his ſo *Speaking* was not in any *regular* courſe of things, but a certain *Supernatural* Indication of that Supreme offended *Judge* before whoſe *Tribunal* we muſt All appear to give a ſtrict account not only of our *Actions*, but of our *Hard Speeches*, and Rebellious *Thoughts* and *Devices*. Compare *Rom.* XIV. 10. 2 *Cor.* X. 5. *Jude.* 15.

§. 11. Bating theſe peculiarities, the *Aſs* is evidently of no account. The very *Firſtling* was Forbid to be offer'd in *Sacrifice* by the Law of *Moſes*, (*Exod.* XIII. 13.) as no way Qualified in point of *Purity*. It was Forbid even to *Plough* with an *Ox* and an *Aſs* together. *Deut.* XXII. 10. Nor does it make at all in favour of the *Pagan* Worſhip that this *Animal* was offer'd up, if *Fat*, to the God of [3] War.

1 Numb. XXII. 28. 2 Gen. III. 1. 3 Ὅτις δ' ἄρα παρ' αὐτοῖς ἦεν ἐγκωδίσιος εἴην δοκεῖ, τοῦτο τῷ Ἄρει προσάγεσθαι ἱερόν. Ælian. de Anim. Lib. XII. cap. 34.

§. 12.

§. 12. It is not to be denied, that *Man* was Plac'd by God in a Rank, Claſs, or Order far Superior to the *Dumb* and *Senſitive* Creation. He is Rais'd above the *Level* of the *Beaſts that Periſh*, by the *Faculty* of *Reaſon*, by the *Prerogative-Capacity* of the *Divine Life*, and by *Speech* or *Utterance* whereby to Impart his Thoughts to others. Theſe *Powers*, when duly Improv'd, are indiſputably Preferable to every thing beſides that may preſume to ſtand in Competition with them. But when either totally neglected, or miſapplied, they introduce a perfect *Chaos* and *Confuſion* into Nature. It never was a Queſtion with me, which of the Two *Brutes*, is moſt worthy of Contempt, the *Irrational* or the *Rational*. I ever did, and ſhall apply to the *Apoſtate* of whatever denomination, to the *Infidel*, the *Scorner*, and the *Libertine*, however diſguiz'd under the Specious *Title* of *Free-thinkers*, the words of *Zophar* the *Naamathite* (*Job.* XI. 12.) *Vain man would be wiſe, tho Man be born like the Wild* Aſſes *colt*; Or rather as it is in the [1] *Vulgar Latin*, *and yet like the wild* Aſſes *Colt be thinks himſelf born Free.*

§. 13. To ſum up all in few words, I ſee no great Difficulty in Suppoſing *Balaam*'s Aſs to be intirely under the Influence of a *Superior* Wiſdom, which by the Laws of its own Scanty Nature, it never could Aſpire to. This is certain, that *Man* may Degenerate to that degree thro' mere Neglect, as to ſtand in need of being ſent to the Ant to *School*, and that too for *Inſtruction* with relation even to the *Inferior* Life. It is not for Nothing that the Fal'n *Angels* are deſcrib'd in the Prophets by *Obſcene* Birds (*Iſ.* XIII. 22) and by the *Beaſts of the Field* (*Gen.* III. 1.) The אִיִּים and צִיִּים are rendered by the LXX. ὀνοκένταυροι and δαιμόνια; the firſt of which are deſcrib'd by *Heſychius* to be a kind of *Demons that frequent the woods, and of a dark Appearance.* A third ſpecies of them viz. אֹחִים which ſome render *Fauns*, the LXX. render by ἰχὼς *Noiſes* or *Cries.* But *Grotius* ſuppoſes rather, that the True Reading of the LXX there is ἴχνια, which indiſputably approaches nearer to the Original *Hebrew.* I have but one thing further to obſerve at this time, viz. that *Seir*, which is notoriouſly the Place which *Eſau* made choice of for his Habitation or principal Abode, (*Gen.* XXXIII. 16.) borders too near upon שְׂעִירִים another Name which is given to this kind of *Fal'n Angels.* And what *Spirit* or *Influence* he was Acted by when he ſold his *Birth right in Contempt*, is plain from *Gen.* XXV. 33, 34. eſpecially if we reflect alſo on the Character of *Profane* which the Author to the *Hebrews* (*ch.* XII. 16.) has fixt upon him for that very reaſon.

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1 Vir vanus in Superbiam erigitur, & tanquam pullum Onagri ſe liberum natum putat.

§. 14.

§. 14. Were I therefore to Aſſign the True, Original, Fundamental, Reaſon why the moſt Antient Method of *Moral, Oeconomical,* and *Political* Inſtruction ſhould be in *Parables* or *Fables*, and thoſe Conducted by *Birds* and *Beaſts*, it ſhould be to this effect, *viz.* That Nature was Debas'd by the Fall from the Purity and Perfection of it's Original. The Tempter was Degraded from a Glorious Flying Cherub to the Form of a *creeping Serpent*; and the Aſſociates of his Rebellion into the Beaſts of the Field; *For every thing that hath Senſe and Underſtanding, and wants the Divine Life in it, in the Judgment of all wiſe and good men is truly a Beaſt*, as we are told by a celebrated Philoſopher of our own Nation. Nor therefore is it at all to be wondred at, that Man alſo ſhould be made more Conformable in his very Body to that *Brutal* Nature which by Sin he had Intail'd upon himſelf and his Poſterity. *So Fooliſh was I and Ignorant: I was as a Beaſt before thee*, ſaid Pious *Aſaph* to his Maker. *Pſ.* LXXIII. 22. Man therefore, to conclude my *Hypotheſis*, having with the Rebellious Angels and Apoſtate Spirits left his *Beginning* (Ἀρχὴν, *Jude* 6.) even that *Supreme Wiſdom*, the Great Original Source of All True Knowledge and Inſtruction, (*Prov* VIII. 1 ——) ſhould Eat the Fruit of his own ways, and for the future be Inſtructed at the ſecond or third Remove, in the Rules of his After-Conduct by the Mouth of a *Bird* or a *Beaſt*, not merely by the Sagacious *Fox* or Soaring *Eagle*, but even of yet more abject Tutors, ſuch as an *Oxe*, a *Bear*, a *Lion*, and an *Aſs*. The Laſt of theſe I will allow to be the moſt *Contemptible*. But yet I muſt affirm in Favour of that too, that it never yet was Known to *Bray* ſuch an Abſurd Medley of *Stupidity Impudence* and *Blaſphemy*, as the late Celebrated Author of the PANTHEISTICON. May God have Mercy on his poor Diſciples!

CHAP. XXIII.

1, 13, 28. Balak's ſacrifice. 7, 18 Balaams parable.

V. 1. AND *Balaam ſaid unto Balak,* [a] *Build me here* [b] *ſeven altars, and prepare me here ſeven oxen, and ſeven rams.*

V. 2. *And Balak did as Balaam had ſpoken; and Balak and Balaam offered on every altar a bullock and a ram.*

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a Build me here ſeven altars] *Unto* Baal, Baalpeor, *or* Beelphegor. *See* chap. 22. v. ult. chap. 25. v. 3. b Seven altars] *The ſame Number and the ſame Species God commands* Job's *Friends to offer for a Burnt-Offering,* XLII. 8. *Much has been ſaid already of the Number Seven, which was had in the higheſt Eſteem and Veneration by the Profeſſors of Heathen Theology, Philoſophy, &c. We meet, in* Virgil, *with juſt the ſame Number of Steers or Young Oxen, and of Sheep, for a Sacrifice;*

Nunc grege de intacto ſeptem mactare juvencos
Præſtiterit; totidem lectas de more bidentes. Æneid. 6.

Seven Bullocks yet unyok'd, for Phœbus chuſe;
And for Diana ſeven unſpotted Ewes. Mr. Dryden.

Seven altars. *Learned Men are divided in their opinions concerning theſe Seven Altars; whether they were dedicated to the* true God *or to a Demon. Some will have it that they were dedicated to the* true God, *in order to make an intereſt in him; for that* Balaam *was a Worſhipper of him.* chap. 22. v. 8. c. 24. v. 1. *and that the Number* Seven *was in a peculiar manner Sacred to him. But others (I think, with more reaſon) ſuppoſe that they were dedicated to a Demon; firſt, becauſe they were built in the High-Places of* Baal: *ſecondly, becauſe* Balak *join'd in the Sacrifice, and it was offer'd on his account; and for a Diabolical End and Purpoſe, that of* Malediction: *thirdly, becauſe* Balaam's *Profeſſion was that of an Enchanter.* Num. XXIV. 1. Seven altars. Perhaps *to the Seven Planets, propoſing by this means to procure Augurial Information and Inſtruction from them, or from the Demons whom he ſuppoſed to preſide over them and direct their Influences.* Lyr. Bonfr.

V. 3.

v. 3. *And Balaam ſaid unto Balak,* [a] *Stand by thy burnt-offering, and I will go: peradventure the Lord will come to meet me: and whatſoever he ſheweth me, I will tell thee. And he went to an high place.*

v. 4. *And God met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon every altar a bullock and a ram.*

v. 5. *And the Lord put a word in Balaams mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.*

v. 6. *And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.*

v. 7. *And he took up his parable, and ſaid, Balak the king of Moab hath brought me* [b] *from Aram, out of the mountains of the eaſt, ſaying, Come, curſe me Jacob, and come, defie Iſrael.*

Aram. Abiram. My Brother's Height or Sublimity. *S. Jer. Nom. Heb.*

v. 8. *How ſhall I curſe, whom God hath not curſed? or how ſhall I defie, whom the Lord hath not defied?*

v. 9. *For from the top of the rocks I ſee him, and from the hills I behold him: lo,* [c] *the*

a Stand by thy burnt-offering] Or Preſent thyſelf *unto God, here by thy Burnt-Offering, and go not with me; as they were wont to ſtand by their Sacrifices, and preſent themſelves there unto the* Lord, *who firſt had reſpect unto the Offerer, and then unto the Gift* Gen. IV. 4, 5. Ainſw. b From Aram] *From a very diſtant Country.* Philo, De Vita Moſ. L. 1. From Aram. *From* Syria *or* Moſopotamia; *the Country where the Lord had bleſſed* Jacob. Munſter. c The people ſhall dwell alone, &c.] *Separate and Diſtinguiſh'd from all other Nations in Religion, Laws, Cuſtoms, and Manners.* Jun. &c.

people shall dwell alone, and shall not be reckoned among the nations.

Compare with *Genes.* XV. 5. *Origen in loc. Homil.* 15. *Let me die the death of the righteous.* Let me be buried with them, that Laying down my Vices in the Grave, I may take up the Grace which is with the Righteous, who bear about both in Body and Mind the marks, of the Mortification and Sufferings of *Christ. S. Ambros De Bono Mort. c.* 4. and elsewhere he would give this a figurative Turn, as if it were to be applied to being buried with *Christ* by Baptism. *Epist. class.* 1. *n.* 50. §. 10. The meaning of that Wish of *Balaam, Let me die the death of the righteous,* may very well be this, that it was in truth his Desire to die to the World and to Sin, and to live with the Souls of the Just, whose Life *Christ* is, and who can sing, *I will walk before the Lord in the Land of the Living*; *Ps.* XVI. 9. *For he is not the God of the Dead but of the Living.* And if *Balaam* signifies in our Language *A Vain People,* as I believe it does, 'tis plain that the *Gentiles,* heretofore a Vain People, desire to have Fellowship with the Souls of the Righteous, *Abraham, Isaac,* and *Jacob* who are call'd by the stile of יְשָׁרִים, or *Upwright.* Whence the Book of *Genesis* is called *The Book of the Upright. S. Jerom, in Ezech. Prophet. L.* 6. *col.* 819.

V. 10. *Who can count* [a] *the dust of Jacob, and the number of the fourth part of Israel? Let me die* [b] *the death of the righteous, and let* [c] *my last end be like his.*

V. 11. *And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.*

V. 12. *And he answered and said,* [d] *Must I not take heed to speak that which the Lord hath put in my mouth?*

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a The dust of Jacob] *Either the Dust which they raise in their March; or rather their Numbers themselves; as if they were not to be number'd.* Pic. Of the fourth part of Israel. *Or of* a Quarter *as the* Chaldee *explains it*; of one of the four camps of Israel: *for they 'camped about the Tabernacle in Four Quarters.* Num. II. *Whereas the Promise of the Blessing to* Abraham *consisted of Two Branches*; 1. *that God would give the Land of* Canaan *to him and to his Seed for ever*; 2 *and that he would make his Seed as the Dust of the Earth,* Genes. XIII. 15, 16. *under which, Spiritual Graces in* Christ *were also comprehended: the Lord causeth* Balaam *here to ratifie them both, for their Dwelling alone in the Land; and for their Innumerable Increase* Ainsw. b The death of the righteous] *Says the* Gemara, *on the place,* Not by an Early or Violent Death; *which it was promised to the* Israelites *that they should not die, provided they took care exactly to observe the Law; not but under this is couch'd a higher Mystick Sense.* Grot. c My last end] *The* Septuag. *has it*; Let my Seed be as their Seed. d Must I not take heed &c.]

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V. 13. *And Balak ſaid unto him, Come, I pray thee, with me* [b] *unto another place, from whence thou mayeſt ſee them:* [c] *thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.*

Thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all. *Balak* had a notion that *Balaam* was frighted into Bleſſing the *Iſraelites* inſtead of Curſing, at the Sight of their Formidable Numbers. *Origen. in loc. Homil.* 16. *Theodoret, Quæſt. in loc.*

V. 14. *And he brought him into the field of* [d] *Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on every altar.*

Built ſeven altars, and offered a bullock and a ram on every altar. Altho *Balaam* was now well appriz'd of God's Providence, yet he cannot forbear endeavouring to prevail with him by Sacrifices, taking him to be One of thoſe Deities whom their own Worſhippers call τροπικὸς, Changeable and Unſteady in their Meaſures and Reſolutions. *Theodoret, Quæſt. in Numer. n.* 42.

V. 15. *And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet the Lord yonder.*

And he ſaid unto Balak, Stand here by thy burnt-offering, &c. No doubt, inſtead of this, *Balaam* ought to have gone away from him, but ſuch was his Weakneſs of Underſtanding, and his Inſtability of Judgment, as to make him fancy ſtill, that God might recede from his Purpoſe. *S. Ambroſe, Epiſt. Claſſ.* 1. *n.* 50. §. 11.

V. 16. *And the Lord met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.*

V. 17. *And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the Lord ſpoken?*

Suppoſing it were in my power to ſpeak otherwiſe; which it is not; do you think I can have the courage to ſpeak otherwiſe. b Unto another place] *See* 1 Kings XX. 23. c *Some rather tranſlate the Verb in the Paſt Sence,* Thou haſt ſeen but the utmoſt part of them and ſhalt not ſee themall; *being of opinion that this Tranſlation beſt agrees with* Numb. XXII. 41. d Zophim] *The* Spying *Height or Tower.* Hebr. Septuag. Vulgate, Onkel Samarit. Syriac. Arab. Jonath. B. Uz.

V. 18. *And he took up his parable, and ſaid,* [d] *Riſe up Balak, and hear; hearken unto me thou ſon of Zippor:*

V. 19. [b] *God is not a man, that he ſhould lie,* [c] *neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?*

S. *Cyprian* turns the Text thus. *Non quaſi homo Deus ſuſpenditur, neque, quaſi filius hominis minas patitur.* God does not fluctuate or waver, is not under Suſpence as Men are, neither is he, as if he were a Son of Man, to be moved with Threatenings. *Teſtimon. adv. JUD. p.* 45.

V. 20. *Behold, I have received commandment to bleſs; and he hath bleſſed, and I cannot reverſe it.*

Behold, I have received commandment to bleſs. From this inſtance of *Balaam Iſidore Pelus.* argues for the Validity of Eccleſiaſtical Miniſtrations by the Mouths and Hands of Prieſts of Infamous Lives. Could there be a more Wicked Creature, ſays he, than *Balaam?* And yet God employ'd his Tongue, that uſed to be otherwiſe exerciſed, to bleſs his own People. *Epiſt. L.* 2. *n.* 37. *He hath bleſſed, and I cannot reverſe it. Balaam's* Curſing would have had no manner of effect, proceeding entirely upon a very Falſe and Wicked Motive or Principle. But it pleaſed God to conduct this whole Affair in the manner he did with a moſt particular View to the People who were perpetually expoſing themſelves, to the Judgments of God by repeated Provocations. So that when hereafter there ſhould be occaſion for God to viſit them with his Chaſtiſements, * they might have aſcrib'd their Calamities to *Balaam's* Execrations; and therefore he would not permit the Diviner to utter any. *Theodoret, Queſt. in Numer. n.* 42.

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a Riſe up, Balak, &c.] *In honour of the Word of God now to be utter'd. Thus the Emperor* Conſtantine *always roſe from his Seat when in his Orations and Diſcourſes there came in any Particulars of a Theological Nature.* Euſeb. De Vitâ Conſtant. L. 4. c. 29. b God is not a man, &c.] *Compare with* 1 Sam. XV. 29. c Neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do it? &c.] *The* Jews *would argue from hence the Unchangeableneſs and Perpetuity of their Polity; whereas indeed the very Contrary was what God had decreed from all Eternity; and what is Prophetically and Myſtically implied in this very Prediction.* * They] *And not only they, but their Enemies round about them, who might thence have been encourag'd to try the fortune of war with them, which otherwiſe it might be ſuppoſed they would be afraid to do.*

v. 21. [a] *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael:* [b] *the Lord his God is with him, and the ſhout* [c] *of a king is among them.*

v. 22. *God brought them out of Egypt; he hath as it were the ſtrength of an* [d] *unicorn.*

He hath as it were the ſtrength of an unicorn. An Animal whom God himſelf mentions to *Job* as an Inſtance of extraordinary Natural Strength *c.* 39. *v.* 9. 10, 11, 12. A *Horn* alſo frequently denotes in Scripture Dominion or Kingly Power. *Origen. in loc. Homil.* 16. An Unicorn is an Animal which has but One Horn upon his Head; concerning whom the Lord God asks of *Will the unicorn be willing to ſerve thee?* thereby expreſſing two things, the remarkable Strength of the Animal, and the Impoſſibility of reducing him to Service. Some have ſuppos'd that *God* is to be underſtood in the Pronoun *He*. But I take it to be meant of his People; that as a Unicorn has but One Horn, ſo God's People worſhip but One God. Accordingly ſays Holy *David, Through thee will we puſh down our enemies,* κερατιοῦμεν, *Septuag.* ſtrike them down as with Horns. *Theodoret, Quæſt. in loc.*

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a He hath not beheld iniquity in Jacob, &c.] *As guilty as the* Iſraelites *were often of* Idolatry, *yet God has regard to his own Promiſe more than to their Sin. He is a God of perfect Veracity; and the Unbelief and Impiety of Ill Men ſhall not have force enough to prevail with him to recall and annull his Promiſes to the Good. See* Rom. III. 3, 4. *And this, by the way, ſhews evidently how triflling that impious Pretence is of the* Jews *for their expected* Meſſiah's deferring *his Advent beyond all their own Ancient and Authentick Calculations, that it is their Sins which hinder it.* Munſt. Fag. b The Lord his God is with him] *The Word of the Lord.* Jonath. *He is more immediately Preſent among this People.* Oleaſt. c Of a king is among them] *Of the King* Meſſiah. Jon. *Some underſtand this of thoſe Shouts and Acclamations which might very probably attend the Sounding or Clangor of the* Trumpets, *the uſe of which God had commanded. See* Numb. X. 9. 2 Chron. XIII. 12. *It ſeems to be clear enough that King* Meſſiah *is here meant, as* Jonathan *obſerves; even that King that dwelt between the* Cherubim, *then; and afterwards became Incarnate among them.* d An unicorn] *Concerning this Animal* Bochart. *has treated very Learnedly and Critically in his* Hieroz. Vol. I. L. 3. c. 27. *to which the Curious Reader is referr'd. It is agreed, in general, among the the Writers of Natural Hiſtory, that whether it was a Land, or (as Some have thought) a Sea-Animal, it was a Creature of prodigious Strength. The Deſcriptions of it are very various; many of them in all probability Fabulous. But that Variety, eſpecially in the later Writers, plainly ſhews, that it appear'd to them by the Notions or Accounts which they had of it, that it was fit to be choſen for a moſt proper and expreſſive* Simile *of Strength and Power.*

v. 23. *Surely there is no enchantment againſt Jacob, neither is there any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael,* [a] *What hath God wrought!*

According to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought. The *Septuagint* has it thus. *According to Time*, or the order of Time, *it ſhall be told to Jacob and to Iſrael, what God will perform. Theodoret* paraphraſes thus. It is altogether out of the Reach of any ſort of Enchantment or Divination to foretell what God will do with regard to *Iſrael*. For theſe are Futuritys which the Lord God himſelf foretells by his Own Prophets, and the manner and means of their coming to paſs he only ſuggeſts by them. *Quæſt. in loc.*

v. 24. *Behold, the people ſhall riſe up as a great lion, and* [b] *lift up himſelf as a young lion: he ſhall not lie down until he eat of the prey, and* [c] *drink the blood of the ſlain.*

Behold, the people ſhall riſe up as a great Lion, S. *Cyprian* quotes the Place thus; *Ecce populus quaſi populus leoninus exurget; Behold, the People ſhall riſe up as a Lion-like People*; and applies it to the Converſion of the *Gentile* World. *Adv. JUD. L.* 1. *c.* 21. *Behold, the people ſhall riſe up as a great lion, &c.* Here ſeems to be a Prophetick Emblem or Reſemblance of the Boldneſs and Fortitude of thoſe that ſhould believe in *Chriſt*; of that Liberty and thoſe Immunitys which they enjoy by Faith; and of that Joy and Exultation which Hope is continually exciting in their hearts. For ſuch a Chriſtian reſembles a Lion, when with Swiftneſs and Vehemence he ſprings forth and ſpeeds his way to Perfection, and he reſembles the Lion at full Growth, when he has attain'd it. For as both the Young and the Old Lion are afraid of no other Animal, and have them at their mercy; ſo the true Compleat *Chriſtian*, who takes up his Croſs, and follows his Saviour, and can ſay, *The World is crucified unto me, and I unto the World, Galat.* VI. 14. has the World under his Feet, in abſolute Subjection. &c. *Origen. in loc.*

v. 25. *And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.*

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a What hath God wrought?] *The* LXX. *have* ἐποίησεν; What will God work *or* perform? *With regard undoubtedly to the Series of his Providences and Diſpenſations over his People; and not only to theſe, but alſo to thoſe of the Evangelical Covenant and State.* b Lift up himſelf] *In the* Seventy, ἀναστήσεται, *ſhall, ſpring and toſs himſelf, up. And, as ſome Commentators have obſerv'd, ſhall make themſelves entirely Maſters of* Canaan c *The* Chaldee *reads*, He ſhall inherit the Subſtance or Wealth of (many) People, Subſtantias populorum hæreditabit; *it being by ſuch Subſtance or Wealth that Blood or Life is ſupported.*

v. 26.

V. 26. *But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that I muſt do?*

V. 27. *And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.*

V. 28. *And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.*

Peor. Phogor. Fagur. The Skin of the Mouth, or, He opened. *S. Jer. N. H.* It is called alſo *Bethfogor.* 'Tis a Mountain of the *Moabites*, which overlooks *Libias*. There is another *Fogor*, a Village, now called *Phaora*, not far from *Bethleem*. *Id. De Sit. & Nom. Loc. H.*

V. 29. *And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.*

V. 30. *And Balak did as Balaam had ſaid, and offered a bullock and a ram on every altar.*

The PROPHESIE of *BALAAM* (in the foregoing and following chapters) Paraphras'd in Verſe, by a Friend.

I.

INTO the Mountains of the *Eaſt*
In *Aram*'s ſtony Land,
To me did *Balak* ſend his high Beheſt;
The King of *Moab* ſent his dread Command:
Come curſe me *Jacob*, the ſtern Monarch ſaid,
Pronounce Defiance dire on *Iſrael*'s hated Head.
How ſhall I curſe, ſad *Beor*'s Son reply'd,
Whom God has never curſt? ——
And how defie whom He has not defy'd?

II.

See! I diſcern Him from afar ——
From lofty Hills mine eyes behold Him there ——
ONation, Thou ſhalt dwell alone;
With none compar'd; reſembling None;
From all the World diſtinguiſh'd; One. ——
Who ſhall the Duſt of *Jacob* tell?
Or Numbers ſhall aſſign
To the fourth Part of *Iſrael*? ——
O let me die the Good Man's Death, and let His End be Mine.

I.

Riſe *Balak*, and attentive hear;
Thou Son of *Zippor*, to my words give ear.
God is not Man, that He ſhould vent

Un-

Untruth; nor had his Birth
From the baſe Sons of Earth,
That He ſhould e'r have reaſon to repent.
Eternal Truth has ſpoke; the Righteous Lord
Has ſaid; and ſhall not He perform his Word?
Whate'r He Bids, I muſt fulfill;
And now his ſacred Pleaſure is expreſt,
That I ſhould bleſs the Race which He has bleſt;
And am I able to reverſe his Will?
Jacob is clean in his pure ſight,
And *Iſrael*'s Innocence
Untainted as the Light;
And therefore his good Providence
Still hovers o're them with a carefull wing;
God is their Guardian and their King.
From *Egypt*'s curſed Land
He guided them along;
In his Protection ſtill they ſtand
Unconquerably ſtrong;
Here no Enchantments can prevail,
And Divinations all muſt fail.

II.

The World ſhall gaze,
When All God's mighty Works it ſees,
With Wonder and Amaze,
And cry, what Prodigies are theſe!---
Like the fierce Lioneſs for Fight
The People ſhall prepare;
And like the Lion in his Might
Shall rouze Themſelves to War:
Nor ſhall they lay them down again,
Till Drunk with Blood, and Sated with the Slain.

I.

From *Beor*'s Son, from *Balaam* ye have heard;
The Man who had his Mind

(That heretofore was dark and blind)
Illumin'd by the Heavenly Ray
Of Revelation's glorious Day,
Has utter'd the Prophetick Word.
The Man to whose glad Ear
It was vouchsaf'd to hear,
Whose Eyes were Privileg'd to see,
Th' Ineffable Divinity;
And free from fancy'd Visions of the Night
Awake enjoy'd th' Ecstatick sight,
Has left it on Record.

II.

How beauteous, *Jacob*, do thy Tents appear!
O *Israel*, how wondrous fair
Thy Tabernacles are!
Like length'ning Valleys they delight the Eye;
Or like the Gardens lively Green
That near the Chrystal River lie,
Where the *Lign-Aloes* form a solemn Scene,
In whose Plantation Labour has no Part,
But they're produc'd by Nature's easy Art;
For Beauty and for Strength they seem
Like the Tall Cedar that orelooks the stream.
As Show'rs of Rain
With plentiful Increase
Impregnate the rich Plain;
So shall God's Blessing, Heavenly Dew,
Pour forth, O *Israel*, on You,
And largely multiply your Race;
Till Sway more ample Ye obtain
Than *Agag* ever knew.

III.

The People march'd from *Egypt*'s Coast,
Where late they lay oppress;

God

God was the Captain of their Hoſt,
And ſtrengthen'd every Breaſt.
The Nations round Their Fury ſhall devour;
Heaven's Vengeance on their Heads ſhall wreak,
The Sinews of their ſtrength ſhall break,
And pierce the Vitals of their Power. ----
Diſmiſt from Toil, and of his Prey poſſeſt,
Like the proud Lion in his Den,
He lays him down to Reſt, ----
And who ſhall rouze Him up, and wake his Rage again?
Who bleſſes Thee, thrice bleſſed ſhall He be,
And curſt ſhall be the Man that curſes Thee.

I.

From *Balaam* Ye have heard,
The Man whoſe Eyes are open has declar'd;
The Son of *Beor*'s Mouth
Has ſpoke the ſure Prophetick Truth;
He, He has ſaid the Word,
Who intimately knew
Th' Omnipotent Omniſcient Lord,
Who heard his Voice, and whoſe bleſs'd Eye
Waking poſſeſt the Dazling View,
The Real Viſion of the Lord moſt High.

II.

I ſee Him --- but not now ---
Futurity will ſhow ---
I view him, yet not near,
But dimly from afar ---
A Sceptre ſhall ariſe in *Jacob*'s Line,
A Star in *Iſrael* ſhall ſhine,
Which ſhall the Coaſts of *Moab* ſmite,
'Till none of that Ill-fated Land remain;
Which ſhall the Sons of *Seth* unite,

And

And o'er the bleſſed Union reign.
Iſrael ſhall conquer *Edom*'s Land;
In vain ſhall *Seir*'s ſtrong Mount oppoſe
The Force of ſuch Heroick Foes;
Their Valour nothing ſhall withſtand.
On *Jacob*'s Throne a Monarch ſhall be plac'd
That ſhall the Cities lay, depopulate and waſte.

III.

There lies the wide-extended Coaſt
Of *Amalek*, above the Nations Great;
Yet *Amalek* is doom'd by Fate
To ſink, and be for ever loſt.
See where the peacefull *Kenite* dwells,
Guarded round with Rocks and Hills;
Yet all thoſe Hills and Rocks are vain;
For waſted by degrees away
Thou, *Kenite*, ſhalt become an eaſie Prey
To *Aſſur*'s Pow'r, ſhalt wear his Chain,
Who to his Native Soil his Captive ſhall convey.
But oh! ye miſerable Race
Who live in thoſe unhappy Days,
Which God ordains ſhall theſe ſucceed;
Then, then to live --- 'twere better to be dead:
Ships ſhall arrive from *Chittim*'s Land, ---
Aſſur ſhall bow beneath their Pow'r,
And *Eber* too ſhall feel a Victor's Hand;
And yet theſe Conquerors at length,
With all their boaſted Power and Strength,
Themſelves ſhall be no more.

CHAP.

CHAP. XXIV.

1 Balaam leaving divinations, propheſieth the happineſs of Iſrael. 10 Balak in anger diſmiſſeth him. 15 He propheſieth of the Star of Jacob, and the deſtruction of ſome nations.

V. 1. *AND when Balaam ſaw that it pleaſed the Lord to bleſs Iſrael, he went not as at other times, to ſeek for enchantments, but he ſet his face* [a] *toward the wilderneſs.*

He went not as at other times, to ſeek for enchantments, &c. He was now convinc'd by Experiment, that his Art Magick would avail him nothing; and that it was a Power infinitely ſuperior to any of thoſe he uſually applied to, which over-rul'd his Tongue, and made him ſay what that Power thought fit. And therefore, inſtead of having recourſe to his uſual Methods and Practices of Divination, he ſubmits the uſe of his Organs of Speech entirely to the Impulſe and Direction of God. 'Tis not to be conceal'd that Some have thought his Predictions had no relation to our Saviour. But then theſe Men ought to have conſider'd, that the Advent of God our Saviour was reveal'd to *Nabuchadnezzar*, 'tho a very Wicked Perſon. See *Daniel*, II. 34, 35. Now he that foretold to *Nebuchadnezzar* the Redemption and Salvation of Mankind, did here the ſame to *Balak*, that the *Gentiles* alſo ſhould have a Tradition of Predictions concerning it. *Theodoret, Quæſt. in Numer. n.* 44. See further *Idacius Clarus, adv. Varimad. ARIAN. fol.* 141.

V. 2. *And Balaam lift up his eyes, and he ſaw Iſrael abiding in his tents according to their tribes, and the ſpirit of God came upon him.*

The ſpirit of God came upon him. As it did alſo upon *Saul*, tho' not a Good Man. Which ſeeming to be a Paradox, occaſion'd that Proverb, *Is Saul alſo among the Prophets?* 1 *Samuel* X. 12. *Theodoret, Quæſt. in Num. n.* 44.

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a Toward the wilderneſs] *According to the* Chaldee, toward the Calf, *their late Idol; probably toward ſome Perſons or Things by which that Sin might be particularly remember'd at this time; in order by ſuch a method and contrivance to prevail with God to give his permiſſion to curſe the* Iſraelites.

V. 3.

v. 3. *And he took up his parable, and ſaid,* [a] *Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:*

v. 4. *He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty,* [b] *falling into a trance, but* [c] *having his eyes open:*

v. 5. *How goodly are thy tents, O Jacob, and thy tabernacles, O Iſrael!*

Euſebius, having quoted *Deuter.* XVIII. 15. *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, &c,* proves from this Prophecy of *Balaam*, that as the Obligation of the *Moſaick* Law extended only to the *Jewiſh* People and the Land of *Judæa*; ſo there was to ariſe in time Another Prophet and Another Law. *Demonſtr. Evangel. L.* 1. *c.* 3. *p.* 6.

v. 6. *As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of* [d] *lign-aloes which the Lord hath planted, and as cedar-trees beſide the waters.*

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a Balaam the ſon of Beor hath ſaid] *A Prophetical* Proœmium *or* Introduction; *as if he had ſaid,* The Propheſie of Balaam, &c. Fag. b Falling] *Upon the Earth, not being able to bear the Divine Spirit.* Munſt. Falling *on his Face to the ground: for even the Holy Men of God, when they ſaw Divine Viſions, uſed to fall down on their faces, and into Deep Sleep, as Dead Men. So* a deep Sleep (*or Trance*) fell upon Abraham, Geneſ. XV. 12. *and* Daniel was afraid, and fell on his face, and was in a deep Sleep on his face toward the ground Dan. VIII. 17, 18. *and* John fell at his feet as dead. Rev. I. 17. *and* Ezekiel fell on his face. Ezek. I. 28. & alib. *See alſo* 1 Sam. XIX. 24. Ainſw. c Having his eyes open] *The eye of his Mind.* Philo, De Vita Moſ. *Modern Commentators are not a little Divided and Perplext about this Expreſſion in this and the former* v. *Some underſtand it of the Eyes of the Body; others of the Eyes of the Mind. Of the Bodily Eyes it may be underſtood three ways; either that he had as plain a Viſion in his Sleep, as if he had been Awake, and his Eyes Open; or, that he was under a Tranſport and Extaſie; and ſaw the Viſions of God under an abſolute Suſpenſion of his Organical Faculties; or, in reference to the Angel in the way, whom his Aſs ſaw when he did not himſelf. If the Expreſſion be meant of the Eyes of the Mind, it may ſignifie that his Intellectual Powers were ſo illuminated or open'd, that he ſaw before him in the cleareſt View what ſhould certainly and infallibly come to paſs; or that Viſions preſented themſelves to his Imagination at the ſame time that his Eyes were broad open; that is, in the Day-time.* d Lign-aloes, *or the* Coſtus; *Both of the* Aromatick *kind. The* Simile, *ſays* Picus, *ſeems to*

v. 7. [a] *He ſhall pour the water out of his buckets, and* [b] *his ſeed ſhall be in many waters, and* [c] *his king ſhall be higher than Agag, and his kingdom ſhall be exalted.*

Agag. Ἀὼγ, *Tectum.* The Roof of a Houſe. *S. Jer. Nom. Heb. His king ſhall be higher than Agag.* Or than Gog, by whom *Euſebius* tells us we are to underſtand the Dominion of the *Romans* over the *Jews* at the Time of *Chriſt's* Advent and the Publication of the Goſpel, which flouriſh'd and ſpread along with it. *Demonſtrat. Evangel. L. 9. p. 424. S. Jerom (in Ezech. c. 38. col. 968.)* tranſlates the Place thus from the *Hebrew*; *His King and his King's King ſhall be taken away becauſe of Agag*; and applies the Propheſie to *Saul. 1 Sam.* XV. XXXI. † *His king ſhall be higher than Agag. Symmachus* has it, *His King ſhall be exalted above Og*; that is to ſay, that in War with Og they ſhall be Superior in the ſtrength of that King that ſhould hereafter come forth of them according to the fleſh. *Theodoret, Quæſt. in Numer. v. 44.*

v. 8. *God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce them through with his arrows.*

God brought him forth out of Egypt. Origen, adapting this in a Figurative Senſe to our Saviour, compares it with thoſe words of the Evangeliſt, *Out of Egypt have I called my Son. S. Matth.* II. 15. which

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to allude to the ſweet and precious Fame of God's People, which ſhould ſpread itſelf like a fragrant Scent far and near. Lign aloes which the Lord &c.] *This implies the Excellency of the Tree, and the great Increaſe of the Species of it in its proper place. So the* Cedars of Lebanon which God hath planted. Pſ. CIV. 16. *As if he were to ſay; Such is their Excellency and Pre-eminence, that they are not ſo properly to be ſaid to be a Human Plantation as a Divine one.* Ainſw. Jun. Malv. *See* Occaſ. Annot. in Exod. n. VI. *and* Introduction *to the Book of* Geneſis. p. 88. a He ſhall pour the water out of his buckets] *God ſhall pour his Bleſſing upon this People as it were Water on a Garden.* Pic. *Others make it to be a* Hebrew *Phraſe; as much as to ſay, This People ſhall be as Prolifick and Fruitful as Trees in a moiſt and well-water'd Soil.* Vat. Ainſw. Caſt. *Others agen, underſtand this of the Waters of the Law and Divine Wiſdom ſupplied in the Church. Theſe Waters, as* Ainſw. *obſerves, may ſignifie the Word and Spirit of God in the Church; as* John III. 5. IV. 10. VII. 38, 39. b His ſeed ſhall be in many waters] *Shall ſpread into many People. See* Pſ. CXLIV. 7. Iſai. LXVIII. 1. Jerem. XLVII. 2. Revelat. XVII. 15. Ainſw. Malv. *Not bus it may be alſo underſtood Litterally of the Increaſe of the Fruits of the Earth in Watry Land.* Ainſw. *The* Septuag. *has here a remarkable Reading;* Ἐξελεύσεται ἄνθρωπος &c. A Man ſhall go forth of his Seed, and ſhall be Lord over many Nations. *And the* Chaldee *runs thus;* A King ſhall increaſe who ſhall be ANOINTED from among his Sons, and ſhall be Lord over many Nations. S. Cyprian *read exactly according to the* Septuag. Adv. *JUD.* L. 1. c. 10. *And Biſhop* Fell, *in his Note on the Place, obſerves that Water out of a Bucket Proverbially denoted among the* Hebrews *a Child's Derivation or Deſcent from his Parents.* c *The* Amalekites *were, it ſeems, at that time a moſt flouriſhing People.* Malv. † *This*

Text Some, ſays he, ſuppoſe to be taken from this Place; tho' Others, from the Prophecy of *Hoſea*, XI. 1. *In loc. Homil.* 17. See further *Euſeb. Demonſtr. Evan. L.* 9 *p.* 419. *He hath as it were the ſtrength of an unicorn.* For *it pleaſed the Father*, as the Apoſtle ſpeaks *that in him ſhould all Fulneſs* [of the Godhead] *dwell. Coloſſ.* I. 19. Wherefore having the God of the Univerſe, and his Father, United to him, as it were a Horn to the Forehead, we find him ſtiled an Unicorn in other Places of Scripture. *Euſeb. ubi ſupr. Pierce them through with his arrows.* Thus the Irreſiſtible Arm of the LOGOS or WORD of God transfixed, as it were, his Adverſarie the Devil and all his Inviſible Malicious Accomplices with his Spiritual and Rational Arrows, and to this day holds them abſolutely in Subjection. *Id Ibid.*

He couched, &c. S. Cyrill. of *Jeruſ.* compares this Place with that of *Geneſis* XLIX. 9. which is truly *Parallel, He ſtooped down, he couched as a lion; &c.* and applies it to the ſepulture of our Saviour. *Catech* 14. §. 2. *He lay down as a lion: &c.* The Lion ſignifies *Chriſt*'s Power; his Laying down ſignifies his Paſſion; and the Emphaſis and Energy of the Benediction, his Divinity. So that the *Magi* or Wiſe Men of the *Eaſt* acted according to the Tenor of this Prophecy when they offer'd him Gold as a King, Myrrh as Crucified, and Frankincenſe as God. *S. Baſil, Homil.* 25. *tom.* 1. *p.* 511. plainly copying from *Origen, c. CELS. L.* 1. *p.* 45, 46. to which, becauſe of the length of the Paſſage, the Reader is referr'd. See *Comment.* on *v.* 17. *He lay down as a lion; and as a great lion: who ſhall ſtir him up? S. Chryſoſtom* apprehends the Paſſion and Reſurrection of our Saviour to be intimated here in the *Lying down* and *Stirring up*, and obſerves that theſe two are connected in other Places of Scripture. *Hom.* 67. *in Joann. p.* 434.

v. 9. *He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.* [a]

v. 10. *And Balaks anger was kindled againſt Balaam, and* [b] *he ſmote his hands to-*

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was litterally fulfill'd 1 Sam. XV. Grot. *probably from* S. Jerom *or elſe from the* Targums. *See alſo* Huet. Demonſt. Evangel. Propoſ. ad initium. a Joſephus, *where he ſpeaks of this Prophecie,* Antiqu. L. 4. c. 6. *ſays that it foretold Calamitys that were to befall certain great Kings and Citys, ſome of which at that time were not in being; and that ſome of theſe Calamities had already happen'd both by Land and Sea; whence it was very reaſonable to conclude, that the reſt would likewiſe come to paſs in their proper ſeaſons. What the Hiſtorian means, I do not underſtand; unleſs it be what* Petrus Trecenſis, *as quoted by Dr* Bernard, *makes it to be, that* Balaam *prophecied that the Whole World ſhould one day or other be inhabited by none but* Jews *for ever; even the Iſles of the Sea; and that ſince this Prophecy had been in ſome meaſure fulfill'd, we ought to believe that the reſt would likewiſe be ſo.* b He ſmote his hands together] *Thereby expreſſing the Violence of his Paſſion. And there ſeems to be ſomething natural in this Motion; for we meet with ſeveral Inſtances of it in other Books of Antiquity; Thus* Propertius *repreſents the Ghoſt of his Injur'd Miſtreſs breaking out into Expoſtulation and Rage at him* -- At illi

gether: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed them theſe three times.

V. 11. *Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from honour.*

V. 12. *And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,*

V. 13. *If Balak would give me his houſefull of ſilver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord ſaith, that will I ſpeak?*

V. 14. *And now behold, I go unto my people: come therefore, and I will advertiſe thee, what this people ſhall do to thy people [a] in the latter days.*

V. 15. *And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:*

V. 16. *He hath ſaid, which heard the words of God, and knew the knowledge of the moſt high, which ſaw the viſion of the Almighty, falling into a trance, but having his eyes open:*

Pollicibus fragiles increpuere manus.

And this comes into Seneca's *lively Expreſſion of this Paſſion*; Complosæ sæpius manus. De Ira, L. 1. c. 1. *So* Simocatta (*omitting others*) *deſcribes ſome Perſons, in flam'd with anger as Grinding their Teeth, and ſmiting their Hands againſt one*

I ſhall ſee him, but not now: Meaning the *Meſſiah*, that Star out of *Jacob*; of whom he makes mention immediately afterwards; and whom God would not ſend forth, 'till the Fulneſs of Time was come, *Galat.* IV. 4. *Origen. in Loc. Homil.* 22. Compare with *S. John*, I. 9. *That was the true* LIGHT *which lighteth every man that cometh into the world. Euſeb. D. Evang. p.* 420. *I ſhall ſee him, but not now: &c.* As much as to ſay, theſe things ſhall come to paſs many ages hence; as they did two thouſand years after, when *Chriſt* was upon earth. *Id. Ibid. p.* 421. *There ſhall come a Star out of Jacob.* Compare with the Star that conducted the *Wiſe-Men* of the *Eaſt*. *S. Matth.* II. *Origen. in loc. Homil.* 22. The Succeſſors of *Balaam* in his Divinatory Function had very probably this Prophecy of his by ſure Tradition; ſo that when they ſaw a ſtrange Star in the Heavens appearing over the Land of *Paleſtine*, they haſten'd thither. *Euſeb. Demonſt. Evang. L. 9. p.* 417. *S. Proſp. De Promiſſ. & Prad.* P. II. c. 12. and to the ſame purpoſe *S. Ambroſe, in Luc. c.* 2. *vol.* 1199. *S. Baſil* delivers himſelf more expreſsly and fully upon this Head. The Tradition or Memorial, ſays he, of this antient Prophecy prevail'd with them to take a Journey to inform themſelves where, in *Judæa*, was the place in which was born the King of the *Jews*. *S. Matth.* II. 2. Perhaps theſe *Magi* perceiv'd that the Infernal Powers became, in a ſuddain ſtrangely diſtreſs'd and weaken'd upon our Lord's Incarnation; and thereupon thought themſelves oblig'd to bear their Teſtimonie to the mighty Power of this New-Born Babe. Accordingly, when they had found him, they worſhipp'd him with Gifts. Tho' they were Aliens and Uncovenant-

V. 17. *I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come* [a] *a Star out of Jacob, and* [b] *a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite* [c] *the corners of Moab, and deſtroy* [d] *all the children of Sheth.*

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another, προσῆντας τῷ χριστῷ. L. 4. c. 4. a In the latter days [*In the time of the* Meſſiah; *for there is no doubt but this Prophecy had a relation to him.* Heſc. & alii in Malv. Fag. a A Star] *See* Rev. II. 28. *The* Hebrews *of old underſtood this of the* Meſſiah; *For the falſe* Chriſt *that aroſe unto the* Jews *in the days of* Trajan *the Emperor, was called in alluſion to this Propheſie*) Bar Chochad, *that is* the Son of the Star: *but being after ſlain in Battle, the* Jews *ſeeing themſelves deceived, called him* Bar Coziba, *that is*, the Son of Falſhood. A ſtar] Chriſt *was a Light to the World, for the radiant Excellency both of his Life and Doctrine.* Menoch. Tirin. A ſceptre] *Compare with* Iſai. LIII. 2. A ſceptre] *And* Chriſt *ſhall be anointed.* Jon. B. Uz. *A* Redeemer, *and a* Governor. Targ. Hieroſol. *Compare with* Pſ. CX. 2. c The corners of Moab] *Shall ſmite even unto the utmoſt parts of the Kingdom.* Ol. *This Phraſe, the* Smiting of the Corners, *is a Metaphor taken from attacking or ſtorming the ſides or Angles of a Fortified town.* Malv. d All the children of Sheth] *The modern Criticks are divided on this Text. Some of them are for a Litteral Expoſition, tho' they do not agree in it. But others much better agree with the Fathers in the Myſtical, or rather the truly Litteral, that* Chriſt *was to reign over the Sons of* Seth, *and, in a* Spiritual *Senſe, to vanquiſh and deſtroy them; that is to ſay all all Mankind; for we are all Deſcendants of the Line of* Seth Cain's *Offspring having periſh'd in the Flood.*

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ed, yet it was the Pleaſure of Providence that they ſhould ſo very early pay their Homage and Worſhip to *Chriſt*, becauſe the Atteſtation of Enemies always carrys ſo much weight and force with it. If the *Jews* had worſhipp'd him at firſt, it might have been objected that they did it out of a Vain Partiality to One of their own Kindred and Nation. But ſo it was ordain'd, that Strangers ſhould worſhip him as God, that, by that Witneſs and Example, his Own, who crucified him, ſhould ſtand condemn'd. *Homil.* 25. *tom.* 1. *p.* 510. See alſo *S. Maximus*, *Homil.* 3. *De Epiphan. A ſceptre ſhall riſe out of Iſrael. Origen*, *reading* with the *Seventy*, *A Man ſhall ariſe out of Iſrael*, ſuppoſes the *Star* to imply the *Divinity* of *Chriſt*, and the Man his *Humanity*; and that as the Star which guided the *Magi*, reſted or ſtay'd over *Chriſt*, (as the Holy Ghoſt, in a Bodily Shape like a Dove, deſcended and reſted upon him) it was a Symbol of his Divinity which was never ſeparated from him. *Homil.* 18. *in Numer. p.* 153. See further *Hilar. Diacon. Quæſt ex Novo Teſt. n.* 63. *Gregory Nyſſen*, *Orat. De Nativ. Chriſti*, *tom.* 2. *p.* 775. *S. Leo*, *Serm. De Epiphan.* 4 *c.* 2. And to the ſame purpoſe before him *Juſtin Martyr. Dialog. cum Tryph. JUD. p.* 261. *There ſhall come a Star out of Jacob*, *&c.* The Event bore witneſs to the Prophecy. For He that according to the Fleſh ſprang out of *Judah*, not only ſpoiled the Princes of *Moab*, but likewiſe all the Sons of *Seth*; even all Mankind. For *Noah* deſcended from *Seth*, and from *Noah* was the whole earth overſpread. *Theodoret*, *Quæſt. in Numer. n.* 44. after *Origen*, *Homil.* 18. *in Numer. p.* 153. *Shall ſmite the corners of Moab*, *and deſtroy all the children of Sheth. &c.* This *David* did not; and if this were to be underſtood of his Poſterity and Succeſſors, the Prophecy ſhould have run in the Plural, *Stars ſhall come out of Jacob*, *and Sceptres or Princes out of Iſrael. S. Gregor. Nyſſen. Teſt. adv. JUD. apud Zacagn. p.* 300.* *S. Ambroſe*, *in Luc. L.* 2. *n.* 45. *Shall ſmite the corners of Moab.* The *Seventy* have it, *Shall ſmite the Princes of Moab. Origen*, taking this Reading, makes theſe Princes of *Moab* to be repreſentative of thoſe Spiritual Impious Principalities and Powers againſt whom our Conflict is in the *Chriſtian* Warfare. And to the ſame purpoſe *Euſebius*, *Demonſtr. Evangel. L.* 9. *p.* 418, 420. Theſe the Star (or *Man. Septuag.*) that roſe out of *Iſrael* hath ſpoiled, and triumph'd over, nailing them to his Croſs. *Origen. in loc. Homil.* 22. the greateſt part of whoſe Myſtick Interpretations on this Hiſtory of *Balaam* are certainly too ſubtle, and overſtrain'd; eſpecially as they proceed upon Readings of the *Septuag.* or Etymologies of Names. *S. Athanaſius* takes notice of the great importance and light of this Prophecy to convince the JEWS that the Word of God was to be Incarnate. *De Incarn. Verbi Dei* §. 33. *p.* 75. and *S. Irenæus* and *S. Cyprian* did ſo before him; the one in his 3*d* Book againſt the VALENTINIANS, the other in his Teſtimonies againſt the JEWS. *L.* 2. *c.* 10. *S. Jerom*, ſpeaking of *Fabiola*, of whom he gives a very great Character, and among other things for her diligent and earneſt Study of the Scripture, mentions this as a Queſtion from her, when ſhe had the Book of *Numbers* before her, How it was that *Balaam*, the Diviner, propheſied ſo clearly of the future Myſterious Diſpenſation of the Goſpel, that ſcarce any of the Prophets delivered themſelves ſo plainly about it; to which his Anſwer is, *Reſpondi ut potui. I anſwer'd as well as I could. De Morte Fab. ad Ocean. Epiſt.* 84.

* *The* Jews *would have this Prophecy to have been fulfill'd by the Conqueſts of their Kings.*

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This Prophecy the Emperor *Julian* would apply to *David* and his Succeſſors. To which *S. Cyril* replies, that the *Iſraelitiſh* Kings were ſo far from making a Conqueſt of the Nations here named, that their whole Reigns were in a manner ſpent in Hoſtilities againſt one another; and moreover, that if this Prophecie related to that Succeſſion of Kings, it ſhould rather have run in the Plural; *Stars ſhall come out of Jacob, and Sceptres* or Princes *out of Iſrael. c. JULIAN. L.* 8. *p.* 262, 263. †

Shall ſmite the corners (or *Princes, Septuag.*) *of Moab.* It muſt be remembred, that the Princes of *Moab*, in a Myſtick and Spiritual Senſe, their Demoniacal Principalities, gain'd an advantage over the *Iſraelites* very ſoon after, in the matter of *Peor* or *Baalpeor*, and in the matter of *Cosbi*; on which account it was particularly ſeaſonable and convenient, that *Balaam* ſhould here foretell how remarkably the caſe would one day be alter'd. *Euſeb. Demonſt. Evang. L.* 9. *p.* 418.

Seth, Edom, and *Eſau*, and in a word, the Whole *Gentile* World, (for under theſe I take all the reſt to be comprehended) which formerly were under the Yoak of Demon-Worſhip, ſhall caſt it off, and become the Poſſeſſion and Inheritance of the Son of God, τῷ παντοκράτορι. For to him ſaid God the Father; *Ask of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Pſ.* II. 8. *Euſeb. Demonſtr. Evangel. L.* 9. *p.* 419.

v. 18. *And* [a] *Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.*

He. Who can this be but the Divine *Logos*, the *Meſſiah*, foretold by the Prophets; who did indeed deſtroy that which remained of the City; that is, of the City *Jeruſalem*, which in the concluſion forfeited and loſt it's Polity and Inhabitants. *Euſeb. ubi ſupra.*

v. 19. *Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth* [b] *of the city.*

v. 20. *And when he looked on Amalek, he took up his parable, and ſaid,* [c] *Amalek was the firſt of the nations,* [d] *but his latter end ſhall be* [e] *that he periſh for ever.*

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† *Litterally this is meant of* David. 2 Sam. VIII. 2. Pſ. LX. 8. *and* CVIII 9. *Myſtically* Maimonides *interprets it of the* Meſſiah, *whoſe mighty Victory was only ſhadow'd out by all former Victories.* Gerund. Ainſw. Bonfr. *and* Tirin. *affirm that it is to be Principally and Litterally underſtood of the* Meſſiah; *tho' (according to the latter) not excluſively of a View to* David. Aben Ezr. *tells us, that many* Jews *expounded it of the* Meſſiah. *As does the* Chaldee. a Edom ſhall be a poſſeſſion] *Compare with* Obadiah 18. Geneſ. XXV. 23. 2 Sam. VIII. 14. 1 Kings XI. 15, 16. b Of the city] *The* City *emphatically, that is,* Rome, *whoſe* Gentiliſm *was to be entirely overturn'd.* Menoch. Tirin. c Amalek was the firſt of the nations] *Moſt con-*

V. 21. *And he looked on* [a] *the Kenites, and took up his parable, and ſaid* [b] *Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.*

V. 22. *Nevertheleſs, the Kenite ſhall be waſted* [c] *until Aſhur ſhall carry thee away captive.*

V. 23. *And he took up his parable, and ſaid, Alas,* [d] *who ſhall live when God doeth this!*

V. 24. *And* [b] *ſhips ſhall come from the coaſt of Chittim, and ſhall afflict Aſhur, and ſhall afflict Ebar, and he alſo* [c] *ſhall perish for ever.*

And ſhips ſhall come &c. The *Seventy* read, *And he ſhall go forth of the hand of Chetim, and they ſhall afflict Aſſur, and they ſhall afflict the He-*

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conſiderable and powerfull, in compariſon of the neighbouring ones; and who, relying on their great Military Force and Bodily Strength, engag'd the Iſraelites. Menoch. Ainſw. Druſ. Amalek *was the firſt of the Nations who warr'd againſt* Iſrael. [after their coming out of Egypt] Onkel. *and to the ſame purpoſe* Jonath. B. Uz. *and* Jeruſal. Targ. eThat he periſh for ever] *See the Litteral Completion of this in* 1 Sam. XV. 7. *Compare with* Exod. XVII. 14. c But his latter end ſhall be, &c. *In the days of the King* Meſſiah. Jonath. a The Kenites] *Concerning theſe the Criticks and Commentators vary much. Some will have them to be the Poſterity of* Jethro, Judges I. 16. IV. 11.; *and to be mentioned here with* Amalek, *becauſe they dwelt among them.* 1 Sam. XV. 6. *Others think they were different; becauſe the* Iſraelite Kenites dwelt in Tents; *which does not well agree to the Deſcription in the Text.* b Strong is thy dwelling-place, &c.] *Becauſe on one ſide they were fenc'd with the Sea; and on the other (as is probable from the Context) with high Mountains.* c Until Aſhur ſhall carry thee away captive] Shalmaneſer, *King of* Aſſyria, 2 Kings XVIII. *Some inſtead of* Until *read* So long as; *in regard that the* Kenites *return'd with the* Jews *from the* Aſſyrian *or* Babylonian *Captivity. See* 1 Chr. II. 55. Jun. Malv. d Who ſhall live when God doeth this! *Interpreters differ not a little on this place.* Who now alive, ſhall live to ſee this? How many ſhall return Safe and Victorious, the Slaughter ſhall be ſo great? Wo, *Death,* to the Sinner when the Lord ſhall do theſe things. Onkel. *and much to the ſame purpoſe* Jon. B. U. *and* Jeruſ. Targ. b Ships ſhall come, &c. *This Prophecie was fulfilled when the Power of* Rome *firſt ſet her foot upon the neck of the* Hebrews *by* Pompey's *Conqueſt: but eſpecially when ſhe tyranniz'd over* Chriſt, *the chief Child of* Eber. Lightf. *Sundry are the Sentiments of Learned Men concerning this* Chittim; *and here a full account of them would take up too much room. But perhaps Dr* Dickinſon *has ſet this Piece of Antiqui-*

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brews. Upon which *Theodoret* obſerves, that this was a Prediction of the Victory of the *Macedonians* over the *Perſians*. For *Alexander* overthrew and deſtroy'd the *Perſian* Monarchy or Empire. And agen, *Antiochus* made War upon the *Jews*, and took their Metropolis, and plunder'd the Holy Temple. For theſe Predictions did not proceed from any Magical or Divinatory Artifices, but from the Suggeſtion and Operation of the Holy Ghoſt. He by whoſe Command the Aſs articulated; actuated her Maſters Organs of Speech to utter Futurities. *Quæſt. in Numer. n.* 44. *Citus. Cethim.* Wondring. *S. Jer. N. H.*

v. 25. *And Balaam roſe up, and went and* [d] *returned to his place: and Balak alſo went his way.*

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ty in the beſt light, in his Diatriba de Noæ in Italiam adventu. *The Paſſage runs thus.* p. 153. Noah *with his Eldeſt Son* Japetus *left* Paleſtine; *and they brought Colonies with them into that part of the World which we now call* Italy: *where it was not long before he built a City, and gave it the name of* Cethim, *or* Kitim. *This we have expreſsly in the Fragments of the* Hetrurian *Antiquities found by* Inghiramius. *His words are theſe. The great Father* Vandimon, *by the* Latins *call'd* Janus, *by the* Syrians, Noa; *came into this Country* (Hetruria) *with his ſecond Son* Japetus *and his children: and aſcending this mountain which he thought a commodious one for his purpoſe, and ſuch a Situation as would be agreeable to his Poſterity, he built a City there, in the higher part of it, which was the healthieſt; and call'd it* Cethim. *In the year* 220. *after the Building of* Cethim, Cethim *the Son of* Javan, *and great Grandſon of the great* Vandimon, *draws out with him two Colonies, puts to ſea, and after long Wandring and Cruiſing, arrived at an Iſland, which he named* Cethim *from his own and his Country's name. 'Tis now called* Cyprus. *The* Greeks *afterwards call'd our City* Kitim. [So far the fragment] *This City was at firſt the Metropolis of* Hetruria, *and gave the name to all* Italy &c. *See further in* Del. Phœniciæ. p. 77, 78. *Now if this ancient account be true, we have good reaſon to believe, that this Prophecie pointed directly at the Conqueſt of the* Romans *over the* Aſſyrians *and* Hebrews; *not perhaps excluſively of thoſe of the* Greeks. d Shall periſh for ever] *By the hand of the King* Meſſiah. Jonath. Ben Uz. *Some underſtand this of the* Roman *Empire, that That was to be broken in pieces, either by Wars at home, or Invaſions from abroad, from the* Goths *and other Barbarians. And ſome of the* Greeks, *that their whole Power was to be ſwallow'd up in that of* Rome. *And thus, as* Ainſworth, *obſerves,* Balaam *began with the Bleſſing of* Iſrael, *and ends with the Deſtruction of their Enemies.* d Returned to his place] *But came back agen to the* Midianites, *as appears from* chap. 31. v. 8. *And before he left* Balak, *he gave him that Counſel which we find was put in execution,* c. 25. *and of which expreſs mention is made in the* Revelation, II. 14.

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OCCASIONAL ANNOTATION, VI.

On Numb. XXIV. 17. *in anſwer to this Queſtion*; *Was* Balaam *to* See our Saviour *before the* Reſurrection?

§. 1. WERE I to anſwer this Queſtion at once, it ſhould be in the *Negative*. For our Bleſſed Saviour has expreſsly Taught us in his Beatitudes, that *Purity of Heart* is requiſite in them that *See God*. And after him the Apoſtle, that *without Holineſs no man ſhall ſee the Lord*. *Prophets*, it is true, were Antiently call'd *Seers*. And even allowing *Balaam* for a *Prophet*; we ought never to Forget who it was that has inform'd us before hand with reference to the Great Day of Accounts, *Many will ſay to me in that Day, Lord, Lord, have we not Prophecied in thy Name? and in thy Name have Caſt out Devils? and in thy Name done many wonderful Works? And then will I profeſs unto them, I never knew you: Depart from me ye that work Iniquity*. *Matth.* VII. 22, 23.

§. 2. Wherever *Balaam*'s Character is given in either the *Old* or *New* Teſtament, it is *Bad* beyond Diſpute. For if I remember right, he is uſually mention'd as a *Criminal* of uncommon ſize, and to ſay all at once as an *Adept* in vice, a True *Standard* and *Maſterpiece* of *Iniquity*. Compare *Micah*. VI. 5. with 2 Pet. II. 15. Jude 11. and Rev. II. 14. I muſt own I never expected to have this Queſtion ſtarted, which I am particularly deſir'd to ſpeak to. But to oblige a Friend, I ſhall preſume upon the Reader's Patience, while I examine it more at large, by conſidering who this *Balaam* was, the *Character* which he Bore, as a *Prophet*, And what ſort of *Viſions* he might pretend to.

§. 3. The Hiſtory of *Balaam*, bating what the Sacred Writings deliver at large, is allow'd to be very *Obſcure* and *Uncertain*. The *Rabbins* (the *Moderns* I mean of that Denomination, becauſe they are equally Ignorant of the *True ſenſe* of *Scripture*, and the *Sobriety* of their *Antient Doctors*, and whom nothing can come up to but the *Reſveries* of our *Free-thinkers*) are very Forward to Inform us, did they but know

how. They tell us that he was a *Southſayer*, a *Dabbler* in *Aſtrology*, a *Calculator of Nativities* and a very *wicked Man*. But when they come to make it out, they are ſo outrageouſly *Impious* and *Sottiſh* in their *Dreams* about him, that merely in mercy to my ſelf and to my Readers I ſhall ſtifle any further Abridgment of their Tenents. Whoever has the curioſity to peruſe what [1] *Bartiloccius* has collected from their Writings, may think otherwiſe if he pleaſes.

§. 4. For my own part, the Beſt account I have been able to pick up, is reducible to one or other of the following Heads, viz. That he was a *Magician*, that he was a *Prophet*, and a *Type* of *Humane Nature*. The firſt of theſe I gather from his own deſponding Confeſſion, *Numb.* XXIII. 23. *Surely there is no Inchantment againſt Jacob, neither is there any Divination againſt Iſrael.*

§. 5. According to *Rabbi* [2] *Joſeph* he was not only a King, but the very Firſt of all thoſe Kings that reign'd in the Land of *Edom*, before there was any *actual King in Iſrael*. And as it is Recorded of the Firſt True, Religious, *Jewiſh* King, that He was a *Man after God's own heart*: So of this *Edomitiſh* Prince, that he *ſought for Enchantments*, an Outrage of Impiety recorded of none beſides, but the *King* of *Babylon*.

§. 6. From his preſuming to *Sacrifice*, he appears under the Character of a *Prieſt*. Accordingly it is obſerv'd by *J. B. Uziel*, [3] that he was alſo ſlain at laſt in Battle by *Phinehas* the Prieſt of God. And from his Foretelling what ſhould *come to paſs in the latter days*, *S. Peter* poſſibly might call him a *Prophet*. 2. *Pet.* II. 16. in a good ſenſe.

§. 7. But that at the ſame time he was in reality an *Idolater* is plain from his very being a *Magician*, *i. e.* one who had uſually recourſe to Idols, approaching their Altars with Sacrifice, in order to compaſs the Deſtruction of his Neighbours. Whence alſo there is room to obſerve, laſtly, that the True Character of *Balaam* in theſe it's true proportions, is the very *Dark Reverſe of* MELCHISEDEK, He being on the other hand the True *Prieſt* of the *moſt High God*, whoſe Office it was as ſuch, to *Bleſs God* in the firſt place, and then *Man* alſo, as his *Favourite* Servant.

§. 8. However it muſt be own'd, that his Character is not All over *Shade*. That he was a *Prophet* in a *good* ſenſe has been hinted from *S. Peter*. [4] *Maimonides* reckons him in the *Second* Rank or Degree of *Prophets*. *i. e.* in the loweſt but one. *Joſephus* expreſsly affirms, that he *was* [5] *mov'd by the Divine Spirit*. (See alſo the preceding Commentary)

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1 *See his* Bibliotheca Rabbin. in voce Balaam. 2 Chald. Par. in 1. Paralipom. Cap. 1. v. 44. 3 Ad Num. XXXI. 8. & Joſh. XIII. 22. 4 Mor. Nev. Part. II. Cap. 45. 5 Καὶ ὁ μὲν ταῦτα ἐπῳδεῖζε, ὡς ἦν ἐν ἑαυτῷ, τῷ δὲ θείῳ πνεύματι πρὸς αὐτὰ κεκινημένῳ. Antiqu. Jud. Lib. IV. cap. 6. §. 5. Edit. Hudſ.

And

And that Remarkable Prophecy, *I ſhall ſee him, but not now: I ſhall Behold him but not nigh: there ſhall come a Star out of Jacob, &c.* was ever eſteem'd by the *Jews* ſo Clear and Full for their *Meſſias*, that when a certain noted Impoſtor aſſum'd the Character, he ſtil'd himſelf in Alluſion to theſe very words, בר כוכב, *the Son of a Star.* And in *Origen*'s opinion there is no one Prophecy of Chriſt in All the Writings of *Moſes* more Clear and Satisfactory than this of *Balaam.* See the Commentary.

§. 9. It muſt be own'd, that as it was a Proverb in *Iſrael, Is Saul alſo among the Prophets?* So much more will it admit of a Diſpute how far *Balaam* can deſerve that Title. But let it alſo be remembred, that when I call him a *True Prophet*, it is only with regard to thoſe *Lucid Intervals* when the Spirit of God was pleas'd to Interpoſe, Overruling his wicked Aims, Softening his Heart, and Opening his Eyes, as before he had the mouth of the Aſs; when he thought it Proper to Unveil the future Glories of the Kingdom of *Meſſias*, to give *Balaam* an Antepaſt of it's Happineſs, and even for a few moments to Oppreſs his Spirit with the Luſtre of it. Of which I have ſpoke already. So that it is but with regard to theſe Unclouded Intervals that he is allow'd the Name and Title of a Prophet, from that True Spirit of Prophecy, the WORD of God, in whoſe hands his Faculties then extraordinarily were.

§. 10. If then the Queſtion be ſtill inſiſted on with an eye to theſe *Lucid* Intervals: theſe evidently were but for a Time, and went off again as they came. The very way that he was in, could no way help him to any Aſſurance either of the Continuance or Repetition of the Beatific Tranſport. Whatever Noble Impreſſions might be ſtamp'd upon his Mind during the *Prophetic* moments: His *Goodneſs* at beſt *was but as the Morning Cloud, and as the Early Dew it paſs'd away.* The Return or Continuance of either was by him not to be Hop'd for: but the Contrary.

§. 11. Conſidering *Balaam* alſo as a *Type* of *Humane Nature*: Such as *Balaam* was, ſays the *Alexandrian* [1] *Jew*, Such *is every one who is not Cleans'd or Purg'd by the Holy Diſcipline of Vertue.* And the Fate or Doom as well as Character of Both is ſufficiently Pronounc'd elſewhere to this effect by the ſame elegant Writer, *viz.* [2] *The Vain and Empty Balaam, however he might Chant forth moſt Excellent Hymns to the Honour and Praiſe of God, and his Favourite People* Iſrael: *Yet has he met with no better Quarter from even the wiſe Lawgiver, than to be*

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1 Philo de Cherubim. p. 113. ex ed. Par. Ὁ δὲ Βαλαὰμ, ταῦτ' ἴσως ὢν τῶν μὴ καθαιρομένων ἀεὶ μαστιζόμ. 2 Τοιγαροῦν ὁ μάντις Βαλαὰμ, ὑμνους μὲν εἰς τὸν Θεὸν ὑπερῴδοντας ἄδων &c. ἀσεβὴς μὲν τῇ ἐπείρατ· ὢν πρὸς τῷ σοφῷ κάλλιστ᾽ νομοθέτῃ &c.

ſtil'd Impious and Accurſed. But This we ſee makes ſtill for the *Negative.* However to proceed more diſtinctly yet; we will ſplit the Queſtion into the ſeparate Examination of the *Object* the *Subject*, and the *Act*.

§. 12. As to the firſt of theſe, the *Object*; the very Letter of the Queſtion it ſelf is expreſs, that it is *our Saviour*. When therefore ſome Interpreters are poſitive it was *David*, a Pregnant Type of *Chriſt*, becauſe he actually *ſmote Moab* &c. 2 *Sam.* VIII. 2. (which ſeems exactly to Tally or Anſwer to the very words of his Prophecy, viz. that he *ſhall ſmite the corners of Moab and Deſtroy all the Children of Sheth*) yet am I ſtill in the Dark, to conceive how *Balaam* could ever ſee *David* doing this when the Prophetick and Heavenly Influence was Over. I never heard that *Balaam* was Preſent even in Spirit, when *David* overthrew that People. Beſides had he even been there an Eyewitneſs of the *Typical* Tranſaction: That had been at moſt but a *Prelude*, and *Earneſt* of the *Antitype*, which is never thought ſufficient to Terminate any thing properly Prophetick or Oracular.

§. 13. The very *Aſs* it ſelf on which he Rode was Antiently look'd upon as a Type or *Figure* of *the Body of Chriſt, for as much as All Mankind are* [1] *Borne on that as in a Chariot, and our Saviour took upon himſelf the Burden of our Sins.* And this Animal was both *Seen* and *Heard* by *Balaam*, eſpecially when *Reprov'd by the Dumb Creature.* But not to multiply words beyond a real neceſſity; neither This nor any other *Type* can give me any Satisfaction about the True Scope and Intent of the Prophet, with reference to the *Object*.

§. 14. And the ſame I muſt own too of the *Subject*. For allowing for inſtance that the Eaſtern *Magi* who did *Homage* to the B. *Jeſus* at his firſt Appearance in the World, were lineally Deſcended from this very *Balaam*; yet were they plainly of a different Character, and Acted in a different Spirit, and conſequently not in Union with him. How then *Balaam* could in the perſons of thoſe Royal Tributaries to the Saviour of the World be ſaid to Fulfil thoſe Prophetick words (*I ſhall ſee him, but not now*) is to me very myſterious.

§. 15. [2] *Origen*, I know, One of the Greateſt Lights and Doctors in the *Chriſtian* Church ſince the Apoſtles, from both the Name and Character of *Balaam* diſplays more diſtinctly yet the Blemiſhes and Perfections of our Nature: Alledging that both in his Name and Conduct, he Perſonates the very Prieſts, and Scribes, and Phariſees who *continually Op-*

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1 Η μὲν ὄν & τύπον εἶχε σώματος & Χριστοῦ. ἐφ' ὃν πάντες οἱ ἄνθρωποι ἐκ κοιμάτων ἀναπαυόμενοι, ὡς ὑπὸ ὀχήματος βαστάζονται. τὸ γὰρ φόρτιον τῶν ἡμετέρων ἁμαρτημάτων ὁ Σωτὴρ ἀνεδέξατο. Fragm. deperdit. Irenæi Tractat. ex edit. Grabii. Oxon. p. 470. *See Comment.*

2 In Num. T. 1. p. 252. ex ed. Frob.

pos'd

pos'd Christ and Plotted his very Death among the *Jews*, under a Pretence of exerting themselves in an Holy Zeal for God and his Law; And on the other hand when taking occasion from the *Prophetick* Character of *Balaam*, does he shew us with S. *Paul* the *more excellent way*, Directing our Ambition aright in Coveting earnestly not the transient Gifts of the Spirit; but the Permanent and Stable Graces of it. Was *Balaam* says he, a Prophet? Let no man value himself tho' he should even Deserve to know before hand the things which are Future; But Remember that Invaluable Lesson of the Apostle, viz. *Prophecies shall Fail, Tongues shall Cease, and Knowlege be Done away.* Charity is the Excellency very peculiarly Desirable, as what cannot fail, but will Last for ever, Durable as the Rock of Ages.

§. 16. The Time I grant will come, when not onely *Balaam* but *every eye shall see Our Saviour, and they also that Pierc'd him &c. Rev.* 1. 7. But whether This *Sight* of Him in Common with Such a Multitude will come up to the *Emphasis* of Propheſie I more than doubt. *Balaam* may see Him at that time, not like *Job*, as a *Redeemer*; but rather like the Murderer *Cain*, as a *Judge* to Pronounce his Sentence. He may be brought in person as a Prisoner to the Bar, or be Led in Triumph behind his Chariot-Wheels; to speak after the manner of men.

§. 17. With reference to the *First Coming* of *Christ*, It is Recorded by the [1] *Greek* Interpreters of the Bible as a Known Tradition, that H. *Job* was to bear our Saviour Company at his Rising from the Dead. And it was Antiently thought to have been Fulfill'd when, as *S. Matthew* tells us, ch. XXVII. 52, 53. *the Graves were Open'd and many Bodies of Saints which Slept, Arose; And came out of the Graves after his Resurrection, and went into the Holy City, and Appear'd unto Many.* But that *Balaam* could not be among These is plain, because he was *No Saint* but Died with the same inveterate Hatred to the *Peculium*, as before he had Lived. And for the very same reason can be allow'd no Place in the *First Resurrection*, (as that has been understood by many Antient Writers) among the *Martyrs* and *Prophets* of the *Faith.*

§. 18. If indeed we adjourn our Reflections from the *First Coming* of *Christ* to his *Second* Appearance, and the Solemn Introduction of the Final Judgment, in that view perhaps something may occurr which may be of more immediate service. The *Targum* of *J. B. Uz.* on the place, speaks of the Armies of *Gog* as making head against *Israel* in Battle Array. Nor does *Origen* in his Allegories seem to be an utter Stranger to the Notion. But not to enquire at present into the Merits of the Cause,

1 Γέγραπται δὲ πάλιν ἀναστήσεσθαι αὐτὸν μεθ' ὧν ἀνέστησεν ὁ Κύριος &c. Grabii LXX. in fine Cap. ult.

or

or the particular Manner of this laſt Effort to be made againſt the *Myſtical Iſrael* of God in order to a Deciſive Rout or Extirpation; Allowing *Balaam* to have at this time Elop'd from his Grave (no matter how) and to join in the Conteſt (compare 2 *Eſdr.* XIII. 1——11. with *Rev.* XX. 7---10.) and as the *Hebrew* expreſſion runs, to *Look* our Saviour *in the Face*: This however is but a weak Foundation for a Perſon under the Spirit of Prophecy to ſpeak in the manner, that *Balaam* does, at ſo great a diſtance of Time. *Abraham*, it is true, Rejoic'd under the Spirit of Prophecy to ſee the Day of *Chriſt*; And the Patriarchs who died without Partaking of the Promiſes might Reſt in Hope: But then it was for ſuch a *Viſion* of our Saviour as was to be *Beatifick*, *not* for their *Deſtruction*. *Wo unto you*, ſaid the Prophet *Amos*, in a like caſe, *that deſire the Day of the Lord: to what end is it for you? the Day of the Lord is Darkneſs and not Light.*

§. 19. The next Particular that remains to be conſider'd is the *Act*, *I ſhall ſee him but not now.* The Word in the *Original* ſignifies that kind of *Perception* which is peculiar to the Order of *Prophets* and from which of old time they were denominated *Seers.* 1 *Sam.* IX. 9. But as to the particular determination of that Act in point of Time, be it *Preſent*, *Paſt*, or *Future* (for ſuch is the Difference ſaid to be I find in the *Verſions*) they amount to much the ſame. Certain it is, that in the *Vulgate*, the LXX, the *Samaritan* and our *Engliſh* Verſions as well as in the *Hebrew*, it is *Future.* And as certain it is, that in the *Hebrew* Language they have no ſuch thing as a *Preſent* Tenſe or Time: which ſome perhaps will be Forward to mark as a *Defect* or *Imperfection* in that Tongue. But I chuſe rather to join with thoſe Criticks who both think with more Candour of the Holy Language, and with more apparent *Decorum*; that it is a Language *quæ ipſis in verbis philoſophatur*, as an ingenious *Orator* of this place has ſome time ſince expreſs'd it. And were I to Aſſign the *Rationale* in the preſent caſe, it would be either, firſt, with reſpect *to God*, that in the *Divine Mind*, or in *Eternity*, there is properly no Difference in point of Time; and with reſpect to the *Creature*, that it is continually in a *flux* condition, or *paſſing off from* ſomething that once it was, *to* ſomething elſe, which it is going to be; Not much unlike thoſe of the *Vertuoſi* who Define the Preſervation of a thing by it's *Perpetual Creation.* But this by the way.

§. 20. Wherefore ſince the *Original* is in the *Future*, and the general Run of Interpreters do render the *Original* in the Future alſo; But ſince withall, I can make out no clean ſenſe or meaning in which *Balaam* might affirm, *I ſhall ſee him but not now &c.* I ſhould chuſe to render the Original by the Optative, *viz. May I ſee him, but not now!* &c. For ſo alſo does that other celebrated Wiſh of the ſame *Balaam* run (like this)

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in the future, viz. *Let me Die the Death of the Righteous, and let my laſt end be like his*! *Numb.* XXIII. 10. which might as well have been renderd from the Letter *I ſhall Die the Death of the Righteous*, as the Text we have been conſidering, *I ſhall ſee him but not now.* But not being fond of Novelties, which are uſually of Fatal Conſequence both to the *True* Religion and *Sound* Philoſophy, I ſubmit what I have here propos'd to the better judgment of thoſe Abler Criticks, with which (God be Thank'd) both the Church of *England* and the Univerſities Abound; and may they always continue ſo to do!

CHAP. XXV.

1 Iſrael at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlaſting prieſt-hood. 16 The Midianites are to be vexed.

COMMENT.

Sattim. An Anſwer, or Refutation. For here the People committed Fornication with the Women of *Midian*, and were Judicicially Anſwer'd or Refuted by God in the Judgment or Plague which he

V. 1. *AND Iſrael abode in Shittim, and* [a] *the people* [b] *begun to commit whoredom* [c] *with the daughters of Moab.*

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a *It has been objected, that* Moſes *ſhould have taken care either not to have let theſe lew'd and infamous* Moabitiſh *Women enter into the Camp of* Iſrael; *or when they were come there, to ſend them out agen. But it is plain enough, that they had already by their Wiles and Beauty ſecur'd to themſelves ſo conſiderable an Intereſt in the Camp, that the Authority of* Moſes *was for that time loſt among them. Had it not been ſo, 'tis ſcarce to be conceiv'd that* Zimri *and* Cozby *ſhould have acted in ſuch an open and flagrant manner as they did.* b Begun to commit whoredom &c.] Joſephus's *Account of this Piece of Sacred Hiſtory we have not room for here. It has been finely tranſlated by* Sr Roger L'Eſtrange. *'Tis in the* 4th *Book of the* Antiquities, chap. 6. *One particular however we ſhould not omit. When the Beautys of* Midian, *ſays he, had by their Freedoms and Proſtitutions made a Property of the Youth of* Iſrael, *they had the policy to tell them, that there was a ſuddain neceſſity for leaving them. The Young* Hebrews *could not bear this; and earneſtly courted them, to ſtay with them, and they ſhould be their Wives, and*

inflicted on them for it. *Origen. in loc. Settim.* Thorns. *S. Jer. Nom. Hebr. The people begun to commit whoredom with the daughters of Moab, &c.* This was by an artifice of *Balaam*. He knew they were Invincible, so long as they were in the Favour of God, and under his special Protection. And he lay'd his Plot accordingly, by Vice and Immorality to seduce them to Impiety. He knew the way to make a Conquest and Property of them was to Alienate them from God by Sin. 'Twas not the Men, but the Women of *Midian*, that were to make them their Captives and Slaves. They were the first Idols; and their Gods after them. The treacherous Enchantments of Beauty Wit and Cunning effected more than the Arms of all *Midian* could have done. *Theodoret Quæst. in Num. n.* 44. and to the same purpose. *S. Cyrill.* of *Alex. in Esai. L.* 2. *p.* 248. after *Origen. in loc.*

v. 2. *And they called the people unto the sacrifices of their gods: and the people* [a] *did eat, and bowed down to their gods.*

Baal-peor. This Idol was chiefly worshipp'd by the Women. *Origen. in loc. Baal-peor.* Balfeor; Having a Mouth of Fornica-

v. 3. *And* [b] *Israel* [c] *joyned himself unto Baal-peor: and the anger of the Lord was kindled against Israel.*

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and whatever they had should be theirs. This they solemnly confirm'd with an Oath, and after a tender Sympathy of Weeping, the subtle Enchantresses came to an agreement with them, upon condition that they should embrace their Religion. These Gods they told them, were well known, and in vogue; whereas None worshipp'd the God of the Hebrews *but themselves.* c With the daughters of Moab] *Not exclusively of those of* Midian, *as appears from the Sequel.* Ainsw. *See* Patrick *on the place, who on* v. 2d *well observes, that according to the Writers of the Church, Women have been the most dangerous seducers of Men from the true Religion; being from the beginning the Spreaders of the old Heresies. For* Simon Magus *advanced his Heresie,* Helenæ meretricis adjutus auxilio, *being assisted by the help of the Harlot* Helena. Nicolaus *of* Antioch *also* choros duxit fœmineos. *The famous* Marcion *sent before him some* Roman *Ladies, to prepare his way.* Apelles, Montanus, Arius, Donatus, *did all take the same course, as* S. Jerom *shews in his book* adversus Pelagianos. d Did eat] *of the Meat offer'd to the Idols.* Bonfr. Ainsw. b Israel joined himself unto Baal-peor] *Here* Jonathan *paraphrases thus*; And Israel abode or continued in a place which was called Sittim, because of the great Folly and Depravity which was got among them: and the People began to prophane their Holiness (*consider'd in their near Relation to God*) and make bare their Bodys to the Idol *Peor*, and to commit whoredom with the Daughters of Moab, who produc'd the Image of Peor from beneath their Cloaths. *See* Dr. Spencer, De Leg. Hebræor. L. 2. c. 7. §. 2. p. 296, 297. c Joyned himself unto Baal-peor] Conjugatus est; *as it were married himself unto* Baal-peor. *To this alludes the Apostle*; Be not unequally yoked together, &c. 2 Cor. VI. 14, &c. Ainsw.

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tion. *S. Jer. Nom. Hebr.* The ſame with *Chemoſh. Id. in Iſai. c.* 15. *col.* 118. *Baal-peor. Beelphegor* was an Idol of the *Midianites.* (*Theodoret. Quæſt. in Numn.* 44.) It was *Baal*, in the Place call'd *Phegor* or *Peor.* The *Greeks* call him *Bel*; and make him the ſame with *Saturn.* Others will have him to be *Priapus*, that moſt Obſcene Image. *Theodor. Heracle. in Pſ.* CV. *p.* 145. *Apollinar. in Zephyr. Catend. Ruffin. Opuſc. Comment. in Oſ. p.* 75. And ſomewhat more at large in *S. Jer. in Oſ. c.* 9. *col.* 1296.

v. 4. *And* [a] *the Lord ſaid unto Moſes, Take* [b] *all the heads of the people, and* [c] *hang them up before the Lord againſt the ſun, that the fierce anger of the Lord may be turned away from Iſrael.*

The Lord ſaid unto Moſes, Take all the heads of the people. Here you ſee the caſe and condition of Governors, whether Eccleſiaſtical or Political. They are oblig'd not only to anſwer for their own Sins, but alſo for thoſe of the People under them; that they ſhould not be remiſs in uſing proper methods to prevent any Beginnings of Misbehaviour, or if it is begun, to ſtop the Spreading and Progreſs of it. &c. *Origen. in loc. The Lord ſaid unto Moſes, —— hang them up before the Lord &c.* He does not ſay, *hang them up before me, that my fierce anger may be turned away*, but *before the* LORD, and the fierce anger of the LORD. *S. Auſtin. Locut. in Loc. Hang them up before the Lord againſt the ſun. Crucifie them.* Παραδειγμάτισον. *Septuag.* Ἀνάπηξον. *Aquil. Suſpende* [κρέμασον] *Symmach.* It may ſeem ſomewhat ſtrange, that the Scripture does not tell us, whether this Sentence was put in execution. For it was not to be neglected or contemn'd; or if it had been ſo, we ſhould ſurely have heard of the Puniſhment of ſuch a Contumacy. If it was executed, and the Scripture is ſilent concerning the Fact; how comes it to paſs that *Phinehas*'s tranſ-

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a The Lord ſaid unto Moſes] *The* WORD *of the Lord ſaid unto* Moſes. Targ. Hieroſol. b All the heads of the people] *As having been Principals (perhaps) in this Revolt; or however, as being fitteſt to be made Examples of, becauſe of the Eminency of their Station which render'd their Sin ſo much the more Pernicious; for, as* Juvenal *obſerves*, Omne animi vitium tanto conſpectius in ſe Crimen habet quanto qui peccat major habetur. *But the* Targums *give this Place a very different Conſtruction; to this effect, that* Moſes *ſhould ſet up on high, as in Judicature, all the Heads or Principals of the People, to judge and pronounce ſentence upon thoſe that were to be ſlain of the People for revolting to the worſhip of* Peor. *And many Criticks ſo underſtand the Place. But the former ſeems to be the better Conſtruction.* c Hang them up before the Lord againſt the ſun] *From the Riſing of the Sun to its Going down; at which time you ſhall bury their Bodys.* Targums. Againſt the ſun. *To make them as publick Examples as is poſſible.* Before the Lord] i. e. *Before the Sanctuary, as Men who had forſaken the Worſhip of their God; and by his Sentence were adjudged to die.* Patr. Againſt the ſun] *Or*, Before the ſun. Meaſure for meaſure, *ſay the* Hebrew *Doctors: They ſinned openly, and they are puniſh'd openly; tho' others give this circumſtance quite another turn. They ſinned in Secret, but it was God's Will and Pleaſure that they ſhould be puniſhed Openly.* Fag. Vat.

fixing the Adulterers ſhould appeaſe the Lord, and ſtop the Plague; as we are told it did? *v.* 8. Would not the crucifying the Heads of the People if that had been done, have been ſufficient for *turning away the fierce anger of the Lord*, after God had commanded this Execution for that very purpoſe? To ſettle this matter, we may ſuppoſe, that when *Moſes* was preparing to do what God commanded in relation to the Heads or Leaders of the People, it was his pleaſure alſo that ſuch Outrageous Wickedneſs ſhould moreover be puniſh'd according to the Letter of the Law, and that every One ſhould ſlay his Neighbour if he had conſecrated himſelf to Strange Gods; at the ſame time that *Phinehas* acted his part; and ſo the fierce Anger of the Lord might be turned away without crucifying the Heads. As the Severity of this Sentence was highly neceſſary at that time, and upon that occaſion; ſo it teaches all Men of Sobriety and Underſtanding, how great the Crimes are of Fornication and Idolatry. *Id. Quæſt. in loc.* *Hang them before the Lord againſt the ſun.* Not only to make them Publick Examples of Secret Wickedneſs; but becauſe the Sun is a Symbol or Hieroglyphick of the Great Father of Nature. So that by this the People were admoniſh'd, that all things are manifeſt to the Eye of God; that it is impoſſible to conceal our very Thoughts from him; and that he is far from being an indifferent or heedleſs Obſerver and Spectator of our Actions. *Apollinar. in Zeph. Catend.* *Theodoret* ſuppoſes, that the Heads or Princes were Hung up or Crucified. *Quæſt. in Numer.* n. 44.

Slay ye every one his men, that were joined unto Baal-peor. This is one Inſtance which *Tertullian* produces of God's Vengeance on Idolatry and Apoſtacy to confute and expoſe the GNOSTICKS, who deſired to be excuſed from *Martyrdom*. See his *Scorpiacum*, c. 3.

V. 5. *And Moſes ſaid unto the judges of Iſrael, Slay ye* [a] *every one his men, that were joyned unto Baal-peor.*

V. 6. *And behold,* [b] *one of the children of Iſrael came and* [c] *brought unto his brethren a Midianitiſh woman,* [d] *in the ſight of Moſes, and* [e] *in the ſight of all the congregation of the children of Iſrael,* [f] *who were weeping before the door of the tabernacle of the congregation.*

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a Every one his men] *Each Judge was to do this to Thoſe of the Criminals that were under his immediate Juriſdiction.* Vat. Fag. Jun. Malv. *'Tis obſervable here, that God firſt puniſhes his Church, and afterwards the* Midianites. Ainſw. b One of the Children of Iſrael came &c.] Jonathan *thus enlarges.* One of the Children of Iſrael came, and brought a Midianitiſh Woman with the hair of her head in his hand; and he plac'd her near to his Brethren before Moſes and all the Congregation of the Children of Iſrael. And he anſwered, and ſaid unto Moſes; Where is the harm of being near her? If you ſay that this is forbid, [*becauſe ſhe is not of* Hebrew

v. 7. *And when* [a] *Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw it, he roſe up from amongſt the congregation, and took a javelin in his hand;*

Finees; His mouth reſted; or he ſpared it. *S. Jer. Nom. Hebr. Took a javelin in his hand; &c. S. Athanaſius*, reckoning up ſeveral Inſtances whereby to prove, that notwithſtanding the Precept, *Judge not, that ye be not judged, Matth.* VII. 1. yet thoſe that were ſufficiently empower'd and authoriz'd were to think it their Duty to judge and paſs Sentence upon Offenders, Eccleſiaſtical or Civil, alledges this Action of *Phinehas* for one. *Opuſc. p.* 33.

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brew *Blood*] I ask, Didſt not thou marry a *Midianitiſh* Woman, the Daughter of *Jethro?* When Moſes heard this he was tranſported with anger, and fell into a fit. But the People wept, and cried, O hear; and ſtood at the door of the Tabernacle of the Covenant. c Brought unto his brethren &c.] *It did not ſuffice him to go forth of the Camp to her; but he muſt needs bring her into the Camp.* Oleaſt. *into the midſt of the Camp, to defie and affront* Jehovah, *and incite his Brethren to Luſt and Debauchery.* Malv. Jun. d In the ſight of Moſes] *A high contempt of his Authority, and of God's alſo, whoſe Servant* Moſes *was.* Patr. e In the ſight of all the congregation &c.] *This ſeems to be a further Aggravation of his ſin, that he was not content to go to the Women, who invited them,* (v. 2.) *but brought one of them along with him into the Camp of* Iſrael; *and this he did before the face of all the People, as well as of* Moſes; *and that when they were mourning for this ſin, as it here follows.* Id. f Who were weeping] *Deprecating the Wrath of God.* Fag. *This ſhows, that though there were great numbers ingaged in this Defection, yet the generality of the People clave unto the Lord.* Patr. a Phinehas the ſon of Eleazar] *If it ſhould be ask'd, Why* Moſes *did not do this himſelf, the Anſwer is obvious,* 1ſt *That* Moſes *was a Perſon much more obnoxious to the Rage of the People, and* 2dly *that God was not pleas'd to ſtir him up, upon this occaſion, to do what* Phinehas *did; who nevertheleſs acted by* Moſes's *Authority, as appears from* v. 5. Sr. John Marſham, Can. Chron. Sec. 9. §. 3. De Effuſione Sanguinis, *derives from hence that Privilege of* Zelotiſm *among the* Jews, *by which even Private Perſons thought themſelves at liberty to beat, wound, and in caſe of Stubborneſs and Obſtinacy even to kill an* Iſraelite *that ſhould inſolently prophane the Sanctity of the Deity, the Temple, or even the Nation, in publick, nay in the preſence of only ten* Iſraelites, *to prevent or ſtop the Prophanation. Thus* Mattathias *ſlew the* Jew *that was going to ſacrifice at a* Greek *Altar.* 1 Macc. II. 24. *and our Saviour, conſider'd only as a Private Perſon, ſcourg'd thoſe that ſold Oxen and Sheep, and the Money-changers out of the Temple, telling them that they had made* the Houſe of Prayer a Den of Thieves, Matth. XXI. 13. Mark XI. 17. *And this Action the Diſciples themſelves attributed to his Zeal for his Holy Father's Houſe,* John II. 17. *Under pretence of this Privilege the* Jews *alſo ſtruck our Lord, in their Conſiſtory or Sanhedrim, as a Blaſphemer.*

v. 8. *And he went after the man of Iſrael into the tent, and* [a] *thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael.*

The plague. This Plague *Symachus* calls Θραῦσις; the ſtroak of God at once on all the Parts of the Body. *Theodor. Heracle in* Pſ. CV. p. 145. *The plague was ſtayed.* If *Phinehas* by putting to death, in his Zeal, the lewd and profligate *Zimri*, diverted the Wrath of God; ſhall not *Jeſus*, laying down his own Life for a Ranſom, inſtead of taking away another's, appeaſe God's Anger againſt the Children of Men? *S. Cyrill. Hieroſol. Catech.* 13 *p.* 167. The Apoſtate *JULIAN* trys his Parts, in his uſual pert Pedantick way, upon this piece of Hiſtory. Anger and Rage and Swearing and ſudden Turns and Changes of Temper (ſays he) are not to be conceived of the Deity; as *Moſes* makes them to be particularly in the caſe of *Phinees*. And no Man can deny this that has read the Book of *Numbers*. For after *Phinees*, in a moſt barbarous and inhuman manner, had put to death *Beelphegor*'s Proſelyte, and the Woman that had converted him, God is introduc'd with ſuch a Speech as this, *Phinees the Son of Eleazar, the Son of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſie.* What an outragious Crime, One would think, this was! that it ſhould put God Almighty in ſuch a Paſſion! Or how reaſonable is it, that if ten, fifteen, a hundred, or, we'll ſay, a thouſand People, commit a Sin; whole thouſands ſhall be cut off upon their account! Rather the very contrary ſhould ſeem right, that One Ill Man ſhould be ſaved for the ſake of a Thouſand Good ones; and not a Thouſand Harmleſs Perſons deſtroy'd for the ſake of One Offender.

In anſwer to this ſtuff *S. Cyrill* reproaches the Adverſarie with the groſſeſt Ignorance and Inconſideration; in entertaining ſuch a notion as if the Paſſions and Affections aſcrib'd to God in Scripture were of the ſame nature with thoſe of Men; he tells him that in general God governs the World with an Even Hand, between his Encouragements to the Dutiful, and his Puniſhments of the Diſobedient; that whenever he puniſhes, 'tis for the good of his Creatures; and that it is only from the Act of Puniſhment, and not from any Commotion or Perturbation, that he is ſaid to be Angry; that his Jealouſie conſiſts in his earneſtly Willing that thoſe whom he loves ſhould not be ſeduc'd from his Embrace, and perverted to the Worſhip of Falſe Gods; that he does not willingly afflict the Children of Men; on the contrary, that the end of his chaſtiſements is to purifie and poliſh Men in general, but particularly his own Servants and Votaries; &c. —— that he is ſlow to Anger, and forward to Forgive; witneſs

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a Thruſt both of them through] *This is not to be taken as a precedent in favour of thoſe who vindicate Executions of this kind by a Man's own private authority. For we learn that this was done in conformity and obedience to* Moſes's *expreſs Command;* Slay ye every one his men, that were joyned unto Baal-peor. v. 5. Har. Thruſt both of them through &c.] *By a Divine Inſtigation; which he followed, when the reſt of the Judges were afraid (as ſome conceive) to meddle with ſo great a Man as* Zimri *was.* Patr. *See the* Oc. Annot. *at the end of this* chap.

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in the case of the Golden Calf, which the People revolted to after they had seen and experienc'd so much of God's Infinite Power both in *Egypt* and the Wilderness; that indeed poor Earthly Potentates are sometimes so enrag'd, that their highest Ministers and greatest Favourites cannot pacifie them; whereas this Mighty King of Kings is ready to accept of the Intercession of One single Man as he did of *Moses*'s; that, as for God's changing (as we call it) his Purposes and Determinations, if *Julian* makes an objection of this, his Memory seems to fail him extreamly; that his friend *Homer* is quite against him here in his Sentiments about the Gods, who says expressly; φασὶ δέ τι καὶ θεοὶ αὐτοί. *The Gods themselves reverse their own decrees*; [*See Mr Pope's Version, and Mr. Barnes's Note*] that here, instead of any Absurdity or Incongruity, is a double Instruction, first, that it behov'd the Deity to make examples of such as rebell'd against him; and, secondly, that the Efficacy of *Moses*'s single Intercession, [*as a Figure of Christ*] ought to beget in us a great confidence in the Mercy and Goodness of God, when the Consciousness of our Demerit torments us with dreadful Apprehensions of Impending Punishments; &c. —— that it is very plain from the Instance before us, that, God accepts of one Man's Zeal for the Preservation of a Multitude, ἵνα πολλῶν ἀπώλειαν ἡγῆται; instead of destroying the Righteous along with the Wicked; and agen, that by God's thus exerting his Majesty and Justice, those that had not yet sinn'd were kept from involving themselves in the same wretched condition with those that had, and desperately persisted in doing so; that *Porphyry* and *Chrysippus* had, in high terms and with clear judgment, declar'd against that extraordinary Liberty he had taken of censuring and reflecting upon the Judgment of God; that the former as spightfully as he had express'd himself against God, before *Julian*, yet has observ'd, that all God's Appointments and Dispensations, however rigid and harsh they may seem to be, yet are truly Beneficial, and for the Safety and Welfare of the Whole; as Physicians and Surgeons, according as their Skill and Knowledge directs them, are allow'd to cauterize and scarifie and cut away and suppurate some Parts of the Body for the Preservation of the rest; and tho' Mothers and Nurses are so Weak that they struggle to hinder this, and break out into violent Passions about it; yet the Father is upon the spot, and understands himself and his Child's Interest so well as to use all earnestness with the Operator to do his duty; and if the Child cries for any sort of Food that would be prejudicial to him, he takes it out of his hand how much soever it may grieve his heart; that if we were to be let into the Secret of the Whole Scheme of Providence, then we should plainly see, that God always prevents this, and permits that, purely for the advantage of his Creatures; Further; that *Chrysippus*, the *Socratick*, allow'd no Body to put Sceptical Questions about the Expediency and Profitableness of any Event; nor to break in upon this Maxim, that *Whatever happens is Best*, πάντως τοῦτο ἄμεινον ἦν: which must be true, says he, unless it could be denied that God is absolutely the Best Oeconomist and Conducter of Affairs; that the same Philosopher had therefore observ'd, that as certainly as Severities and Executions are necessary, from the hands of Princes, for the Conservation and Welfare of the Communities they govern; so we are not in the least to question but that all the Dispensations of the Great Governor of the Universe are exactly reasonable and just and gracious in themselves, how Rigorous soever some of them may seem to be to us. *c.* JULIAN. *L.* 5. *p.* 161. *& sequ.*

V. 9.

Wouldſt thou know how great and dangerous a Sin Fornication is? Remember that the *Midianitiſh* Women were the Death of Thoſe whom the Fiery Serpents were not allow'd to ſlay; that by this Sin the People were drawn into that of Idolatry; and that the conſequence was that twenty three thouſand of them fell in one day. *Ephr. Syr. Tom. 2. c. 9. p. 76.* This, as it ſhould ſeem, after *Clem. Alex.* in thoſe elegant Lines; *Τί δέ; οὐχὶ αἱ Μαδιηναῖαι γυναῖκες τῷ κάλλει τῷ σφῶν πολεμίους τοὺς Ἑβραίους ἐκ σωφροσύνης δι' ἀκρασίαν εἰς ἀθέσματα ἐκπαίουσαι;* What? Did not the Beauty of the *Midianitiſh* Women ſoften the *Hebrews* out of Souldiers and Enemies into Lovers? Forſaking Vertue and Sobriety they revolted to Incontinence, and from that into Atheiſm. &c. *Strom. L. 2. p. 472.*

V. 9. *And* [a] *thoſe that died in the plague, were twenty and four thouſand.*

V. 10. [b] *And the Lord ſpake unto Moſes, ſaying,*

While he was zealous for my ſake. S. Hilary joins this Inſtance of Zeal, as Parallel, with that of our Bleſſed Saviour's, in the Temple, and the Prophet *Elijah's* in the Cave. *John* II. 17. 1. *Kings* XIX. 10. *Tract. in Pſ.* 118. *col.* 349.

V. 11. *Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael* ([c] *while he was zealous for my ſake among them*) *that I conſumed not the children of Iſrael in my jealouſie.*

There are ſome Actions, which Simply conſider'd are Evil, but Circumſtantially and Relatively are Good. Violence in the Caſe of *Wrong* is Evil; which in the Caſe of *Legal Puniſhment*, is Good. Thus when *Phinees*, the Son of *Eleazar*, took

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a Thoſe that died in the plague, were twenty and four thouſand] Bochart *underſtands* S. Paul *as referring to this Place, when he ſpeaks of the Three and Twenty Thouſand that fell in one day on the ſcore of Fornication committed with the* Moabitiſh *Woman.* 1 Corinth. X. 8. *and he reconciles* Moſes, *and the Apoſtle thus.* Moſes, *ſays he, makes the number of theſe, Twenty Four Thouſand. The* Apoſtle *ſpeaks of no more than thoſe that committed Fornication; not including the Heads of the People, and others that had not actually committed that Sin with the Women of* Moab, *the Princes or Heads of the People that were hanged up before the Lord, and thoſe that were only joined to the Worſhip of* Baal-peor; *which may be reaſonably ſuppos'd to amount to another thouſand. And then both Places agree.* Hieroz. P. I. L. 2. c. 34. *col.* 353. *See alſo* Ainſw. *on the Place.* b And the Lord ſpake &c.] *After the Plague was ſtayed, it is likely* Moſes *went into the Tabernacle to give God thanks for his mercy to his People; and then he ſpake to him what here follows.* Patr. c While he was zealous for my ſake] *Which he acted altogether with regard to that Jealouſy wherewith I am jealous over the Children of* Iſrael; *and conſequently, while he acted for my Glory.* Glaſſ. *Out of regard and love to my Honour he expos'd his Life to the utmoſt Danger; while he was not afraid to ſlay one one of the Princes.* Menoch. Fag. Vat.

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the Adulterer and Adultreſs in the Act, he held the Javelin in his hand ready to do execution, and ſtood as it were in ſome ſuſpence between the two Commands, *Thou ſhalt not kill*, and *If a man be found lying with a woman married to an husband, then they ſhall both of them die. Deuteron.* XXII. 22. † The latter Command he conceiv'd was to take place, and he acted accordingly; and God declar'd his approbation of what he had done. In his ſight, the Sin of the Adulterers juſtified the taking away their Lives. *Optat. De Schiſm. DONATIST.* Thoſe Schiſmaticks making loud complaints of the Severities uſed towards them. *L.* 3. §. 5. See further in §. 6, 7. See moreover *Gregory Nyſſen, De Anima & Reſurrec. Vol.* 2. *p.* 641. and *S. Cyrill. Alex. c. JULIAN. L.* 5. *p.* 167.

V. 12. *Wherefore ſay, Behold, I give unto him* [a] *my covenant of peace.*

V. 13. *And he ſhall have it, and his ſeed after him, even* [b] *the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael.*

The covenant of an everlaſting prieſthood: Let us ariſe and pray, (ſays *Origen*, to his Congregation, at the cloſe of his Homily on this chap.) that we may always find ready for us that Sword of the Spirit, by

† *Equivalent to the ſame Law*, Levit. XX. 10. a My covenant of peace] *The Prieſthood is called a Covenant of* Peace. *Firſt; becauſe Prieſts, if they be good and holy Men, ſeemed to be, in a more eſpecial and immediate manner in Peace, Friendſhip, Communion, and Converſe with God. And therefore they are ſaid emphatically to* come nigh him. Levit. X. 3. *Secondly; Becauſe the Fruits or Conſequences of a right adminiſtration of the Prieſtly Office are Peace and a right Underſtanding, and all manner of Happineſs; as theſe are the Reſult of that Communication, which is maintain'd by Prayer and Sacrifice, between God and Man.* Fag. *See* Patr. b The covenant of an everlaſting prieſthood]. *In the Senſe that the Law was then ſaid to be Everlaſting; that is, of an indefinite Duration. Nevertheleſs this Succeſſion in the Houſe of* Phinehas *was for ſome time interrupted in the Perſons of* Eli *and his Son, Grandſon, and Great Grandſon; who were of the Line of* Ithamar, Phinehas's *Uncle. But then the Right remain'd entire to the Poſterity of* Phinehas, *and was afterwards in due time declared to do ſo, when that Line was re-inſtated in the Poſſeſſion of the Prieſthood: This re-eſtabliſhment* David *began, in whoſe Reign* Zadock *of the Race of* Phinehas *was Prieſt along with* Abiathar, *deſcended from* Eli, 2 Sam. XX. 25. 1 Chron. XV. 11. *by baniſhing* Abiathar, *who was of the Line of* Ithamar *and* Eli, *and reſtoring to the Family of* Phinehas *the Prieſthood (to which they ſtood entituled by this Grant of God himſelf) in the Perſon of* Zadock. Har. Patrick *ſuppoſes that the reaſon of the Limitation and Intermiſſion in the Line of* Phinehas *was ſome great ſin which provoked God to ſet aſide the Line of* Eleazar *for ſome years, 'till* Eli's *ſons alſo became ſo wicked, that the Prieſthood was taken from them, and reſtored to the Poſterity of* Phinehas, *with whom it continued as long as the Prieſthood laſted. It may be ask'd; what occaſion there was for this Promiſe; ſeeing, of courſe, the Prieſt-*

which we may extinguiſh the very Seed, and deſtroy the Womb of Sin, and obtain the Mercy and Favour of God towards us, thro the Interceſſion of the Archetypal *Phinehas*, our Lord *Jeſus Chriſt*; to whom be Glory and Dominion for ever and ever. *Amen.*

Zimri; *Zemeri*. Imbittering, or a Miſchief-Maker. *S. Jer. Nom. Hebr. Salu. Tentatio reſpiciens*. Temptation or a Tryal looking back. Or rather, זמני, *Fortunate and Thriving. Id. Ibid.*

v. 14. [a] *Now the name of the Iſraelite that was ſlain, even that was ſlain with the Midianitiſh woman, was Zimri the ſon of Salu, a prince of a chief houſe among the Simeonites.*

Chazby. A Cup is in me; or do ſacrifice unto me. *S. Jerom. Nom. Hebr. Zare*; He is riſen. *Id. Ibid.*

v. 15 [b] *And the name of the Midianitiſh woman that was ſlain was Cozbi the daughter of Zur; he was head over a people, and* [d] *of a chief houſe in Midian.*

v. 16. *And the Lord ſpake unto Moſes, ſaying,*

v. 17. [e] *Vex the Midianites, and ſmite them*

Prieſthood would deſcend to him, as being Aarons's *Grandſon, and the Firſt-Born of* Eleazar: *To which two Anſwers are return'd. Firſt, that God frequently repeats his Promiſe of the ſame thing. Secondly that he ſhould certainly ſurvive his Father, and ſucceed him in the Pontificate.* a Now the name of the Iſraelite &c.] *God would have his name ſtand upon record, partly to make it infamous, and partly to do honour to* Phinehas, *who durſt venture to ſet upon a Man, who had ſo great an intereſt in his Tribe, as is mentioned in the next words.* Patr. b And the name of the Midianitiſh woman, &c. *This is ſet down alſo, to ſhow how little* Phinehas *feared the great men, either in* Iſrael, *or elſewhere. For* Zur *is reckoned afterwards, as one of the Kings of* Midian. XXXI. 8. *or Princes,* Joſh. XIII 21. Id. c Cozbi the Daughter of Zur] *She was call'd* (*ſays* Jonathan) Selonae *the Daughter of* Balak *Prince of the* Moabites. d Of a chief houſe in Midian] Solomon Jarchi *here notes from* Geneſ. XXV. 4. *that* Midian *had five Fathers Houſes,* Ephah, *and* Epher, *and* Hanoch, *and* Abida, *and* Eldaah: *and this Man was King of one of them.* Ainſw. e Vex the Midianites] *But why not the* Moabites *alſo? To this the Criticks reply variouſly; that theſe were ſpared for the ſake of* Lot *and* Ruth; [*See* Deuteron. II. 9.] A Lap. Menoch. *that God's Vengeance on them was at this time only deferred, but was executed afterwards, partly, in the Prohibition,* Deut. XXIII. 3. 4. An Ammonite or Moabite ſhall not enter into the congregation of the Lord; &c. Bonfrer. *and partly, by the hand of King* David, *when* he ſmote Moab, and meaſured them with a line, &c. 2 Sam. VIII. 2. A Lap. *that the*

v. 18. *For they vex you with their wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian* [a] *their ſiſter, which was ſlain in the day of the plague, for Peors ſake.*

CHAP. XXVI.

1 The ſum of all Iſrael is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them which were numbred at Sinai, but Caleb and Joſhua.

v. 1. *AND it came to paſs* [b] *after the plague, that* [c] *the Lord ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,*

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the Midianites *were the Principals in what had paſs'd; for, if* Joſephus *tells us right, they advis'd and perſuaded* Balak *to ſend for* Balaam. Bonfrer. *and tho'* Balaam *gave the counſel to the King of* Moab, Revel. II. 14. *and the* Moabitiſh *Women were proſtitute alſo unto Whoredome,* Num. XXV. 1. *yet* Balak *at firſt did not much regard that Counſel, but turned* Balaam *away with ſhame.* Num. XXIV. 11. 25. *But the* Midianites *retained him; and amongſt them he was ſlain.* Num. XXXI. 8. *And* Cozbi, *a King's Daughter of* Midian, *was a principal Inſtrument of Evil unto* Iſrael, *as God ſheweth in* v. 18. *and therefore the* Midianites *were firſt in the Puniſhment.* Ainſw. *See alſo* Patr. *on the place.* a Their Siſter] *Of their Blood and Nation, which made it the more ſhameful for them to proſtitute this Princeſs.* Vat. *and* Patr. *obſerves that the ſame kind of Language was uſed among them that was among the* Jews; *who called one another Brethren and Siſters, (being deſcended from the ſame ſtock) as* Chriſtians *did all thoſe that were of their Religion.* b After the Plague] *This was the Plague which deſtroy'd all thoſe who being ſent to ſearch the Land of* Canaan *brought an evil report upon it.* Num. XIV. 37. Malv. *Amongſt whom* Caleb *and* Joſhua *only eſcap'd as appears alſo from the end of this Chapter v.* 65. c The Lord ſpake unto Moſes &c.]

Take the ſum of all the congregation &c. This was not ſuch a Cenſus as the former. For in this thoſe that were Manumitted as well as thoſe that were Free-Born were reckon'd; which was a Figure of our being united to the *Jewiſh* Church; according to that of our Saviour; *There ſhall be one fold and one ſhepheard, John X.* 16. and *Moſes* to the ſame purpoſe, *Rejoice, o ye nations, with his people. Deuteron. XXXII.* 43. St. *Paul* himſelf thus applies this laſt Text. *Rom. XV.* 10. *Apollinar. in Zeph. Catend.*

V. 2. [a] *Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael.*

V. 3. *And Moſes and Eleazar the prieſt ſpake with them* [b] *in the plains of Moab by Jordan near Jericho, ſaying,*

V. 4. *Take the ſum of the people, from twenty years old and upward; as the Lord commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.*

V. 5. *Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:*

As God had formerly joined Aaron *with* Moſes, (Numb I. 17. II 1. IV. 1. *&c.*] *ſo now* Aaron *being dead, he joyns his Son* Eleazar *with him; to ſhow that he ſucceeded not only in his place and office, but alſo in his authority.* Patr. a Take the Sum of all the congregation] *This was the third Cenſus or Numbering of the* Iſraelites, Menoch. *and was made becauſe of their going into* Canaan *which was to be divided amongſt them, and that each Tribe ſhould have a proportionable Lot.* Tirin. Bonfrer. Menoch. *It is remarkable that the Number of the* Iſraelites *which was* 601730 *men, wanted only* 1820 *Perſons to be equal to the Number which* Moſes *found of them in the Wilderneſs of* Sinai: *and none under* 20 *years old,* Eag. *which is no ſmall Inſtance of the Divine Providence, that (conſidering their Nation was almoſt extinct by the great deſtruction the Plague had made amongſt them, and that not a man of them was number'd before in* Sinai) *(as appears in v.* 65.) *they ſhould propagate ſo faſt in ſo ſhort a time.* Vat. b In the Plains of Moab] *In the Borders of* Moab. Ol.

v. 6. *Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.*

v. 7. *Theſe are the families of the Reubenites:* [a] *and they that were numbred of them, were forty and three thouſand and ſeven hundred and thirty.*

v. 8. [b] *And the ſons of Pallu; Eliab.*

v. 9. *And the ſons of Eliab; Nemuel, and Dathan, and Abiram.* [c] *This is that Dathan and Abiram which were famous in the congregation, who ſtrove againſt Moſes, and againſt Aaron in the company of Korah, when they ſtrove againſt the Lord:*

Namuel. God hath ſlept, or they ſay God. *S. Jer. Nom. Hebr.*

v. 10. *And the earth opened her mouth, and ſwallowed them up together with Korah when that company died, what time the fire devoured two hundred and fifty men:* [d] *and they became a ſign.*

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a And they that were numbred, &c.] *This being compared with* Numb. I. 21. *it appears this Tribe was leſs than it was eight and thirty years ago, by near* 3000 *men: for ſome whole Houſholds had been deſtroyed, as it follows v.* 9. Patr. b And the ſons of Pallu; Eliab.] *He ſpeaks in the Plural number, when there was but one ſon* Pallu; *which is very uſual in the Scripture Language.* Patr. c This is that Dathan and Abiram] *They are here again mentioned; partly to ſet a new Brand upon them, for their inſolent Rebellion againſt* Moſes, *and partly to ſhow how the* Reubenites *came to be ſo diminiſhed.* Patr. d And they became a ſign] *They were an example of the Divine Vengeance againſt the Wicked and Rebellious; and an admonition to others not to deſpiſe God.* Malv. *or ſtrive againſt the Lord.* Fag. *not to uſurp the Prieſthood.* Ol. *or the management of things ſacred.* Druſ. *And the ſame inference is made by St.* Paul, 1 *Cor.* X. 11. Now all theſe things happen'd unto them for enſamples: and they are written for our admonition upon whom the Ends of the world are come. *Others by the word* Sign *underſtand alſo a miracle. It being miraculous that the Children of* Korah *ſhould not periſh amongſt the reſt.* Fag. Vat.

V. 11. *Notwithſtanding* [a] *the children of Korah died not.*

V. 12. *The* [b] *ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:*

V. 13. *Of Zerah, the families of the Zarhites: of Shaul, the family of the Shaulites.* [c]

V. 14. [d] *Theſe are the families of the Simeonites,* [e] *twenty and two thouſand and two hundred.*

Sephon. Hidden; or, go forth, thou mouth of Sorrow; or, Their Watch-Towers. *S. Jer. Nom. Hebr.*

V. 15. *The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggai, the family of the Haggites: of Shuni, the family of the Shunites:*

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a The children of Korah died not] *For they went not into the meaſures of their Father; but adhered to the Doctrine of the Prophet* Moſes. Jonath. b The ſons of Simeon] *The Sons of* Simeon *were in all Six.* Gen. XLVI 10. *But now they are reduc'd to five becauſe* Ohad *or* Ahod, *one of them, died without Iſſue.* Menoch. c *Here are only Five named; whereas there are Six mentioned,* Geneſ. XLVI. 10. Exod. VI. 15. Ohad *is left out becauſe he died without Children.* Menoch. d Theſe are the families of the Simeonites, twenty and two thouſand and two hundred] *Theſe families in the former Cenſus were* 59 *Thouſand and three Hundred. But moſt of them joyning themſelves to their Prince* Zimri *or* Zamri, *who was ſlain with the* Midianitiſh *woman were conſum'd in the Plague.* Mal. Ainſw. *And for this reaſon,* Moſes, *when he bleſs'd the Tribes by Name, made no mention of this Tribe.* Deut. XXXIII. Ainſw. e Twenty and two thouſand and two hundred] *The Number of this Tribe was ſmall in compariſon of the others. But this is the more eaſily accounted for, if it be remember'd, that the* Simeonites *were particularly concern'd in the Revolt to the worſhip of* Baal-Peor, *and the conſequent Lewdneſs committed with the Women of* Midian. Zimri, *the Hiſtory tells us, was a Prince of a chief Houſe among the* Simeonites.

v. 16. *Of Ozni, the family of the Oznites: of Eri, the family of the Erites:*

Ozni. My Ear. *S. Jer. Nom. Hebr.*

v. 17. *Of Arod, the family of the Arodites: of Areli, the family of the Arelites.*

v. 18. [a] *These are the families of the children of Gad according to those that were numbred of them, forty thousand and five hundred.*

v. 19. *The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.*

v. 20. [b] *And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites:*

v. 21. *And the sons of Pharez were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.*

v. 22. [c] *These are the families of Judah according to those that were numbred of*

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a These are the families &c.] *This Tribe also was less by above* 5000 *than before.* Patr. b And the sons of Judah after their families were; of Shelah the &c.] *The tribe of* Judah *was now so much inlarg'd, that 'twas necessary for distinction sake to divide it into five Branches; three of which are call'd from his three Sons* Shelah, Pharez, *and* Zerah; *and two from his Grandsons* Hesron *and* Hamuel *which were Sons of* Pharez, *and are put in the Place of* Er *and* Onan. Ainsw. c These are the families of Judah, &c.] *This Tribe was very numerous before, above all the rest. And now this new Generation, were sprung up instead of the old (who were all destroyed except* Caleb) *exceeded them* 2000. *So faithfull was God to this promise, that this should be a most powerful Tribe. See* Num I. 27. Patr.

them,

them, threeſcore and ſixteen thouſand and five hundred.

v. 23. *Of the ſons of Iſſachar after their families:* [a] *of Tola, the family of the Tolaites: of Pua, the family of the Punites:*

Jaſhub. Converſation of Turning. *S. Jer. Nom. Hebr.*

v. 24. *Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.*

v. 25. *Theſe are the families of Iſſachar according to thoſe that were numbred of them,* [b] *threeſcore and four thouſand and three hundred.*

v. 26. *Of the ſons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.*

v. 27. *Theſe are the families of the Zebulunites according to* [c] *thoſe that were numbred of them, threeſcore thouſand and five hundred.*

v. 28. *The ſons of Joſeph after their families, were Manaſſeh and Ephraim.*

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a Of Tola, the family of the Tolaites] *A wonderfull fruitfull family, and very valiant: there being of this one family* 22600 *men in the Days of* David. 1 Chron. VII. 2. Patr. b Threeſcore and four thouſand and three hundred.] *This Tribe alſo was exceedingly increaſed; being near* 10000 *more now than they were at their firſt Numbring.* I. 29. II. 6. Patr. c Thoſe that were numbred &c.] *This Tribe likewiſe was increaſed above* 3000 *ſince the former numbring. See* I. 31. *and ſo the whole camp of* Judah *was mightily augmented, as that of* Reuben *was diminiſhed.* Patr.

v. 29.

V. 29. *Of the ſons of Manaſſeh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.*

V. 30. *Theſe are the ſons of Gilead:* [a] *of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:*

Jeſer. He formed, or a thing formed. *S. Jer. Nom. Hebr.*

V. 31. *And of Aſriel, the family of the Aſrielites: and of Shechem, the family of the Shechemites:*

Aſriel. Bleſſed be God. *S. Jer. Nom. Hebr.*

V. 32. *And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.*

Shemida. My Name is Knowledge. *S. Jer. Nom. Hebr. Opher.* Ignominy. *Id. Ibid.*

V. 33. *And Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad, were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.*

Salphaad. A Shadow of Fear; or Shadow upon Shadow. *S. Jer. Nom. Hebr. Maala.* A Quire, or Infirmity. *Noa.* Motion, or Shaking; that Shaking which the *Greeks* expreſs by the word σάλος. *Id Ibid. Hoglah, Egla; Solemnity. Id. Ibid. Melche.* His King. *Id. Ibid. Therſa.* Pleaſing or agreeable to herſelf, or to others; the *Greek* word ἰδιωτικῶς anwers to it. *Id. Ibid.*

V. 34. *Theſe are the families of Manaſſeh, and thoſe that were* [b] *numbred of them fifty and two thouſand and ſeven hundred.*

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a Of Jeezer the family of Jeezerites.] *Here* Joſeph *is particularly honour'd above the reſt of his Brethren, in that his great Grandſons give Names to their families; which was done only by the Sons and Grandſons of* Judah. Ainſwor.

b Numbred of them, &c.] *If this be compared with* I. 35. *it will appear that this Tribe was increaſed above* 20000. *Which is the greateſt increaſe of any other; and made good the Prophecy of* Jacob *concerning the Children of* Joſeph. *Gen. XLIX.* 22. Patr.

Shuthala. A mixt Cup; or a Green or Sappy Thorn. *S. Jer. Nom. Hebr.*

v. 35. *These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.*

Eran. He made empty. *S. Jer. Nom. Hebr.*

v. 36. *And these are the sons of Shuthelah: of Eran, the family of the Eranites.*

v. 37. *These are the families of the sons of Ephraim according to* [a] *those that were numbred of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.*

Abiram. My Brother's Height or Sublimity. *S. Jer. Nom. Hebr.*

v. 38. [b] *The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:*

Sophan. A Lip; or the Beard of the Upper Lip; in Greek μύστακ, *mustach* or *whiskers. S. Jer. Nom. Hebr.*

v. 39. *Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.*

v. 40. *And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.*

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a Those that were numbred &c.] *Though this proved a very numerous Tribe, in future times, yet for the present they were fewer by* 8000, *than they were in the former numbring* I. 33. *which makes* Moses's *Prophecy, a little after this, the more remarkable,* Deut. XXXIII. 17. *where he makes the* Ephraimites *ten to one, in comparison with the* Manassites. Patr. b The sons of Benjamin after their families &c.] *The Sons of* Benjamin *are reduced from ten to five* Gen. XLVI. 21. *so that five of them died without Issue. There are seven families nam'd, but two of them take their Names from his Grandsons* Ard *and* Naaman *the Sons of* Bela. Menoch. Ainsw.

v. 41. *These are the sons of Benjamin after their families: and* [a] *they that were numbred of them, were forty and five thousand and six hundred.*

v. 42. *These are the sons of Dan after their families: of* [b] *Shuham, the family of the Shuhamites. These are the families of Dan after their families.*

Shuham. Samè.

v. 43. *All the families of the Shuhamites according to those that were numbred of them,* [c] *were threescore and four thousand and four hundred.*

v. 44. *Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.*

Jesevi. That which is what I have desired; or, my Equal. *S. Jer. Nom. Hebr.*

v. 45. *Of the sons of Beriah: of Heber the family of the Heberites: of Malchiel, the family of the Malchielites.*

v. 46. [d] *And the name of the daughter of Asher was Sarah.*

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a They that were numbred &c.] *This Tribe was grown to be* 10000 *more than they were at the last numbring.* l. 37. Patr. b Shuham] *Called* Hushim, *by a Transposition of Letters,* Gen. XLVI. 23. *Just as the same Tree is called* Almugim, 1 Kings X. 8. *and* Algumim, 2 Chron. II. 8. *And the same City in which* Joshua *was buried, called* Timnath Serach, Josh. XXIV. 30. *and* Timnath-Cheres, Judg. II. 9. *And, to come still nearer, the same man is called* Rechum, Nehem. XII. 3. *and* Cherim, *v.* 15. *of the same Chapter.* Id. c Were threescore and four thousand and four hundred] *A vast number to spring from one man; when* Benjamin, *who had ten Sons, wanted almost* 20000 *of this Number: which is* 1700 *more than were in this Tribe at the last numbring.* l. 39. Id. d And the name of the daughter of Asher was Sarah.] Or Serah, *as she is called* Gen. XLVI. 17. *He doth not say that a family sprang from her, which* Corn.

V. 47. *These are the families of the sons of Asher according to those that were numbred of them; who* [a] *were fifty and three thousand and four hundred.*

V. 48. *Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:*

V. 49. *Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.*

V. 50. *These are the families of Naphtali according to their families: and they that were numbred of them,* [b] *were forty and five thousand and four hundred.*

V. 51. [c] *These were the numbred of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.*

V. 52. *And the Lord spake unto Moses, saying,*

Bertram. (Cap. 6. de Republ. Jud.) *seems to think probable, instead of some that were lost; but she was a Woman, it is likely, as eminent in this Tribe, as any of her Brethren, for some Vertue or other.* Id. a Were fifty and three thousand and four hundred.] *This Tribe also fructified exceedingly; wanting but* 100 *of* 12000 *more than they were at the last numbring.* I. 41. Id. b Were forty and five thousand and four hundred.] *They wanted* 8000 *of their number.* Numb. I. 43. Id. c These were the numbred of the children of Israel &c.] *That is, the whole Number amounted to this Sum; which was but* 1820 *less than they were, when they were last numbred,* 38 *years ago,* 146. *So great was the Goodness of God, and such his Faithfulness to his Word, that when he destroyed all the former Generation, (who were above* 20 *years old) he multiplied their posterity so fast, in that space of time, as to make them equal, in a manner, to those that went before them.* Id.

V. 53.

v. 53. [a] *Unto theſe the land ſhall be divided for an inheritance,* [b] *according to the number of names.*

Unto theſe the land ſhall be divided for an inheritance, &c. *Origen* obſerves here a remarkable Figure. Do not think, ſays he, there is no more in all this than barely an Hiſtorical Fact. If you do, you are much miſtaken. This Legal Tranſaction is big with Evangelical Myſterie. The firſt People, which fell in the Wilderneſs, thoſe of the *Circumciſion*, were Reprobated; the ſecond, the *Gentile* Church, were Brought in; and obtain'd the Inheritance of the firſt. And from whom? Not from *Moſes*, but from *Joſhua*, from JESUS. *Moſes* indeed aſſigns unto ſome their Inheritance; but then it is on this ſide JORDAN, a Land not flowing with Milk and Honey; *a Land for Cattle*, *Num.* XXXII. 4. and not ſuch a one as my JESUS gave to the ſecond People. Agen; *Moſes* himſelf divided not the Land, by Lot, according to the Names of the Tribes of their Fathers, and according to their ſeveral Deſervings; This was reſerv'd for JESUS, *unto whom the Father hath committed all judgment*. *John* V. 22. 'Tis he that exactly knows not only how to diſtribute and canton out his People, by their Tribes and Familys; but to fix every Individual, according to his Name and Value, in his proper Place or Station. &c. The remainder of this Father's Allegorical Remarks on this Place the Curious Reader may find in his 21ſt Homily on this Book.

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a Unto theſe the land ſhall be divided] *In the making of this Diviſion regard was had not ſo much to the Extent of the ſeveral Portions as to the Value and Goodneſs of the Land. The Tribe of* Benjamin *was much more numerous than ſeveral of the other Tribes; and yet they had the ſmalleſt Tract of all, becauſe the Country about* Jeruſalem *and* Jericho *was the beſt and moſt fruitfull.* Grot. Bonfr. Tir. ex Joſepho. b According to the number of names.] *The Diviſion by Lot was made thus. There were two Boxes, and Twelve little Scrolls in each of them. On theſe were written the Names of the Twelve Tribes for one Box; on thoſe the ſeveral Diſtricts into which the Land was to be divided for the other. The Perſon appointed for that purpoſe drew at one time one Tribe out of one Box, and one Diſtrict out of the other. And the Diſtrict ſo drawn was allotted to the Tribe ſo drawn, unleſs it happen'd to be conſiderably too big or too little. Then it was equally divided in proportion to the number of Families.* Hiſcuni. *But then, if the Portions of Land which were aſſign'd were of equal extent, they could not be determin'd according to the number of the Perſons. However they might be allotted according to the Goodneſs of the Soil. They were to be Equal as to the Value of them. And after the Lot was drawn it might be left to thoſe that meaſured out the grounds, to leſſen or enlarge it according as the Tribe was more or leſs numerous.* Bonfr. *By this it appeareth, that the Tribes diminiſhed had a double Puniſhment, Loſs of Men, and a Leſſer Inheritance in the Holy Land: Both which are oppoſed to the Covenant and Promiſe made to their Fathers, which ſtood on theſe two branches, Multitude of Children, and Inheritance of the Land.* Ainſw. Gen. XII. XIII. XV. XVII.

v. 54. *To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance: to every one ſhall his inheritance be given, according to thoſe that were numbred of him.*

v. 55. *Notwithſtanding,* [a] *the land ſhall be divided by lot: according to the names of the tribes of their fathers they ſhall inherit.*

The land ſhall be divided by lot. This was the way to prevent Diſputes and Quarrels; when God was pleas'd to take the matter into his own hands, and to ſettle it as his ſpecial Providence ſhould be pleas'd to direct the Lots. This method the Holy Apoſtles themſelves thought fit to take, before they were yet *filled with the Holy Ghoſt, on the day of Pentecoſt. Acts,* II. 1. 4. and thus St. *Paul* concerning us; *Epheſ.* I. 11. *In whom alſo we have obtained an Inheritance,* ἐκληρώθημεν, we have had our Lots aſſign'd us. *Theodoret, Quæſt. in Numer. n.* 46.

v. 56. *According to the lot ſhall the poſſeſſion thereof be divided, between many and few.*

v. 57. [b] *And theſe are they that were numbred of the Levites, after their families: of Gerſhon, the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.*

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a The land ſhall be divided by lot] *And yet immediately before 'tis order'd, that it be* divided according to the number of names; to many the more inheritance, and to few the leſs. *To ſolve this difficulty it has been ſuppoſed, that God by a ſecret over-ruling Direction cauſed the Lot of every Tribe to fall in proportion to the number of Families and Houſes which it conſiſted of; according to* Proverbs XVI. 33. *This is a Subject which would admit of a large Diſſertation; but the Reader who may have any ſcruples about it, is referr'd to* Menaſſeh. Ben. Iſrael's Queſtion *upon it, n* 13. b And theſe are they that were numbred of the Levites, after their families] *It was fit an account ſhould be taken of this Tribe alſo, that it might be ſeen how God had bleſſed them, as well as the reſt of the Tribes of* Iſrael, *with a numerous Iſſue: though he had cut off, in the ſpace of* 38 *years, all the former Generation, from* 20 *years old and upward.* Patr.

v. 58. *These are the families of the Levites:* [a] *the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites: And Kohath begat Amram.*

v. 59. *And the name of Amrams wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.*

v. 60. *And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.*

v. 61. *And Nadab and Abihu died, when they offered strange fire before the Lord.*

v. 62. [b] *And those that were numbred of them, were twenty and three thousand, all males from a month old and upward: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.*

v. 63. *These are they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plains of Moab, by Jordan near Jericho.*

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a The family of the Libnites] *In this place* Moses *doth not give a full account of all the families of the* Levites; *nor is it given in exact order, because they were to have no Inheritance in the Division of the Land: which was the reason that all the families of the other Tribes are set down so punctually.* Id. b And those that were numbred of them, were twenty and three thousand] *So they were* 1000 *more, than at the last numbring.* III. 39. Id.

v. 64.

V. 64. [a] *But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbred, when they numbred the children of Iſrael in the wilderneſs of Sinai.*

V. 65. *For the Lord had ſaid of them, They ſhall ſurely die in the wilderneſs. And* [b] *there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.*

CHAP. XXVII.

1 The daughters of Zelophehad ſue for an inheritance. 6 The law of inheritances. 12 Moſes being told of his death, ſueth for a ſucceſſor. 18 Joſhua is appointed to ſucceed him.

V. 1. [c] *THEN came* [d] *the daughters of Zelophehad the ſon Hepher,*

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a But among theſe, &c.] *See Chap.* I. *of this book, v.* 1. 2. *&c. So exactly were Gods Threatnings fulfilled, as well as his Promiſes.* Id. b There was not left a man of them, &c.] *The tribe of* Levi *excepted, for of this there were ſtill living* Eleazar, Ithamar, *and others.* There was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.] *Their Survival, was as remarkable an inſtance of the truth of God's Word, as the Death of all the reſt.* Patr. c Then came the daughters of Zelophehad &c.] *Who are mentioned before,* XXVI. 33. *juſt as they are here; only their Genealogy is here more fully ſet out, that their Father was the Grandſon of* Manaſſeh *the ſon of* Joſeph, *from whom he was lineally deſcended, but left no ſons behind him. Now theſe young Women hearing* Moſes *ſay (as he doth in the foregoing Chapter) that the Lord commanded the Land of* Canaan *ſhould be divided among thoſe that were now numbred; and obſerving that only Males from* 20 *years old were numbred, (v.* 2.) *preſently apprehended, that they being Females, were excluded from having any Inheritance among the* Iſraelites, *and ſo the Family of the* Hepherites, XXVI. 32. *would be extinguiſhed. This was the ground of what follows. Whereby it appears that every body was immediately acquainted with the Laws which* Moſes *received from God; and that there was a faithfull Regiſter kept of every one that was born in every Family and Tribe, to prevent all Diſputes about the true Heirs to Mens Eſtates.* Id. d The daughters of Zelophehad] *As Barrenneſs was Diſhonour-*

able

the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: [a] *and theſe are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.*

V. 2. *And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation,* [b] *by the door of the tabernacle of the congregation, ſaying,*

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able and Ignominious among the Jews; *ſo was the Default or Failure of Male Iſſue. And from hence very probably it came to be ſo among the* Greeks. *To this purpoſe* Euripid. in Electrâ.

Κἀιτοι τίδ' αἰσχρὸν, ἀσθενῶν γ' ἀνιηρῶν
Γυναῖκα, μὴ τὸν ἄνδρα: &c.

a Philo *gives* Zelophehad *the ſtile of* ἀνὴρ δόκιμος, τῆς φυλῆς ἐὺ ἀντὶμου, a Man of a right good character, and deſcended of a very conſiderable Tribe. De Vitâ Moſis, L. 3. *and* Joſephus *calls him* ἐντίμου, a Perſon of Condition or Eminence. Antiqu. 4. c. 7. Philo's *account of the Petition brought by theſe Ladys is very juſt and probable. Upon their Father's Death, ſays he, fearing leaſt the Paternal Eſtate ſhould go out of the family, becauſe Eſtates were to deſcend by the Males, they came with that Decency and Reverence which became their Sex and Age to the Governour of their People; and this, not ſo much out of Carefulneſs and Concern for the Eſtate, as from an earneſt deſire to preſerve the Name of their Father, and the Remembrance of his Honourable Birth and Quality, from Extinction. Our Father, ſay they, is dead. He lived a quiet and contemplative Life; and did not forfeit it among the Multitude that were judicially cut off for their Perverſeneſs and Rebellion. It is not to be imputed to his Sin that he left no Male Iſſue. And here we Sr. his Daughters ſtand before you as humble Petitioners; and as our Father has left us* Orphans, *we hope to find a Father in you. For a Father of his Country ſtands in a prior and nearer relation to his Subjects than even a natural Father to his own Family. &c.* De Vitâ Moſ. L. 3. b By the door of the tabernacle of the congregation] *Near to which this auguſt aſſembly (the greateſt court of Judicature) it is likely, was wont to ſit, when they met together; that* Moſes *might preſently, if there were occaſion, go and conſult with God himſelf, in any difficult matter, that came before them.* Patr.

V. 3.

v. 3. *Our father died in the wilderneſs,* [a] *and he was not in the company of them that gathered themſelves together againſt the Lord in the company of Korah;* [b] *but died in his own ſin, and had no ſons.*

v. 4. *Why ſhould the name of our father be done away from among his family,* [c] *becauſe he hath no ſon?* [d] *Give unto us therefore a poſſeſſion among the brethren of our father.*

v. 5. *And* [e] *Moſes brought their cauſe before the Lord.*

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a And he was not in the company of them &c.] *They uſe the very words of* Moſes, *concerning that Rebellious Company,* XVI. 11. *And inſtance in this Sin, rather than any other; either to ſhew that their Father had a due regard to the Authority of* Moſes, (*who they hoped therefore would be the more favourable to his Poſterity*) *or, rather to inſinuate, that he was not guilty of ſuch a Crime, as might make men juſtly forfeit what they had, for their Children, as well as for themſelves. For all the Family of* Dathan *and* Abiram *periſhed: and it is taken notice of as a Singular Mercy, that the Children of* Korah *did not.* XXVI. 10, 11. Id. He was not in the company &c.] *For which his Poſterity as well as himſelf would have deſerv'd to loſe their Inheritance.* Bonfr. Ainſw. A Lap. b But died in his own ſin] *And did not cauſe others to ſin.* Jonath. Ben. Uz. Severus Antiochenus, (*he liv'd in the 6th Century*) *as quoted by* Zephyrus *in his* Catena, *obſerves thus upon this Place. This to ſome ſeems to claſh with what immediately goes before;* Our father was not in the company of them that gathered themſelves together againſt the Lord in the company of Korah. *But the Objectors ſhould obſerve that* his own Sin, *here mention'd by* Zelophehad's *Daughters, did not relate to any thing like* Korah's; *but that it was his Dying without taking due care to leave Male-Iſſue behind him. For in thoſe times a Neglect of Propagating a Family was thought even execrable.* In his own ſin] *A Sin, whatever it was, for which he was only to be puniſhed in his own Perſon, and not in his Children, as in the caſe we find* c. 14. v. 33. Bonfr. c Becauſe he hath no ſon.] *Merely for want of Iſſue-Male, when he hath left many Daughters.* Patr. d Give unto us therefore a poſſeſſion among the brethren of our father.] *Which if they did, the Name of their Father could not be thereby preſerved, but by the Son of one of theſe daughters taking upon him, not the name of his Father that begat him, but of his Mother's Grandfather,* viz. Hepher; *which was ordered afterwards by a general Law,* Deut. XXV. 6. e Moſes brought their cauſe before the Lord.] *This was one of the Cauſes which* Moſes *would not determine himſelf, but referr'd it immediately to God.* Jonath. *where the Curious Reader may ſee more. It ſeems this Cauſe appear'd to* Moſes *a very difficult one.*

v. 6.

v. 6. *And the Lord ſpake unto Moſes, ſaying,*

v. 7. *The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their fathers brethren; and thou ſhalt cauſe the inheritance of their father to paſs unto them.*

v. 8. [a] *And thou ſhalt ſpeak unto the children of Iſrael, ſaying,* [b] *If a man die, and have no ſon, then he ſhall cauſe his inheritance to paſs unto his daughter.*

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a And thou ſhalt ſpeak unto the children of Iſrael, ſaying] *Upon this occaſion he paſſes this ſpecial Caſe into a General Law; to be hereafter obſerved.* Patr.

b If a man die, and have no ſon, &c.] Maimonides, *in his* More Nevoch. *deſcants very handſomely and piouſly on this Law. As to Inheritances among us, ſays he, 'tis required of us, that we ſhould not defraud any One of whatever he has a right to in Reverſion; but that the Proprietor, upon his Demiſe, ſhould bequeath it to his proper Heirs, that is to ſay, to thoſe neareſt of Blood; and not laviſh away what he has, or divide it among Several according to his own Fancy. —— Alſo the Rights of Primogeniture are not to be alienated from the Eldeſt-Born Son, becauſe he was the firſt Object of his Father's Paternal Love; nor is the Father, in any ſort, allow'd to tranſfer the Primogeniture to the Son of any Wife whom he might have a greater Love for than the Mother of the Eldeſt. And this is implied in that Proverb,* He that is cruel, troubleth his own Fleſh *or* Kin. Prov. XI. 17. *And it is a Precept of the Law,* Thou ſhalt open thine hand wide unto thy Brother. Deuter. XV. 11. —— *And ſo ſtrictly are we charg'd in this Point, that tho' ſuch our Relations ſhould diſoblige and provoke us; nay, tho' they ſhould be very Exceptionable in their Faith and Manners; yet we are oblig'd to behave ourſelves decently and civilly towards them. To this purpoſe* Deuteron. XXIII. 7. Thou ſhalt not abhor an Edomite, for he is thy Brother. *And it is declar'd to be our Duty, when we find a Stranger diſtreſs'd in his Circumſtances, whoſe Aſſiſtance and Relief we have before wanted and had, altho' he ſhould afterwards uſe us ill, to remember ſtill our former Obligations to him:* Thou ſhalt not abhor an Egyptian, becauſe thou waſt a Stranger [*or Sojourner*] in his Land. P. III. c. 41. If a man die, &c.] *In moſt other parts of the World Daughters ſucceeded in Eſtates as well as Sons. Among the* Hebrews *it was otherwiſe with the Daughters, unleſs there was a Failure of Males; as it is in ſeveral* Fiefs. Grot.

V. 9. [a] *And if he have no daughter, then ye ſhall give his inheritance unto his brethren.*

V. 10. *And* [b] *if he have no brethren, then* [c] *ye ſhall give his inheritance unto his fathers brethren.*

V. 11. [d] *And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it: and it ſhall be unto the children of Iſrael a ſtatute of judgment, as the Lord commanded Moſes.*

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a And if he have no daughter, &c.] *Unleſs his Father was alive, who undoubtedly, the* Jews *ſay, was the next Heir; but not mentioned, becauſe it was not neceſſary. Or, as ſome ſay, becauſe it was too ſad a thing, to ſpeak of a Fathers burying all his Children without Iſſue.* Patr. b If he have no brethren] *Nor* Siſters, *nor* Grandfather. Grot. c Ye ſhall give his inheritance unto his fathers brethren.] *Obſerve, that among the* Hebrews *Unkles were preferr'd to Brothers Children, as being nearer in Relation to him from whom the Eſtate deſcended. The ſame Rule and Cuſtom was brought by the* Phœnicians *into* Africk. Id. d And if his father have no brethren, &c.] *After* Siſters *neither* Women, *nor the* Males *that derived their Relation from the* Women, *were allow'd by the* Hebrews *to ſucceed. It was out of Compaſſion that God was pleas'd to admit* Daughters *and* Siſters; [for theſe laſt were alſo admitted, being comprehended under the name of Brethren] *Otherwiſe the Rights of the* Males *were ſtrictly obſerv'd. And therefore by* Brothers *here we are to underſtand thoſe that are ſo only on the Father's Side, excluding thoſe that are only ſo as being by the ſame Venter; in which* Aben-Ezra *is miſtaken. Thus according to the Law of the Twelve Tables,* If any One died without Children, Brothers and Siſters of the ſame Father, the Inheritance went to the next of kin. Ulpian. Inſt. de legit. hæred. *And thus by the Law of* Athens *too, after* Brothers *and* Siſters, Males *only in order after Males inherited. Further; the Sons of Concubines and Strangers had no privilege of* Conſanguinity *or* Affinity. *Nor did the Children of* Proſelytes, *unleſs they begot* Iſraelites, *inherit; but the Eſtate fell to the Occupant. In like manner the* Roman *Law prohibited all* Teſtamentary Conjunction *with Strangers.* Id.

V. 12.

V. 12. *And the Lord ſaid unto Moſes, Get thee up into* [a] *this mount Abarim, and ſee the land which I have given unto the children of Iſrael.*

Mount Abarim. This is ſaid to be the ſame as Mount *Nabau*. 'Tis ſituate in the Country of *Moab*, over againſt *Jericho*, upon the River *Jordan*, on the height of *Piſgah*. It ſhews itſelf to thoſe that go from *Livias* to *Heſsbon*, near Mount *Peor*, which ſtill retains its old name. And the Country about it is call'd *Piſgah*, or *Phaſga*, at this day. *S. Jer. De Sit. & Nom. Locor. Hebr.*

V. 13. *And when thou haſt ſeen it,* [b] *thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.*

Thou alſo ſhalt be gathered to thy People. The Exit of *Moſes* figur'd and preſignified the Expiration of the Law. Which ceaſing, JESUS is inveſted with the Chief Power. *For Chriſt is the end of the law for righteouſneſs to every one that believeth, Rom.* X. 4. And as it is ſaid of the Firſt People, that *they were all baptized unto Moſes in the cloud and in the ſea*; 1 *Cor.* X 2. ſo it may be ſaid of JESUS, that they were all baptized unto or into JESUS in the Holy Ghoſt and Water. For JESUS it is that paſſes the Waters of *Jordan*, and ſo, in a Myſtick View or Manner, baptizes the People in them; and he it is that portions out the Land of Inheritance, the Holy Land, to all; not to the Firſt, but to the Second People; the Firſt having fallen for their Prevarication in the Wilderneſs. *Origen in loc. Homil.* 22. *Thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.*

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a This mount Abarim] *Shewing it perhaps to* Moſes *by ſome ſenſible means, as if a Man had pointed with his Finger.* Mount Abarim] *This Name comprehended ſeveral Mountains, being either a Rowe or Tract of Mountains, or ſeveral Riſings and Tops of the ſame Mountain, in the Confines of the* Amorites *and* Moabites. *That Part up which* Moſes *went to die, was call'd* Nebo, *and the Top of it.* Deuteron. XXXII. 49. XXXIV. 1. Bonfrer. Tirin. b Thou ſhalt be gathered unto thy people] *If the Queſtion ſhould be put why God was not pleas'd to retract his Sentence againſt* Moſes; *we anſwer, that ſeveral reaſons may be given for it; as firſt, to ſhew his Steadineſs to his own Decrees; ſecondly, to make the deeper Impreſſions of Fear upon Us; inaſmuch as it is moſt reaſonable to conclude, that if God ſpared not a Perſon ſo Pious and ſo much belov'd by him, he will not ſpare other Sinners without the very deepeſt Repentance: thirdly, to let us underſtand, that he puniſhes his Elect in this World for their Sins, tho' he acquits them in another. Thus when* Moſes *was dead, God bury'd him, and afterwards rais'd and tranſlated him to Heaven; as we learn from the Hiſtory of* Chriſt's Tranſiguration. Thou alſo ſhalt be gathered &c.] *Thou ſhalt die as they did before thee.* Vat. *Or it may mean his Sepulture; for Families in thoſe times had uſually their reſpective Burying-Places.* Id. *But the former is the eaſier Interpretation. In this Expreſſion is very ſtrongly implied that Diſtribution or Partition of Mankind, according to the Exactneſs of which they ſhall be diſpos'd of in another State.*

The Myſtick and Figurative Meaning of this was, that neither the *Levitical* Prieſthood, repreſented in the perſon of *Aaron*, nor the Law, repreſented in that of *Moſes*, were to introduce the People of God into the Land of Eternal Inheritance; but this was reſerv'd to *Jeſus* or *Joſhua*, the Type of our Lord JESUS CHRIST. Grace and Faith were to do this. We may further obſerve, that *Aaron* died before the *Iſraelites* enter'd any part of the Land of Promiſe. But *Moſes* lived to ſee the Land of the *Amorites* in their Poſſeſſion, altho' he was not ſuffer'd to paſs the river *Jordan* with them. And here the Figure anſwers agen. 'Tis incumbent on *Chriſtians* to obſerve part of the Law. But the *Jewiſh* Prieſthood and Sacrifices are abſolutely foreign to *Chriſtianity*, being to be conſider'd only by us as having been Figures and Shadows of a future Diſpenſation. Agen; that Expreſſion of being *gathered unto their People* puts it beyond all queſtion, that their Souls are not now under the Divine Diſpleaſure, ſeparated from the Peace of the Holy Eternal Society. And thus it appears, that not only their Offices were Typical and Significative of Futuritys, but that their Deaths were ſo too; and not properly God's Inflicting of his Wrath or Vengeance upon them. *S. Auguſt. Quæſt. in loc. n.* 53.

V. 14. *For ye rebelled againſt my commandment (in the deſert of Zin, in the ſtrife of the congregation)* [a] *to ſanctifie me at the water, before their eyes: that is the water of Meribah in Kadeſh, in the Wilderneſs of Zin.*

V. 15. [b] *And Moſes ſpake unto the Lord, ſaying,*

Let the Lord, —— ſet a man over the congregation. What Greatneſs of Mind ſhines out in this Part of *Moſes*'s Character!

V. 16. *Let* [c] *the Lord,* [d] *the God of the ſpirits of all fleſh, ſet a man over the congregation,*

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a To ſanctifie me] *That is, my Word and Commandment was, that ye ſhould ſanctifie me by Faith; but ye ſanctified me not. Wherefore the* Greek *here tranſlates* Ye ſanctified me not: *and ſo it is explained in* Deuteron. XXXII. 51. Becauſe ye ſanctified me not. Ainſw. *See further* Patr. *on Chap.* XX. 12. b And Moſes ſpake unto the Lord, ſaying] *He did not ſpeak thoſe words which follow, immediately after God bad him go up Mount* Abarim *and* die; *but firſt deſired he might be permitted to go over* Jordan, *&c.* Deut. III. 24, 25, 26. *Unleſs we can think, that he made the Prayer there mentioned, as ſoon as the ſentence was paſſed upon him, at the Waters of* Meribah; *which doth not ſeem ſo likely.* Patr. c *Both* Targums *have it; The WORD of the Lord.* d The God of the ſpirits of all fleſh] *The Creator of Souls, and the Giver of all Spiritual Gifts and Endowments,* Ainſw.

He does not make it his Petition to God, that he would conſtitute one of his own Children or Relations his Succeſſor, but he leaves the Nomination wholly to God himſelf. &c. *Origen. in loc. Homil.* 22.

v. 17. [a] *Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in;* [b] *that the congregation of the Lord be not as ſheep which have no ſhepherd.*

v. 18. *And the Lord ſaid unto Moſes,* [c] *Take thee Joſhua the ſon of Nun,* [d] *a man in whom is the ſpirit, and lay thine hand upon him.*

Joſhua the ſon of Nun, a man in whom is the ſpirit, and lay thine hand upon him. 'Tis here well worthy of our notice and conſideration, that tho'

Ainſw. *and theſe* Moſes, *as it were thus by intimation, prayed might abound in the Perſon that ſhould be ſet over the Congregation.* Oleaſt. *Who knoweſt the Hearts and Minds of all Men.* Vat. Menoch. *and what are the Abilities and Qualifications which he ſhould have, and ſhall be found to have, on whom the great Burthen of Governing this People ſhall be lay'd.* Menoch. A man. *He recommends no Body; but entirely leaves the Choice to God's own Wiſdom.* Bonfr. The God of the ſpirits of all fleſh] *Who haſt not only made the ſouls of all men, but knoweſt their Diſpoſitions,* (*See* XVI. 22.) *and underſtandeſt who are fit for this weighty Employment.* Patr. a Which may go out before them] *When they are to engage in Battle*; and in before them: *When they are to return or to retire*; and lead them out: *From the hands* (*or countrys*) *of their Enemies*: and bring them in: *To the Promiſed Land.* Jonath. *To ſuch Expreſſions as theſe alludes that common Metaphor, taken from the Office of Shepherds, and applied to Kings and Governours. Thus* Homer *has frequently his* ποιμένα λαῶν; *and our* Bleſſed Saviour *calls himſelf, conſider'd under his Character Regal as well as Pontifical,* the Good Shepherd; John X. 11. 14. *who* when he putteth forth his own ſheep, goeth before them, and the ſheep follow him. *&c. Ibid. v.* 4. *Compare* Pſ. CXXI. 8. Acts I. 21. *with* Deuteron. XXVIII. 6. b That the congregation of the Lord be not as ſheep which have no ſhepherd.] *Having none to govern and take care of them. This is a deſcription of the moſt miſerable condition a People can be in, and became a Proverb among the* Hebrews, 1 Kings XXII. 17. Zachariah X. 2. XIII. 7. Matth. IX. 36. Patr. *A Flock of Sheep ſeems, in theſe circumſtances, to be in great danger of being loſt both to the Owner and Itſelf.* c Take thee Joſhua the ſon of Nun] *If it be ask'd why God did not appoint the Sons of* Moſes *to ſucceed their Father in the Civil Government*; *as* Aaron's *Sons did him in the Eccleſiaſtical*; *the Author of the Book,* De Mirabilibus Scripturæ, *gives this for a reaſon, that* Zippora, *the Mother of* Moſes's *Children, was a* Gentile; *whereas* Joſhua *was a* Hebrew, *both by the Father and the Mother's Side.* Har. d A man in whom is the Spirit] *Of Courage*

the Scripture ſays the Spirit was already in *Joſhua*, (where by the Spirit we are undoubtedly to underſtand no other than the Holy Spirit; for there is no Man but has the Natural Spirit or the Spirit of Man in him) yet *Moſes* is commanded to lay his hand upon him; that no Man ſhould preſume upon the conſciouſneſs of antecedent Graces and Gifts, how great ſoever, to ſuperſede or reject the *Sacramenta Conſecrationis*, the due Solemnity and Form of Conſecration. *S. Auguſt. Quæſt. in loc. A man in whom is the ſpirit.* St. *Ambroſe*'s Account of *Joſhua*, and Parallel between him and *Moſes*, will not a little illuſtrate this Paſſage. The near Intimacy of *Joſhua* (ſays the Father) with *Moſes* was not only of great advantage to him, as it was a means of acquiring a greater Knowledge of the Law, but as it prov'd an opportunity alſo of his attaining to greater meaſures of Grace. *Joſhua* (*Jeſus*) was covered on the Mount with the ſame Cloud which covered *Moſes* when he ſpake with God, *Exod.* XXIV. *When all the people roſe up, and ſtood every man at his tent-door, Exod.* XXXII. 8. *Joſhua* (*Jeſus*) was out of the Camp, in the Tabernacle of Witneſs. When the Pillar of the Cloud deſcended, and ſpake with *Moſes*, he ſtood by as a Faithfull Miniſter. *The Young Man* (v. 11.) *departed not out of the Tabernacle*; when the Elders *roſe up, and worſhipped*, and trembled at a diſtance. He was, as it were, a Collegue to *Moſes*, in the great privilege of admiſſion to God's more immediate Manifeſtations and extraordinary Diſpenſations. And the conſequence was, that he that had been neareſt in Holy Intimacy with him, was next in Political Succeſſion to him. Worthy therefore undoubtedly was he, to be qualified and empower'd to command the Waters of *Jordan to ſtand and riſe up upon an heap*; ſo that *the Prieſts that bare the ark of the Covenant of the Lord, ſtood firm on dry ground in the midſt of Jordan*, &c. *Joſh.* III. 16, 17. and to ſtop the Sun his Courſe, to be Witneſs of his Victory; and (even *Moſes* poſtpon'd) to march at the head of his People into the Poſſeſſion of the Promis'd Land. Great were the Miracles which *Moſes* wrought by Faith; great were the Victorys which *Joſhua* gain'd by Faith. It was the Grace of God which render'd them Superior to the Powers of Nature; *ille mari, hic cælo imperavit.* The Sea ſubmitted to the One's Command; and the Heaven to the the Other's. *De Offic. Miniſtr. L.* 2. *c.* 20.

v. 19. *And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.*

Some of thine honour upon him. Some of thy Glory upon him, according to the *Septuag.* Some

v. 20. *And thou ſhalt put ſome* [a] *of thine honour upon him,* [b] *that all the congregation of the children of Iſrael may be obedient.*

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rage and Prudence, and the Fear of God, with all other Gifts neceſſary in an excellent Governour. Among which Onkelos *reckons the Spirit of Prophecy; which is not unlikely.* Patr. a Of thine honour] *Of the Brightneſs of thy Glory.* Jonath. *Many Commentators put this conſtruction upon the Place, that he was not any longer to appear as a Miniſter of* Moſes, *but in the character of an Aſſeſſor*

in

Latin Copys have, *Thou ſhalt give him thy Glory*; which we are not to underſtand as if *Moſes* was no longer to have it; but only that he was to make him a Partner of it. For Privileges and Excellencys of this nature are not capable of Diviſion or Diminution, but are all in All, and all in every Individual of thoſe that jointly have them. *S. Auguſt. Quæſt. in loc.*

V. 21. *And he ſhall ſtand before Eleazar the prieſt, who ſhall ask counſel for him, after the judgment of Urim before the Lord: [a] at his word ſhall they go out, and at his word they ſhall come in, both he and all the children of Iſrael with him, even all the congregation.*

V. 22. [b] *And Moſes did as the Lord commanded him: and he took Joſhua, and ſet him before Eleazar the prieſt, and before all the congregation.*

V. 23. *And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moſes.*

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in the government of the People; that whatever Enſigns or Diſtinguiſhing Indications of Eminence and Authority might be proper, he was to bear and have about him; that he was to be attended with a large Retinue; and, in a word, that he was, for the future, to appear with that Greatneſs and Splendor which became the Majeſty of a Prince. b That all the congregation &c.] *That the People may begin to ſubmit to his Authority, and learn to obey his commands as well as thine.* Patr. a At his word] *At the word of the Prieſt.* b And Moſes did as the Lord commanded him: &c.] *This demonſtrates that the future Rulers of this Nation had no temptation to advance the Credit of* Moſes, *beyond what it really was; ſince they were not deſcended from him, but were of other Tribes.* Patr.

CHAP.

CHAP. XXVIII.

1 Offerings are to be obſerved. 3 The continual burnt-offering. 9 The offering on the ſabbath, 11 on the new-moons, 16 at the paſſover, 26 in the day of firſt-fruits.

V. 1. [a] *AND the Lord ſpake unto Moſes, ſaying,*

V. 2. [b] *Command the children of Iſrael, and ſay unto them, My offering, and* [c] *my bread for my ſacrifices made by fire, for a*

COMMENT.

My offering, and my bread for my ſacrifices &c. No One makes an Offering of that which is properly his Own to

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a And the Lord ſpake unto Moſes, ſaying] *Having numbred the People, and appointed his Succeſſor to bring them to their Inheritance (which he had ordered to be divided among them, proportionable to the number of each Tribe) nothing was more neceſſary than to perſuade them, to be truly religious, whereby they might be preſerved in the enjoyment of it. Unto which* Moſes *is commanded to direct them, in this and in the following Chapters. Which may be thought to have been delivered alſo in the eight Month of the laſt year of their Travels in the Wilderneſs.* Patr. b Command the children of Iſrael] *If it ſhould be ask'd, what occaſion there was for the repetition of theſe Laws; 'tis anſwer'd, 1ſt that Omiſſion and Diſuſe might make it convenient. For they had not obſerv'd any Feaſts for* 38 *years. And after he had number'd the People, and ſettled the great affair of their Inheritance, he repeats and explains the Laws which were to be obſerv'd by them when they came thither, according to* Pſ. CV. 44, 45. Ainſw. Command the Children of Iſrael, and ſay unto them] *Theſe Commands had been given before, but are here repeated, becauſe this was a new Generation, who either had not heard them, when they were firſt delivered* 38 *years ago; or at leaſt, had need to have their Memories refreſhed. Some things alſo are now more particularly explain'd, concerning the Sacrifices which were to be offer'd at certain times: and they are reduced into a certain order; ſome being* Daily, *others* Weekly, *others* Monthly, *and ſome* Anniverſary. *All which were of ſuch importance, that* Moſes *being ſhortly to leave them, thought good to repeat moſt of them once more, in the Book of* Deuteronomy. Patr. c My bread] Ἀνθρωποπαθῶς, *ſays* Bochart. My meat, *ſpeaking in the common language of Men; as being Lord of this Holy Feaſt.*

ſweet

ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

God; For God is already the Proprietor. Oblations are not a *Gift*, but a *Debt*. &c. *Origen. in loc.*

V. 3. *And thou ſhalt ſay unto them, This is the offering made by fire which ye ſhall offer unto the Lord; two lambs of the firſt year without ſpot day by day, for a continual burnt-offering.*

For a continual burnt-offering. He it is, among us *Chriſtians*, that offers a continual Burnt-Offering, who conſtantly does his Duty. On whatever day he fails in this; on that it is certain he does not offer a *Continual Burnt-Offering, day by day. Origen. in loc.*

V. 4. *The one lamb ſhalt thou offer* [a] *in the morning, and the other lamb ſhalt thou offer at even;*

That is to ſay; thou ſhalt be daily exercis'd in the Law and the Prophets; whoſe is the Morning-Sacrifice; and in the Doctrines and Precepts of the Goſpel, where the Evening-Sacrifice has its place, by the Advent of our Lord in the Latter Times or Evening of the World. *Origen. in loc.*

V. 5. *And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oyl.*

V. 6. [b] *It is a continual burnt-offering,* [c] *which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the Lord.*

V. 7. [d] *And the drink-offering thereof ſhall be the fourth part of an hin for the*

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a In the morning] *For expiating the Sins of the Night*; At even. *For expiating the Sins of the Day.* Jonath. b It is a continual burnt-offering] *To be continued throughout all your Generations every day, as is expreſſed* Exod. XXIX. 42. *For it was in the nature of a daily Prayer to God, that he would graciouſly continue his mercy unto* Iſrael, (*as* Abarbinel *obſerves*) *and increaſe their Corn, Wine, and Oyl, which they acknowledged hereby they received from him.* Patr. c Which was ordained in mount Sinai] *This ſufficiently ſhows that he ſpeaks here to thoſe who were ſo young at the firſt Inſtitution of theſe Laws, that they gave the leſs heed to them, or had forgotten them.* Id. d And the drink-offering

one lamb: in the holy place ſhalt thou cauſe the ſtrong wine to be poured unto the Lord for a drink-offering.

V. 8. *And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer it, a ſacrifice made by fire of a ſweet ſavour unto the Lord.*

On the ſabbath-day, two lambs &c. The Second Sacrifice here is that of the Sabbath-Day. And this every good Man is ſtill to obſerve, according to that of the Apoſtle; *There remaineth therefore a Reſt,* (or *Sabbatiſm*) *to the People of God. Hebr.* IV. 9. The *Jewiſh Sabbath* is now at an end. Let us then conſider how the *Chriſtian* is to keep his *Sabbath.* Now it is his duty in this Point, not to do any Worldly Work or Buſineſs; inſtead of that, to apply himſelf to his Spiritual Affairs; to go to Church; to liſten attentively to the Word of God; to meditate on Heavenly Things; to have his Care employ'd on his future Expectations and Hopes; to raiſe in himſelf ſtrong Repreſentations of a Future Judgment; to ſhut his eyes upon this World, and point his View to another. This is the right Obſervation of the *Chriſtian Sabbath. Origen in loc.*

V. 9. [a] *And on the ſabbath-day, two lambs of the firſt year without ſpot,* [b] *and two tenth-deals of flour for a meat-offering mingled with oyl, and the dring-offering thereof.*

This is the burnt-offering of every ſabbath, &c. Thus we that keep the Spiritual Sabbath of *Chriſt,* and are enter'd into his Reſt, offer a Savour unto God, διπλασιως ἐν ὀσμῇ, *Doubly* Sweet and Fragrant. For altho' 'tis certain, that the boaſted Sacrifices of the Law were in the times

V. 10. *This is the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink offering.*

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thereof ſhall be the fourth part of an hin for the one Lamb] *The Heathen never ſacrificed, but they poured wine upon the Fleſh, as it flamed upon the Altar.* Id. a And on the ſabbath-day two lambs of the firſt year without ſpot] *He doth not mean that, whereas every Morning and Evening they offered one Lamb, on the Sabbath-day they ſhould offer two: but that there ſhould be two Lambs offer'd on the Sabbath, over and above the daily offering as appears from v.* 10. Id. b And two tenth deals of flour for a meat-offering, &c.] *As the Burnt-offerings were double on this day, ſo a double quantity of Flour is ordered for the Meat-offering, that attended the Burnt-offering, (for only a tenth part of an Ephah, v.* 5. *was offered on other days) and conſequently there was to be as much more Oyl and Wine than daily.* Id.

of the Law very agreeable to God; For *the Law is Spiritual, Rom.* VII. 14. and *the Commandment Holy and Juſt and Good. Ibid. v.* 12. Yet our Converſation in *Chriſt* and Spiritual *Sabbatiſm* in *Grace* emitts a much richer and more delicious Odour than the Strict Law of *Juſtice* could. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 17. *p.* 624.

V. 11. [a] *And in the beginnings of your months ye ſhall offer a burnt-offering unto the Lord; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot,*

V. 12. *And three tenth-deals of flour for a meat-offering mingled with oyl, for one bullock, and two tenth-deals of flour for a meat-offering mingled with oyl, for one ram,*

V. 13. *And a ſeveral tenth-deal of flour mingled with oyl for a meat-offering, unto one lamb, for a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the Lord.*

V. 14. *And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.*

V. 15. *And on kid of the goats for a ſin-offering* [b] *unto the Lord ſhall be offered, beſide the continual burnt-offering, and his drink-offering.*

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a And in the beginnings of your months ye ſhall offer a burnt-offering unto the Lord] *This ſolemn Sacrifice ſeems to have been ordained by God, to prevent the Idolatry which was uſual among the* Gentiles; *who worſhipped the New Moon with great Rejoycings when it firſt appeared.* Id. In the beginnings of your months] *It was God's Will that the Firſt-fruits of* Time *ſhould be conſecrated to him; the* Week *by the* Sabbaths [*which, by the way, muſt be underſtood only of*

The paſſover of the Lord.

v. 16. *And in the fourteenth day of the firſt month is the paſſ-over of the Lord.*

If you ask, (ſays St. *Auſtin* to the *Manichean* *FAUSTUS*) Why *Chriſtians* do not duely and properly celebrate the Paſſover by eating the Fleſh of the *Paſchal Lamb*, as the *Jewiſh* Law requires; if *Chriſt* came not to deſtroy the Law, but to fulfill? My anſwer is, that *Chriſtians* do not do this, becauſe the Bleſſed Immaculate Lamb, even *Chriſt*, has compleated by his Death and Paſſion what was prefigur'd in the *Paſchal* Lamb. *L.* 19. c. 10. where, and in the chapter foregoing, the Father, in like manner, anſwers all the Queſtions which the Heretick could propound in relation to the Ceaſing of the *Jewiſh* Law. The Paſſage being very well worthy of the Reader's Meditation, I ſhall give him the reſt, with which what has been cited concerning the *Paſſover* is connected, here at length. For it is indeed a Compendious Anſwer to all either ancient or modern Objections upon this Head. If you ask, ſays the Father, Why *Chriſtians* are not *Circumcis'd* in the Fleſh of their Foreskin, if *Chriſt* came not to deſtroy the Law, but to fulfill it; I anſwer, becauſe *Chriſt* has fulfill'd what the Law did thereby prefigure. Circumciſion was a Symbol of the Abolition or Putting away of the *Carnal* Man. This *Chriſt* fulfill'd by his Reſurrection. And the Sacrament of Baptiſm gives us to underſtand, that it is alſo to be fulfill'd in ours. For the Sacrament of a new Life or a regenerate State was not to be entirely thrown aſide, becauſe there was to be a Reſurrection of the Dead; but it was to be chang'd into a Sacrament every way better, that of Baptiſm, becauſe that was not Paſt which before had not been, namely the Reſurrection of our Lord, which was a Prelude and Earneſt to us of our future Eternity. Agen; If you ask, Why *Chriſtians* do not obſerve the Sabbath, if *Chriſt* came not to deſtroy the Law, but to fulfill it; I anſwer agen, becauſe *Chriſt* has fulfilled what the Law, in this article, prefigur'd. For our Sabbath is in Him, who calls upon us in thoſe words; *Come unto me all ye that labour, and are heavy laden, and I will give you Reſt; Take my yoak upon you, and learn of me, for I am meek and lowly of heart: and ye ſhall find Reſt unto your ſouls.* *Matth.* XI. 28, 29. Agen; as to Diſcrimination of Meats, the *Chriſtian* takes himſelf to be entirely at liberty, becauſe *Chriſt* has likewiſe brought this Figure to a Completion. He has excluded from the Members of his Body, from the Saints Predeſtinated to Life Eternal, whatever Moral Vices or Imperfections were adumbrated in the Nature or Qualities of thoſe Animals. As to Sacrifices of Animals; Theſe alſo were only a Type of what *Chriſt* has accompliſh'd by the Sacrifice of his own Body and Blood. As to Unleavened Bread; our *Old Leaven is purged out in Chriſt* (1 *Cor.* V. 7.) who has ſhew'd unto us a new Life. Further; the Figure implied in the *New-Moons* is compleated in that New Creature, whereof the Apoſtle; *If any Man be in Chriſt, he is a new Creature: Old things are paſt away; behold, all things are become New.* As to the Legal Waſhings and Purifications; They were alſo Figurative, and are now Fulfill'd; becauſe *Chriſt* came *to bury us with*

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the Chriſtian *Sabbath*; (*of which the* Jewiſh *was Typical*) *for the* Jewiſh *was at the end of the Week*] *the* Months *by the* New-moons; *and the* Years *by the* Paſſover. Bonfr. b Unto the Lord] *Not to the* Moon, *ſays* Maimonides, *as the neighbouring Nations uſed to do.* Grot. *See more in* Patr.

him

him by Baptiſm unto death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life. Rom. VI. 4. Laſtly: As to the Feaſt of *Tabernacles*; 'tis anſwer'd, that the true Servants of God are his Tabernacle, in whom united and compacted by the Bonds of Charity, he vouchſafes to dwell; for the *Jewiſh* Tabernacles were a Figure of the *Chriſtian* Church.

V. 17. *And in the fifteenth day of this month is the feaſt: ſeven days ſhall unleavened bread be eaten.*

V. 18. *In the firſt day ſhall be an holy convocation; ye ſhall do no manner of ſervile work therein.*

V. 19. *But ye ſhall offer a ſacrifice made by fire for a burnt-offering unto the Lord; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.*

V. 20. *And their meat-offering ſhall be of flour mingled with oyl: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram.*

V. 21. [a] *A ſeveral tenth-deal ſhalt thou offer for every lamb, throughout the ſeven lambs:*

V. 22. *And one goat for a ſin-offering, to make an atonement for you.*

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a A ſeveral tenth-deals ſhalt thou offer &c.] *Though the Drink-Offerings be not mention'd, they muſt be underſtood to be the ſame; becauſe they always accompany'd the Meat-offerings of Burnt-Sacrifices, which were not compleat without them.* Patr.

v. 23. *Ye ſhall offer theſe* [a] *beſide the burnt-offering in the morning, which is for a continual burnt-offering.*

v. 24. [b] *After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the Lord:* [c] *it ſhall be offered beſide the continual burnt-offering, and his drink-offering.*

v. 25. *And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work.*

v. 26. *Alſo in the day of the firſt fruits, when ye bring a new meat-offering unto the Lord,* [d] *after your weeks be out, ye ſhall have an holy convocation; ye ſhall do no ſervile work.*

The firſt-fruits. A Figure of *Chriſt*; in whom our Nature, cleans'd from its priſtin Corruption, and rid of thoſe Decays, as it were, of Age, which Sin had brought upon it, agen ſprang up and flouriſh'd with New Verdure and Vigour. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L. 17. p. 610. Ye ſhall do no ſervile work.* That is to ſay, As you keep a Spiritual Feaſt unto God, you ſhall take all poſſible heed to abſtain from that which is of all things moſt Mean and Slaviſh, that is to ſay, *Sin.* And ye ſhall refreſh

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a Beſide the burnt-offering in the morning] *That of the Evening is not mention'd, becauſe there was not the ſame reaſon to make any Queſtion about that as about the Morning Sacrifice, becauſe there were to be ſo many other Offerings beſides in the Morning.* Lap. Menoch. b After this manner ye ſhall offer daily throughout the ſeven days] *Upon every one of the days of unleavened bread, v. 17. which though it was a great Expence, yet was but a fitting acknowledgement of God's wonderfull goodneſs to them, in bringing them out of the Land of* Egypt, *with all their Flocks and their Herds; which was the foundation of all their happineſs afterwards, by making them a free People.* Patr. c It ſhall be offered beſide the continual burnt-offering, and his drink-offering.] *There is the greateſt care taken (by the frequent repitition of this) that they ſhould not think to ſave their daily Sacrifice by theſe others; which were to be added to it, and to ſupply the place of it. See v. 15.* Id. d After your weeks be out] *After the Expiration of the Seven Weeks which ye are to number.* Levit. XXIII. 15, 16. Vat. Malv.

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and gratifie the Nobler Faculties with all thoſe Pleaſures which reſult from the cloſe Contemplation and ſtrict Practice of Vertue. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 17. *p.* 609.

V. 27. *But* [a] *ye ſhall offer the burnt-offering for a ſweet ſavour unto the Lord; two young bullocks, one ram, ſeven lambs of the firſt year:*

V. 28. *And their meat-offering of flour mingled with oyl, three tenth-deals unto one bullock, two tenth-deals unto one ram,*

V. 29. *A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs:*

V. 30. [b] *And one kid of the goats, to make an atonement for you.*

V. 31. [c] *Ye ſhall offer them beſides the continual burnt-offering, and his meat-offering, (they ſhall be unto you without blemiſh) and their drink-offerings.*

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a Ye ſhall offer the burnt-offering] *That is to ſay, the Oblation of that Day; for there was yet another Offering that accompanied the Firſt-fruits,* Levit. XXIII. 18. *and neither of theſe was ſet aſide for the other. For this was a Rule conſtantly obſerv'd in the Law, that one Offering ſhould not, in any reſpect or circumſtance, be ſuperſeded on account of another. And thus this Text is reconciled with that of* Leviticus *now quoted.* Jun. Malv. b And one kid of the goats, &c.] *Beſide the Kid preſcribed for the ſame purpoſe, when the two loaves were offered,* Lev. XXIII. 19. *which was accompany'd with two Lambs for a Sacrifice of Peace-Offering. So that there were a great many Sacrifices offered at this famous Feſtival; tho' it did not laſt ſo long as that of the Paſſover.* Patr. c Ye ſhall offer them beſides the continual burnt-offering] *He ſtill takes care that this daily Sacrifice ſhould not be omitted, by reaſon of ſuch a number of other Sacrifices, which were to attend upon it, but not to put it by. v.* 10, 15, 23. Id.

CHAP.

CHAP. XXIX.

1 The offering at the feaſt of trumpets, 7 at the day of afflicting their ſouls, 13 and on the eight days of the feaſt of tabernacles.

V. 1. *AND in the ſeventh month, on the firſt day of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work:* [a] *it is a day of blowing the trumpets unto you.*

V. 2. [b] *And ye ſhall offer a burnt-offering for a ſweet ſavour unto the Lord, one young bullock, one ram, and ſeven lambs of the firſt year without blemiſh:*

V. 3. *And their meat offering ſhall be of flour mingled with oyl, three tenth-deals for a bullock, and two tenth-deals for a ram,*

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a It is a day of blowing the trumpets unto you.] *Certain it is, this ſeventh month was very famous on this account; that more ſolemn days were to be kept in it, than in all the year beſides. And upon that account, the People might be awakend, by this blowing of Trumpets, to obſerve them aright.* Patr. b And ye ſhall offer a burnt-offering &c.] *Over and above all other Sacrifices, which were heretofore ordered upon this day; as appears from v.* 6. Id. Ye ſhall offer &c.] *Two reaſons may be aſſign'd why theſe Laws are repeated which were ſo fully and diſtinctly promulg'd before. The firſt is, becauſe from the time that the* Iſraelites *left Mount* Sina, *all that Worſhip had been intermitted in the Wilderneſs, even almoſt for the ſpace of nine and thirty years; and therefore this Repetition was a Re-inforcement, or rather a ſort of Revival of it, without which it might otherwiſe ſeem to have been obſolete and dropt. Secondly, to give the People an aſſurance, when they were now ſo near entring the Land of* Canaan, *that notwithſtanding they had ſo often provok'd and offended God, yet he forgave their Sins, and no more remember'd them, but was entirely reconciled to them, and determin'd to do them good.* Friedlib.

v. 4. *And one tenth-deal for one lamb, throughout the ſeven lambs:*

v. 5. *And one kid of the goats for a ſin-offering, to make an atonement for you:*

v. 6. *Beſide the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings,* [a] *according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the Lord.*

v. 7. [b] *And ye ſhall have on the tenth day of this ſeventh month an holy convocation: and* [c] *ye ſhall afflict your ſouls: ye ſhall not do any work therein.*

v. 8. *But ye ſhall offer a burnt-offering unto the Lord for a ſweet ſavour, one young bullock, one ram, and ſeven lambs of the firſt year, they ſhall be unto you without blemiſh:*

v. 9. *And their meat offering ſhall be of flour mingled with oyl, three tenth-deals to a bullock, and two tenth-deals to one ram,*

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a According unto their manner] Or, *in the order which God appointed: which I obſerv'd before (on* XXVIII. 11.*) was this; That firſt the daily Burnt-ſacrifice was offered; then the Sacrifices appointed for the firſt day of every Month; and then thoſe appointed for the firſt day of the ſeventh Month.* Patr. b And ye ſhall have on the tenth day of this ſeventh month an holy convocation] *This ſolemn aſſembly is ordered twice before in the Book of* Leviticus, XVI. 29. XVIII. 27. *and here repeated perhaps, for the ſake of* Eleazar *and* Joſhua, *who were newly advanced to their ſeveral offices, that they might take ſpecial notice of it, and ſee it obſerved.* Id. c Ye ſhall afflict your ſouls] *By Abſtaining from Meat and Drink; from Baths, and Bruſhing or Rubbing of the Body; from the uſe of Shoes; and from the Marriage-Bed.* Jonath.

V. 10. *A ſeveral tenth-deal for one lamb, throughout the ſeven lambs:*

V. 11. *One kid of the goats for a ſin-offering, beſide the ſin-offering of atonement,* [a] *and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.*

V. 12. *And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, and* [b] *ye ſhall keep a feaſt unto the Lord ſeven days.*

A feaſt unto the Lord ſeven days. The Feaſt of *Tabernacles.* 'Tis a pleaſure to God to ſee his Servants dwelling only in Tabernacles, in this World. When he beholds a Mind which is not Fixt and Faſten'd to the Earth; nor wedded to the things of it; that does not miſtake this empty Shadow of a Life for that which is to be its proper and perpetual Poſſeſ-

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a And the continual burnt-offering, and the meat-offering of it, &c.] *Theſe were no more to be omitted on the great day of Atonement, than on any other day; but the Service of the day was to begin with the continual Burnt-offering; and then followed the burnt-offerings, with the Meat and Drink-offerings belonging to them, and the Sin-offering here preſcribed; and then the Sacrifice of Atonement, and all that is ordered in the XVIth of* Leviticus *for the Expiation of the Sins of all the People of* Iſrael. *Which Sacrifice the preſent* Jews *now wanting, and yet being ſenſible of the neceſſity of ſome Satisfaction, but not believing in our Bleſſed Saviour, who hath fully made it for all Mankind, they are in a lamentable plunge, and are put to moſt wretched Shifts to deviſe ſomething to ſupply the place of the Sacrifice of Atonement, which was wont to be made for them.* One *is their* own death, *it being the continual Prayer of every one of them, upon their Death bed,* Let my Death be the expiation for my Sins. *Another is (which is ſo abſurd, that* Leo Modina *ſaith they do not uſe it now in* Italy, *nor in the Eaſtern Countries) the killing of a white Cock (if one can be got) by the Men, and a white Hen by the Women on the Eve of this Day, ſaying,* Let this Cock be an exchange for me; let it come in my ſtead; let it be my expiation; let it die, but I and all Iſrael live happily: *as* Buxtorf *ſhows in his* Synagog. Judaica, *cap.* 25. *Which I ſhould not here mention, were it not to ſhew, that they have they very ſame notion ſtill of a Sacrifice for Sin (even now that they can only make an imitation of it) which We have of the Sacrifice of* Chriſt, *who was put in our place, and offered himſelf to God in our ſtead: and that it ought to be pure and innocent, which is offered inſtead of a Sinner.* Patr. b Ye ſhall keep a feaſt unto the Lord ſeven days.] *Not that they were to do no manner of Servile Work all that time; but only they were to obſerve the Dutys peculiar to the Seaſon. They were to abide in their Tabernacles, offer Sacrifices, &c.* Bonfr. Tir.

ſion.

ſion and Enjoyment; but chooſes a Pilgrimage, loves to be in Motion, and is purſuing its Tour towards that Countrey or Reſidence from which it once came out; ſaying, *I am a ſtranger with thee, and a ſojourner, as all my fathers were.* *Pſ.* XXXIX. 12. For thus likewiſe our Fathers the Patriarchs lived in Tents or Tabernacles, &c. *Origen. in loc.*

V. 13. *And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the Lord;* [a] *thirteen young bullocks, two rams, and fourteen lambs of the firſt year, they ſhall be without blemiſh:*

V. 14. *And their meat-offering ſhall be of flour mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,*

V. 15. *And a ſeveral tenth-deal to each lamb of the fourteen lambs:*

V. 16. *And one kid of the goats for a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.*

V. 17. *And on the ſecond day ye ſhall offer* [b] *twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:*

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a Thirteen young bullocks, two rams, and fourteen lambs of the firſt year, &c.] *On the other Feſtivals two Bullocks ſufficed,* XXVIII. 11, 19, 27. *and on the Feſtival in the beginning of this month only one was appointed; but here are thirteen: and ſo they continued to be offered ſeven days ſucceſſively, with the decreaſe only of one Bullock every day; till on the ſeventh day only ſeven Bullocks were offered; which in all made* LXX *Bullocks. The Rams alſo and the Lambs were in a double proportion to what was uſual, throughout the whole Feſtival. Which was a vaſt charge, but more eaſie at this time of the year than any other, becauſe now their Barns were full, and their Wine-preſſes over-flowed; and their Hearts might well be ſuppoſed to be more enlarged than at other times, in thankfulneſs to God for his great Benefits.* Patr. b Twelve young bullocks] *In every of the Seven Days of this Feaſt, One Bullock is abated, as on the ſecond day* Twelve; *on the third day* Eleven, v. 20. *on the fourth day* Ten, v. 23. *and ſo*

V. 18. *And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, ſhall be according to their number, after the manner:*

V. 19. *And one kid of the goats for a ſin-offering beſide the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.*

V. 20. *And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh:*

V. 21. *And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, ſhall be according to their number, after the manner:*

V. 22. *And one goat for a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.*

V. 23. *And on the fourth day ten bullocks, two rams, and fourteen lambs of the firſt year without blemiſh:*

V. 24. *Their meat-offering, and their drink-offerings, for the bullocks, for the rams,*

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forward, 'till on the ſeventh day they were to offer Seven *Bullocks*, V. 32. (*all which, in ſeven days amounted to* Seventy *Bullocks*) *but the Rams and Lambs were every day alike. By this Diminiſhing of One Bullock every day, the Holy Ghoſt might teach them their Duty to grow in Grace, and increaſe in Sanctification; that their Sins Decreaſing, the Number of their Sacrifices (whereby Atonement was made for their Sins) ſhould alſo Decreaſe daily. Or it might ſignify a Diminiſhing and Wearing-away of the Legal Offerings, to lead them unto the Spiritual and Reaſonable Service, by* preſenting their own Bodys, a Living Sacrifice, Holy, Acceptable unto God, Rom. XII. 1. Ainſw.

and

and for the lambs, ſhall be according to their number, after the manner:

V. 25. *And one kid of the goats for a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.*

V. 26. *And on the fifth day nine bullocks, two rams, and fourteen lambs of the firſt year without ſpot.*

V. 27. *And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, ſhall be according to their number, after the manner:*

V. 28. *And one goat for a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.*

V. 29. *And on the ſixth day eight bullocks, two rams, and fourteen lambs of the firſt year without blemiſh:*

V. 30. *And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, ſhall be according to their number, after the manner:*

V. 31. *And one goat for a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.* [a]

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a Jonathan *adds; With a Veſſel-full of Water, for a good and grateful Memorial of the Showers of Rain.*

v. 32. *And on the ſeventh day ſeven bullocks, two rams, and fourteen lambs of the firſt year without blemiſh:*

v. 33. *And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, ſhall be according to their number, after the manner:*

v. 34. *And one goat for a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.*

v. 35. *On the eighth day* [a] *ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work therein.*

v. 36. *But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the Lord;* [b] *one bullock, one ram, ſeven lambs of the firſt year without blemiſh:*

v. 37. *Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, ſhall be according to their number, after the manner:*

v. 38. *And one goat for a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.*

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a Ye ſhall have a ſolemn aſſembly] *Ye ſhall be gathered with Joy out of your Tabernacles into your Houſes.* Jonathan. b One bullock, &c.] *Though this was the laſt, and* the great day of the Feaſt; St. John VII. 37. *yet were the Sacrifices fewer than on any other day; as if God would call them from the multitude of Outward Oblations to his Spiritual Worſhip, as is noted on v.* 17. Ainſw. One bullock, &c.] *By this Decreaſe God conſulted, perhaps, the weakneſs of Mankind, who naturally grew weary both of the Charge, and of the Labour of ſuch Services, when they are long continued. And therefore he made them every day leſs toilſom and expenſive.* Patr.

v. 39.

v. 39. *These things ye shall do unto the Lord in your set feasts,* [a] *besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.*

v. 40. *And Moses told the children of Israel, according to all that the Lord commanded Moses.*

CHAP. XXX.

1 Vows are not to be broken. 3 The exception of a maids vow, 6 of a wifes, 9 of a widows, or her that is divorced.

v. 1. *AND Moses spake unto the heads of the tribes, concerning the children of Israel, saying, This is the thing which the Lord hath commanded.*

v. 2. *If* [b] *a man* [c] *vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he*

This is not to be universally understood of Oaths; but of such only wherewith *a Man binds*

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a Besides your vows] *Made at the time of these Feasts.* Jonathan. b A man] *Thirteen years old* Jonath. *Twelve years and one day.* Maimon. *in* Ainsw. c Vow a vow unto the Lord] *The Sentiments of the* Hebrews *concerning* Vows *are these, in particular; first, that it is best to abstain from them, and that it suffices if he acquitts himself as to those which the Law prescribes. And it is a Saying of theirs, That* he who vows is as one that builds an high Place or House; and he that makes good his Vow, is as one that offers a Sacrifice upon it. Fag. *secondly, that Men are not to make what Vows they please, but such only as tend to God's Honour; it being said,* If a man vow a vow UNTO THE LORD.

his

his Soul with a Bond, that he will foregoe or abſtain from ſomething which the Law does not deny him, but his own voluntary Vow debarrs him from. *S. Auguſt. Quæſt. in loc. n.* 56.

ſhall do according to all that proceedeth out of his mouth.

V. 3. *If* [a] *a woman alſo vow a vow unto the Lord, and bind her ſelf by a bond,* [b] *being in her fathers houſe in her youth;*

V. 4. *And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand.*

Shall forgive her. Shall acquitt or diſpenſe with her. *S. Auguſt. Quæſt. in loc.* God is pleas'd to except thoſe, in the caſe of Vows, who at ſuch a time, and in ſuch circumſtances, have, ſtrictly ſpeaking, nothing in Property, but are tied by prior Obligations, and muſt act under the Authority and Direction of others. *S. Cyrill. Alex. De Adorat. in Spir. & Verit. L.* 16 *p.* 588, 589.

V. 5. *But if her father diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the Lord ſhall forgive her, becauſe her father diſallowed her.*

And if ſhe had at all an husband &c.] The Law puts it out of the power of a Virgin, or a Wife, to make a Vow of Abſtinence from things ſimply and in themſelves Lawfull (which is meant by *vowing againſt her Soul, Septuag*) as the Father or the Husband may not acquitt her from. So that if her Father had approv'd of her performing her Vow before ſhe was yet marry'd, yet if ſhe marrys before ſhe performs it, and her

V. 6. *And if ſhe had at all an husband when ſhe vowed, or uttered ought out of her lips, wherewith ſhe bound her ſoul;*

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a A woman] *Being twelve years old.* Jonath. *Eleven years and one day,* Maimon. *in* Ainſw. b Being in her fathers houſe in her youth] *The Daughter uſed to live with her Father 'till ſhe married; the Son, as long as the Father pleas'd. Thoſe Daughters living with their Fathers were maintain'd by them; and moſt of their Vows related to their maintenance.* Grot.

Husban

Husband knows of this, and does not approve of her Father's Diſcharge, ſhe ſhall not perform it, and yet be guiltleſs. Here is no Diſobedience or Tranſgreſſion in this, becauſe it is perfectly conformable to his own pleaſure and precept. *S. Auguſt. Quæſt. in loc. n.* 59.

v. 7. *And her husband heard it, and held his peace at her in the day that he heard it: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul, ſhall ſtand.*

v. 8. *But* [a] *if her husband diſallow her on the day that he heard it; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the Lord ſhall forgive her.*

v. 9. *But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her.*

v. 10. *And if ſhe vowed in her husbands houſe, or bound her ſoul by a bond with an oath;*

v. 11. *And her husband heard it, and held his peace at her, and diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand.*

v. 12. *But if her husband hath utterly made them void on the day he heard them; then whatſoever proceeded out of her lips*

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a If her husband diſallow her &c.] *Before ſhe had yet left her Father's houſe. See v.* 11.

concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her husband hath made them void, and the Lord ſhall forgive her.

V. 13. *Every vow, and* [a] *every binding oath to afflict the ſoul, her husband may eſtabliſh it, or her husband may make it void.*

V. 14. *But if her husband altogether hold his peace at her, from day to day; then he eſtabliſheth all her vows, or all her bonds which are upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard them.*

If he ſhall any ways &c. If he ſhall forbid That which before he allow'd, the Man is to anſwer for it. And ſhe is to conform herſelf to his Will, if he thinks fit to recall what he had granted. *S. Auguſt. Quæſt. in loc. n.* 59.

V. 15. *But if he ſhall any ways make them void after that he hath heard them; then he ſhall bear her iniquity.*

V. 16. *Theſe are the ſtatutes which the Lord commanded Moſes between a man and his wife, between the father and his daughter being yet in her youth in her fathers houſe.*

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a Every binding oath to afflict the ſoul] *The* Hebrews *gather from hence, that although the Father may diſannul all his Daughter's Vows, of what ſort ſoever; yet the Husband has not power to diſannul the Vows of his Wife, unleſs they be of this ſort, to wit, Vows or Bonds to afflict the ſoul, &c.* Sol. Jarchi *and* Maimon. in Ainſw.

CHAP.

CHAP. XXXI.

1 The Midianites are ſpoiled, and Balaam ſlain. 13 Moſes is wroth with the officers, for ſaving the women alive. 19 How the ſouldiers with their captives and ſpoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treaſury of the Lord.

V. 1. *AND the Lord ſpake unto Moſes, ſaying.*

V. 2. *Avenge the children of Iſrael* [a] *of the Midianites: afterward* [b] *ſhalt thou be gathered unto thy people.*

Avenge the children of Iſrael of the Midianites. The Puniſhment inflicted by the hand of Heaven on the *Midianites* was yet ſeverer than that which the *Iſraelites* underwent; becauſe the Sin of Scandal or Seducing others is much worſe than only Sinning Oneſelf. And accordingly our Saviour declares, in the ſtrongeſt expreſſion, the wretched condition of the Man that is guilty of it; *Whoſo*, ſays he, *ſhall offend or* Scandalize *one of theſe little ones which believe in me; it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea.* *Matth.* XVIII. 6. *Mark* IX. 42. *Luke* XVII. 1, 2. *Origen in Numer. Homil.* 25. *p.* 167. *Thou ſhalt be gathered unto thy people.* Theſe words, ſays the ſame Father, *Ibid.* fairly confute the SAMARITANS; who deny a Reſurrection and Future State. For no Man can be gathered unto his People, unleſs that People actually ſubſiſt unto whom he is, or is to be gathered. So that tho they will not believe the *Prophets*, (out of whom it were eaſy to prove a Reſurrection) yet ſurely they ought to ſubmit to the Authority of *Moſes*, whoſe Books they receive. *Procopius*'s opinion is, that God was pleas'd to injoin this great work of avenging the

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a Of the Midianites] *Of the* Moabites *afterwards, whoſe Meaſure of Iniquity was not yet full.* Druſ. *See more at* Numb. XXV. 17. b Afterward ſhalt thou be gathered unto thy people. *When he had given a few other Directions, concerning their poſſeſſing the Countries already conquered, and the Land of* Canaan, XXXII, XXXIV, XXXV. *and providing for the* Levites *there*, XXXVI. *God had warned him to prepare for his death before this*, XXVII. 12. *but he firſt let him have the ſatisfaction of ſeeing the* Midianites *puniſhed; and gave him ſome time to ſettle the Publick Affairs; and to make alſo a long Exhortation to the Iſraelites, to obſerve all that he had commanded them.* Patr.

children of *Iſrael* of the *Midianites*, that he might perform a very memorable Exploit before his Death, as it were in the nature of a *Viaticum*. *In loc.*

v. 3. [a] *And Moſes ſpake unto the people, ſaying, Arm ſome of yourſelves unto the war, and let them go againſt the Midianites, and* [b] *avenge the Lord of Midian.*

Of every tribe a thouſand. The Children of *Iſrael*, when before they had advanc'd againſt *Midian* (See Chap. 22.) were

v. 4. [c] *Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.*

no leſs than Six-hundred-thouſand Armed Men; but notwithſtanding their mighty numbers they ſadly miſcarry'd; becauſe Sin was in them. But now the Victorious *Midianites*, that had gain'd their point ſo effectually againſt Six-hundred-thouſand, are entirely defeated and conquer'd by Twelve Thouſand. Whereby we are taught, that *Iſrael* does not ſubdue his Enemies by Multitude or Numbers; but by his Juſtice and his Piety. And accordingly among the Bleſſings promiſed upon the *Iſraelites* Obedience, *Levit.* XXVI. we find this,

v. 5. [d] *So there were delivered out of the thouſands of Iſrael,* [e] *a thouſand of every tribe,* [f] *twelve thouſand armed for war.*

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a And Moſes ſpake &c.] *The readineſs of* Moſes *to have this Command of God put in Execution is indeed moſt remarkable, as ſeveral Learned Criticks have obſerv'd, conſidering that he was not to die 'till after this was done.* b Avenge the Lord of Midian.] *Execute Vengeance upon them for robbing God of his Worſhip by ſeducing his People to Idolatry.* Bonfrer. Avenge the Lord of Midian. *The Lord bad him* avenge the Children of Iſrael, *v.* 2. *but* Moſes *bids them* avenge the Lord: *for they had the ſame Intereſt; and were both injured at the ſame time, and by the ſame means.* Patr. c Of every tribe a thouſand.] *When a great many, perhaps all the People, appeared ready to go to war.* Id. d So there were delivered out of the thouſands of Iſrael, a thouſand of every tribe.] *Their Officers pick'd out of this Number from among the reſt; or they were choſen by lot for this ſervice; or they ſtept out and offered themſelves Voluntiers (as we ſpeak) which the 27th.* verſe *may ſeem to countenance, where they are called,* thoſe that took the war upon them. Id. e A thouſand of every tribe] *Juſt and good Men.* Jonath. *The taking out of every Tribe was equal, to prevent Emulation and Jealouſie.* f Twelve thouſand armed for war] *This was but a ſmall number compared with the whole Nation of the* Midianites. (*who had five Kings, v.* 8.) *But God would have them rely more upon him, than upon the multitude of an Hoſt; and let them ſee by their Succeſs againſt this People, that they needed not to fear the Conqueſt of* Canaan. Id.

Ye-

Ye ſhall chaſe your enemies, and they ſhall fall fall before you by the ſword. And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight. So that you ſee, how much greater Efficacy and Power there is in the Prayer of One Saint than in the Strength of whole Armys of Sinners. The Prayer of a Good Man pierces the Clouds. And ſhall it not overcome all our Enemies upon Earth? Seek ye therefore diligently, in the firſt place, the Righteouſneſs of God, and conſtantly adhere to it. For in the Strength of That all your Enemies ſhall fall before you. *Stand therefore, having your loyns girt about with Truth, and having on the Breaſt plate of Righteouſneſs; above all taking the Shield of Faith, and the Helmet of Salvation, and the Sword of the Spirit, which is the word of God.* *Epheſ.* VI. 14, *&c.* *Origen. in Numer. ubi ſupra.*

V. 6, *And Moſes ſent them to the war, a thouſand of every tribe, them and* [a] *Phinehas the ſon of Eleazar the prieſt, to the war,* [b] *with the holy inſtruments, and the trumpets to blow, in his hand.*

Them and Phinehas the ſon of Eleazar the prieſt, to the near, &c. Thus *Chriſt*, our great High-Prieſt, bears us company to the Battle, and ſeconds and ſupports in the Conflict, if we behave like Men. And the Angels, repreſented by the Holy Inſtruments, go along with us to the War; God having appointed them Holy and Miniſtring Spirits to ſuccour and defend us. The Trumpets are the Preachers of God's Word, whoſe animating Sounds inſpire us with Courage in the Encounter, when our Luſts and Paſſions alarm us. &c. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L.* 4. *p.* 121. *Phinehas the ſon of Eleazar the prieſt. Apollinarius*, as quoted by *Lorinus* from a *Greek Catena* in Manuſcript, inferrs from this Place the Lawfullneſs of a Prieſt's doing Military Duty. For, ſays he, Juſtice does not atall ſully Sanctity in the eyes of God.

V. 7. *And they warred againſt the Midianites, as the Lord commanded Moſes; and* [c] *they ſlew all the males.*

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a Phinehas the ſon of Eleazar the prieſt] *'Tis probable he was particularly appointed, as having ſignaliz'd his Faith and Zeal by ſlaying* Zimri *and* Cozbi. b With the holy Inſtruments] *The* Ephod, *the* Urim, *and the* Pectoral; *in order, as there ſhould be occaſion, to conſult God in the courſe of their Proceedings.* Spencer de Urim & Thummim Diſſert. 7. c. 1. & 6. *Or more largely, the* Ark, *&c.* c They ſlew all the males.] *Either all the males that were taken in Battle; or, however, all that they found in the Countrey. For it is plain from the Book of* Judges, *that a Succeſſion of them was ſtill preſerv'd, either by Flight, or ſome other means. Thus it is ſaid, that* Saul utterly deſtroyed all the Amalekites with the edge of the ſword, I. Samuel XV. 8. *and yet we find* David *fighting againſt ſome of them,* Ibid. XXVII. 8. XXX. 1.

V. 8.

They ſlew the kings of Midian. Even thoſe Men, whom the women of *Midian* had made their Captives and Slaves, after they had now gone through a courſe of Repentance and Expiation, obtain a Victory over their Kings.

v. 8. *And they ſlew* [a] *the kings of Midian, beſide* [b] *the reſt of them that were ſlain; namely Evi, and Rekem, and* [c] *Zur, and Hur, and Reba,* [d] *five kings of Midian:* [e] *Balaam alſo the ſon of Beor they ſlew with the ſword.*

Origen. in Numer. ubi ſupra. Evi; I have wiſhed or deſired. *S. Jer. Nom. Hebr. Recem.* Variety; or, Pictures. *Id. Ib. Soar*; ſee *Geneſ.* XIII. 10. *Or.* Light. *Rebe*; Four. *Id. Ibid. Balaam alſo the ſon of Beor they ſlew with the ſword.* It may be ask'd, how *Balaam* ſhould be ſlain in *Midian*, when the ſcripture tells us before, *c.* 24. *v.* 25. that *Balaam went and returned to his place.* Now the Place he came from was *Meſopotamia*, which is at a great diſtance from *Midian.* Perhaps he might come back agen to *Balak*, and the Scripture tell us nothing of it. Or by his *Returning to his Place* might be meant no more than that he returned

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a The kings of Midian] *The Princes or Heads of the Reſpective Clans, under one Common Monarch. The* Reguli Grot. Bonfrer. *called* Princes *and* Dukes *of* Sihon, Joſh. XIII. 21. *But* Sihon *the* Amorite *being ſlain before,* Num. XXI. 23, 24. *theſe* Dukes *of his now reigned as* Kings, *and fought againſt* Iſrael. Ainſw. b Beſide the reſt of them that were ſlain. *They made not only a great ſlaughter of the People, but killed their chief commanders, who led them on.* Patr. c Zur. *That is* Balak. Jonath. *What he adds concerning* Balaam *and* Phinehas *the Reader is referr'd to. This* Sur *was undoubtedly the ſame with the Father of the* Midianitiſh *Princeſs, whom* Phinehas *ſlew in the act of Whoredom with* Zimri. Numbers XXV. 14. d Five kings of Midian] *As* Joſhua *conquer'd and ſlew at once the ſame Number of the Kings of* Canaan. Joſh. X. e Balaam alſo the ſon of Beor they ſlew with the ſword. *Thus his own Evil Policy and Councel ſoon coſt him his Life.*

Οἱ αὐτῶ κακὰ τίνχοι ἀνὴρ, ἄλλον. κακὰ τίνχων.
Ἡ δὲ κακὴ βυλὴ τῷ βυλευσάντι κακίστη. *Heſiod.*

Balaam alſo the ſon of Beor they ſlew with the ſword. *Beſides St.* Auſtin's *Explication of* Balaam's *being ſlain with the* Midianites, *when the Hiſtorian had ſaid before that* he returned to his own place, *ſuppoſed to be his own Countrey, that of* Meſopotamia; *ſome Criticks further obſerve, that as ſoon as he heard that War was declared againſt the* Midianites, *he ſtopp'd ſhort before he got quite home, and returned into* Midian *agen, in order to curſe, if it lay in his Power, the Armys of* Iſrael; *by which means Providence brought it to paſs, that the Contriver of the late ſad Revolt of the* Iſraelites *to the Worſhip and Vices of the* Midianites *periſh'd among them. And further, that hearing how many thouſands of* Iſraelites *had been cut off in conſequence of his Project and Advice, he went back to the* Midianites, *in hopes of getting a conſiderable Reward for his Services. Thus, as* Ainſworth *obſerves, he did non die the death of the Righteous, as he had wiſhed. Furthermore he might hope to curſe the* Iſraelites *now that* iniquity (*i. e. Idolatry was found among them*) *which he could not do while they were free from it.* Patr.

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to his *Lodging* or *Inn* from whence he came out when he went to ſacrifice. For the Text does not ſay, that he went to his own *Houſe* or his own *Countrey*: But only to the *Place* where he was accommodated at that time as a Stranger. *S. Auguſt. Quæſt. in loc.*

V. 9. [a] *And the children of Iſrael took all the women of Midian captives, and their little ones, and took the ſpoil of all their cattel, and all their flocks, and all their goods.*

V. 10. *And they burnt all their cities wherein they dwelt, and all their goodly caſtles with fire.* [b]

V. 11. [c] *And they took all the ſpoil, and all the prey, both of men and of beaſts.*

V. 12. *And they brought the captives,* [d] *and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which are by Jordan near Jericho.*

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a And the children of Iſrael took all the women of Midian captive, and their little ones] *After they were Maſters of the Field (as we ſpeak) by the overthrow of their Armies, they fell upon their Cities, and, according to the ancient cuſtom in the moſt bloody Wars, they killed only the men, but no Women, nor Children.* Gen. XXXIV. 25. 1. Kings XI. 16. *And ſo the Law of God afterward required they ſhould do, when they took any City that did not belong to the* Canaanites, Deut. XX. 13, 14. *who were utterly to be deſtroyed, v* 16, 17. *where he ſaith* Thou ſhalt ſave nothing alive that breaths. Patr. b Jonathan *adds*; And their altars. And they burnt all their Cities. &c. *Made the Countrey deſolate, that they who fled might have no encouragement to return again; nor be able, without great hazard, to ſettle themſelves there, where they had not a Fortreſs left to defend them. This was but a neceſſary care, notwithſtanding which they had peopled the Country again ſo well, in the ſpace of about two hundred years, that they were able to oppreſs the* Iſraelites *as we read.* VI. Judg. I. Patr. c And they took all the ſpoil] *They had poſſeſed themſelves of them before, v.* 9. *but now they carried them away.* Id. d And the prey] *The cattle and the flocks*; And the ſpoil; *Their money and goods.* Id.

V. 13.

V. 13. *And Moſes, and Eleazar the prieſt, and all the princes of the congregation,* [a] *went forth to meet them without the camp.*

V. 14. *And Moſes was wroth with the officers of the hoſt, with the captains over thouſands, and captains over hundreds, which came from the battel.*

V. 15. *And Moſes ſaid unto them,* [b] *Have ye ſaved all the women alive?*

V. 16. *Behold, theſe cauſed the children of Iſrael, through the councel of Balaam, to commit treſpaſs againſt the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.*

Through the councel of Balaam. The ſcripture ſays not when *Balaam* had given this Counſel; and yet it appears from hence, that he certainly gave it. So that we may as well ſuppoſe, that the meaning of his Returning to his place, chap. 24. v. 25. is, that he went to his own home, and came back agen, though the Scripture takes no notice of it. *S. Auguſt. Quæſt. in Numer. n.* 63.

V. 17. [c] *Now therefore* [d] *kill every male among the little ones, and* [e] *kill* [f] *every woman that hath known man by lying with him.*

Kill every male among the little ones. The *Iſraelites* were ſoon after to become Maſters of this Countrey, and therefore it was very proper and prudential, that the Male-Children ſhould be cut off, that the *Iſraelites* might, when the time ſhould come, have the fewer Enemies to deal

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a Went forth to meet them without the camp] *To ſhew them regard, and honour; and to congratulate them on their victory. As the old* Romans *decreed a Triumph to their conquering Generals.* b Have ye ſaved all the women alive] *He asks this Queſtion, not that he was ignorant that they had ſo done, but to make them confeſs it themſelves.* Drus. Have ye ſaved all the women alive] *Either he had given ſome Directions who ſhould be killed, or he expected they ſhould have conſidered that the women had killed more by their Blandiſhments, than their Huſbands could do by their Arms, (for they had not killed one Man, v.* 49.) *and therefore ſhould have been deſtroyed, as the moſt miſchievous.* Patr. c Now therefore kill every male among the little ones] *In order to a general Exciſion; and to expreſs the greater Deteſtation of the Fact; and the more ſeverely to puniſh the Parents;*

with, *S. Cyrill. Alex. De Adorat. in Spir & Ver. L. 4. p. 120.* probably from *Apollinarius*, as quoted from a *Manuſcript Catena*, by *Lorinus*. Ἐξαλείφει δὲ τοὺς νήπιους ἅπαντας, &c. *Every male among the Little ones is commanded to be ſlain, that none ſhould be left to avenge the ſlaughter of their Fathers. Kill every woman that hath known man by lying with him.* The reaſon is plain, ſays *Theodoret*; becauſe theſe Women were Idolaters, and would have ſeduc'd and debauch'd thoſe whoſe Captives they were. *Quæſt. in loc.* and ſo St. *Cyrill* of *Alex. ubi ſupr.* and perhaps both theſe from *Apollinarius*, who is cited to this purpoſe from a *Manuſcript Catena* by *Lorinus* on the Place.

v. 18. [a]*But all the women-children that have not known a man by lying with him, keep alive for your ſelves.*

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rents; Bonfrer. *and laſtly, to prevent their avenging the Death of their Parents, if they were ſuffer'd to live to Man's Eſtate.* d Kill every male] *Compare with* Pſ. CXXXVII. 9. e And kill every woman that hath known man by lying with him] *Theſe had been the occaſion of all the miſchief; either the young ones, by actually proſtituting themſelves; or the elder, by Conſenting, Encouraging, Inſtructing, Adorning.* Lyr. Patr. f Every woman &c.] *This naturally leads our thoughts to that of* Virgil *in relation to* Helen.

——etſi nullum memorabile nomen
Fœmineâ in pœnâ eſt, nec habet victoria laudem:
Extinxiſſe nefas tamen, & ſumpſiſſe merentis
Laudabor pœnas. *Which Mr.* Dryden *has tranſlated excellently well, with his uſual facility*;

'Tis true a Souldier can ſmall Honour gain,
And boaſt no conqueſt from a woman ſlain:
Yet ſhall the Fact not paſs without Applauſe,
Of Vengeance taken in ſo juſt a Cauſe.

a But all the women children that have not known a man by lying with him, keep alive for your ſelves] *a Moral Aſſurance of this was ſufficient for the* Jews. Menoch. ex Bonf. *which might be had, either by the examination of Matrons.* Cor. a L. *or the appearance of an unqualify'd age.* Menoch. ex Bonf. *or it poſſibly might have had even the* 1ſt. *Degree of Certainty, the expreſs Revelation of God.* Cor. a L. Bonf. *Theſe were preſerv'd, either for themſelves to make wives of, firſt or ſecondary, or handmaids; or poſſibly to make ſale of them to others.* Men. ex Bonf. *Being young, there was ſome hope they might be brought off from Idolatry, and become Proſelytes to the true Religion.* Patr. All the women-children *&c.* Jonathan *ſays, that there was alſo an order given, that the Women-Children or very Young Women ſhould be placed with the other Women, with their Eyes fixt on the* High-Prieſt's Mitre. *And thoſe that had known Man, their Faces ſhould turn Pale; and thoſe that had not, their Faces ſhould turn as Red as Fire; and theſe laſt ſhould be kept alive.*

V. 19. *And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purifie both your selves and your captives, on the third day, and on the seventh day.*

Do ye abide without the camp seven days: &c. It being proposed as a Question to *Isidore Pelusiota*, Why, if other Slaughters were Sinful Acts; but those in War were not at all so; *Moses* should here oblige as many as *had killed any Person, to abide without the Camp seven days; and to purifie themselves and their captives, on the third day, and on the seventh*; the Father replies, that tho' Military Execution be not unlawfull, and Trophies and Pillars were erected in honour of the brave Actions and Atchievments of Conquerors; yet in regard of the Universal Consanguinity and Relation of Men to one another, even fair Fighting in the Field had in it something of the nature of Pollution; and therefore *Moses* commanded to make use of the usual methods of Purification. *Epist. L. 4. n. 200.* † *Whosoever hath touched any slain.* The Reader that is curious in Mystick Interpretations may consult *Origen. Homil. in Numer. n. 25. p. 169.*

V. 20. *And purifie all your raiment, and all that is made of skins, and all work of goats hair, and all things made of wood.*

V. 21. *And Eleazar the priest said unto the men of war which went to the battle, [a] This is the ordinance of the law which the Lord commanded Moses;*

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a This is the ordinance of the law which the Lord commanded Moses] *This Precept was perhaps only by Oral Tradition; for it is not extant in the written Law.* Menochius. *This Law was to be observed hereafter by those who went to war: For though the Law before was, as I observed, that he who touched a dead body, should be purified with the Water of Separation; yet nothing is there said of him that killed a Man in War, but did not perhaps touch his Body; which now is brought under the same Rule.* Patr. † Διὰ τὴν ἀνωτάτω καὶ κοινὴν συγγένειαν. Philo. *because of the most ancient and common kindred between all Mankind. Probably* Isidore *copied here from* Philo. *It has been here observ'd, in the Mystick way, that as this Battle was enter'd into by God's express command; so his Inhibition in this Text gives us to understand, that whatever good Works we do, there is such a Tincture and Stain of Sin in them, that we stand in need of an Expiation by the Blood of* Christ.

V. 22.

V. 22. [a] *Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead,*

V. 23. *Every thing that may abide the fire, ye ſhall make it go through the fire, and it ſhall be clean: nevertheleſs it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water.*

The curious Reader is referr'd to St. *Cyrill* of *Alex.* for his Myſtick Interpretation hereupon. *De Adorat. in Spir. & Ver. L.* 4. *p.* 124.

V. 24. *And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.*

V. 25. *And the Lord ſpake unto Moſes, ſaying,*

V. 26. *Take the ſum of the prey that was taken, both of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:*

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a Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead, Every thing that may abide the fire, ye ſhall make it go through the fire and it ſhall be clean. *Intimating ſuch Things as could not be made without the Aſſiſtance of Fire, as are thoſe which are made of any Metal.* Men. Patr. *Others think, ſuch Veſſels only as are us'd about the Fire, as Cauldrons, Spits, &c.* Rab. Salom. Nevertheleſs it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water. *Two things are ſuppos'd to have the Power of Purgation, Fire, and Water*; Prophyry *tells us This was the Notion of the* Egyptians, Gro. *The Heathens us'd them as well for the Cleanſing men as Utenſils, with the Addition of the Fume of Sulphur.*

Terq; Senem, Flammâ ter Aquâ, ter Sulphure luſtrat. Ovid. Met. L. 7. Servius *ſays upon the* 6th. Æneid, *That there was a three-fold Purgation in all Sacred Things; They were either cleans'd by Fire and Sulphur, waſh'd away by Water, or Ventilated by Air.* Ulyſſes *commanded the Slaughter of the Wooers to be expiated by Fire and Sulphur.* Hom. Od. 22. Bonf. The gold, and the ſilver] *&c. Compare with* Ezekiel XXII. 18, *&c.* Through the water.] *Through Fourty* Sata (the Quantity of Sixty Buſhels) *of Water.* Jonath.

V. 27. [a] *And divide the prey into two parts; between them that took the war upon them, who went out to battel, and between all the congregation.*

And between all the congregation. Thus, in the *Chriſtian* Church, the leſſer, that is to ſay, thoſe that are Inferior to others in Fortitude and Patience, though in Zeal, and Faith, and their beſt Intentions and Endeavours, perhaps Equal, partake of the Bleſſing with the Greater. *S. Cyrill Alex. De Adorat. in Spir. & Ver. L. 4. p. 126.* See much to the ſame purpoſe *Origen. in Numer. Homil. 25. p. 168.*

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a And divide the prey into two parts between them that took the war upon them, who went out to battel, and between all the Congregation] *So they that engag'd, which were not above* 12000, *had half of the whole Booty, a much greater ſhare than the others had, It may be ask'd therefore how this agrees with what we read in* 1. Sam. *c.* 30. *v.* 24. *That his part that tarrieth by the Stuff ſhall be equal to his that goeth down to the Battle. It may be anſwer'd, that the Caſe was different; for theſe in* Samuel *went out with an Intention to Fight, and only tarried behind to reſt themſelves, that being refreſh'd they might with greater Vigour attack the Enemy; beſides they were not out of danger where they were.* Bonf. Corn. a Lap. *They had hazarded themſelves, which the others had not; who notwithſtanding that, enjoyed ſome Fruit of their Labours, becauſe it was a common Cauſe in which they engaged, and the reſt ſeem to have been ready to fight, as well as they. v.* 3. Patr. Divide the prey *&c.*] *To this agreed the Maxims and, generally ſpeaking, the Practice of the Old* Greeks *and* Romans. *It was* Cato's *Principle, that the Generals and great Commanders in an Army were to be ſatisfied with the Glory of a Victory; and the Inferiors were to have the whole Booty.* Scipio *died poor after all his Conqueſts, and the prodigious Spoils which he muſt have found in ſo many noble Citys and ſuch tracts of Country as he had reduc'd. And* Plutarch *gives us another inſtance of true Military Greatneſs and Gallantry in* Themiſtocles, *who coming to take a view of the Dead Bodys of the Enemie after an Engagement in which he had gain'd the Victory, would not ſo much as take up any of the rich Chains and Bracelets that lay very thick diſpers'd up and down upon the Beach; but bad one of his Friends take what he thought fit. For, ſays he, you are not* Themiſtocles. Between them that took the war upon them, *&c.*] *This not unlikely was afterwards imitated by the* Romans, *in their Military Conduct, of whom* Polybius *tells us, that they ſtood oblig'd by an* Oath, *when they were to go upon a Campaign, or an Expedition, not to imbezzle the Booty that ſhould fall into their hands; which as they divided into two parts, the one for thoſe detach'd for Action, the other for thoſe that were left for Duty, in the Camp, the* Roman *ſtate, in this reſpect, made effectual proviſion againſt the ſad effects of Avarice and Rapine.* Hiſtor. L. 10.

V. 28. [a] *And levie a tribute unto the Lord of the men of war, which went out to battel: [b] one ſoul of five hundred, both of the perſons, and of the beeves, and of the aſſes, and of the ſheep.*

V. 29. *Take it of their half, and give it unto Eleazar the prieſt, [c] for an heave-offering of the Lord.*

V. 30. *And of the children of Iſraels half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks, of all manner of beaſts, [d] and give them unto the Levites, which keep the charge of the tabernacle of the Lord.*

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a And levy a tribute unto the Lord of the men of war *&c.*] *The Lord was their Soveraign, and therefore had a Tribute due to him, out of that which they had taken in War, as a grateſull acknowledgement, that they owed their Succeſs to him.* Patr. And levy a tribute unto the Lord] *From this the Gentiles plainly copy'd.*

Irruimus ferro & divos, ipſumq; vocamus
In prædam partemq; Jovem. Virgil Æn. 2.
With weapons we the welcome Prey invade.
Then call the Gods, for Partners of our Feaſt:
And Jove himſelf the chief invited Gueſt. *Mr.* Dryden.

Thus Arms and Spoils were dedicated by Romulus *to* Jupiter Feretrius; *whence by the* Greeks *he was called* Τροπαιοῦχος *and* Σκυλοφόρος. *See* Dionyſ. Halicarnaſſ. *Thus the* Philiſtines *put* Saul's Armour in the houſe of Aſhtaroh. 1. Samuel XXXI. 10. *that is, they conſecrated his Arms to that Deity. So the* Athenians *dedicated the brave* Leocritus's *Sheild to* Jupiter Eleutherius. *And* Ariſtomenes, *as he was admoniſh'd by the* Delphian *Oracle, depoſited his, (which after he had loſt in the field of Battle, was brought him agen moſt unexpectedly) in the* Trophonian *Cave:* Pauſan. L. 1. 4. *and many other ſuch like Inſtances might be brought* b One ſoul] Jonathan *has it* One Woman. c For an heave-offering unto the Lord] *It was juſt a tenth part of what the* Levites *had, as they had a tenth part of their Tithes, which paid them for their conſtant ſupport.* Patr. d And give them unto the Levites] *Who were far more numerous than the Prieſts, and therefore had a greater proportion of the Tribute.* Id.

V. 31.

Moſes and Eleazar the prieſt did as the Lord commanded Moſes.

V. 31. *And Moſes and Eleazar the prieſt did as the Lord commanded Moſes.*

Moſes and Eleazar, diſtributing the Booty, ſtand here a Figure or Type of Chriſt; conſider'd, in the Perſon of *Moſes*, as a *Legiſlator*; and in that of *Aaron*, as a *Prieſt*. For ſo ſhall *Chriſt* diſtribute his Rewards when he ſhall come to judgment, with his Holy Angels. *S. Cyrill. Alex. De Adorat. in Spir. & Ver. L. 4. p. 127.*

V. 32. [a] *And the booty being the reſt of the prey, which the men of war had caught, was* [b] *ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep,*

V. 33. *And threeſcore and twelve thouſand beeves,*

V. 34. *And threeſcore and one thouſand aſſes,*

V. 35. *And thirty and two thouſand perſons in all, of women that had not known man by lying with him.*

V. 36. *And the half which was the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep;*

V. 37. *And the Lords tribute of the ſheep was ſix hundred and threeſcore and fifteen.*

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a And the booty being the reſt of the prey which the men of war had caught.] *'Tis obſervable, 'tis ſaid the reſt of the Prey becauſe no doubt Part of it was ſpent for the ſervice of the Army in their March, and in the 7 Days abode without the Camp.* Malv. ex Junio. b Six hundred thouſand *&c.*] *So God provided Sacrifices, in this Victory, againſt they enter'd the Promiſed Land, as they did ſoon after.* Lamy.

v. 38. *And the beeves were thirty and ſix thouſand, of which the Lords tribute was threeſcore and twelve.*

v. 39. *And the aſſes were thirty thouſand and five hundred, of which the Lords tribute was threeſcore and one.*

v. 40. *And the perſons were ſixteen thouſand, of which the Lords tribute was thirty and two perſons.*

v. 41. [a] *And Moſes gave the tribute which was the Lords heave-offering, unto Eleazar the prieſt, as the Lord commanded Moſes.*

v. 42. *And of the children of Iſraels half, which Moſes divided from the men that warred,*

v. 43. (*Now the half that pertained unto the congregation, was three hundred thouſand and thirty thouſand and ſeven thouſand and five hundred ſheep.*

v. 44. *And thirty and ſix thouſand beeves,*

v. 45. *And thirty thouſand aſſes and five hundred,*

a And Moſes gave the tribute which was the Lords heave-offering unto Eleazar the prieſt, *&c.*] *This is recorded, to ſhew how faithfull* Moſes *was, in performing obedience to God's Commands, v.* 29. *and far from deſiring the ſmalleſt Portion for himſelf, out of ſo great a Booty. Which if he had acted by his own private Spirit, he would ſcarce have avoided.* Patr.

V. 46. *And sixteen thousand persons.*)

V. 47. *Even of the children of Israels half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.*

V. 48. *And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:*

V. 49. *And they said unto Moses, Thy servants have taken the Sum of the men of war which are under our charge, [a] and there lacketh not one man of us.*

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a And there lacketh not one man of us] *That is, there was no Deficiency; For in such kind of numbrings the Absent were taken in as well as the present.* Ainsworth. There lacketh not one man of us.] *Twelve thousand Men indeed marched out to battle; but it was properly God that fought for his chosen People. Compare with* Exod. XIV. 14. *He had promised, that* if they would obey his voice, and do all that he spoke; then he would be an enemie unto their enemies, and an adversarie unto their adversaries. Ibid. XXIII. 22. *This after* Judas Maccabeus's *Victory*, 1 Maccab. V. they went up to mount Sion with joy and gladness, where they offered burnt-offerings, because not one of them was slain until they had returned in peace. *v.* 54. *It may be ask'd, whether there was no more in this than a special Providence; whether it was not properly Miraculous. And this is a Question very difficult to answer. It should indeed seem to be the latter, especially seeing there are more instances of this sort than these two in the* Jewish *History.* See Exod. XIV. 28. There remained not so much as one of them (*the* Egyptians) *and* 1 Samuel XXX. 17. There escaped not a man of them, (*the* Amalekites) save four hundred young men which rode upon camels, and fled, *and agen*, Judges III. 29. There escaped not a man *of the* Moabites. *But then if other Histories may be credited, the like has come to pass among other Nations. If I am not mistaken, we have it in one of the* Greek *Historians, that after the famous and bloody Battle of* Leuctra *the* Lacedemonians *and* Arcadians *had a very sharp Engagement; in which the latter lost many thousands of Men, and the former not a Man.* Osorius Lusitanus *tells us of a Battle at Sea between the* Portugueze *and the* Indians; *in which the* Portugueze *Admiral* Pacheco *succeeded so well, that he kill'd above fifteen*

V. 50. [a] *We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the Lord.*

V. 51. [c] *And Moſes and Eleazar the prieſt took the gold of them, even all wrought jewels.*

V. 52. *And all the gold of the offering that they offered up to the Lord, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.*

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teen hundred of the Infidels without the loſs of one man. This indeed the Admiral aſcrib'd more immediately to the Hand of God. For, ſays the Hiſtorian, 'tis certain that many of the Portugueze *received very furious ſtrokes from the* Indian *Darts, which yet only left little marks or ſcarrs behind them, without doing any further miſchief.* De Rebus Emman. L. 3. a Jonathan *and the* Jeruſal. Targum *here paraphraſe thus.* We have therefore brought the Lord an Oblation; *foraſmuch as the Lord deliver'd the* Midianites *into our hands; and we have ſubdued their Country; and enter'd into their Chambers; and beheld there their fair and tender Daughters; and took their Crowns of Gold from off their Heads; their Rings from their Ears; their Necklaces from their Necks; their Bracelets from their Arms; their Rings from their Fingers; and their Jewels from their Boſoms. Therefore far be it from us, to turn our eyes towards them. We have had no manner of Concern or Converſation with them; leaſt we ſhould thereby die the death of the Wicked in* Gehenna *or the future State. And let this be had in remembrance on our behalf in the day of the great Judgement* to make an atonement *&c.* We have therefore brought an oblation for the Lord] *We have made an Offering, ſays the Original, i. e. by making a Vow to do it, either by open Declaration or a fix'd Reſolution, for they had not actually done it.* Vatab. To make an atonement for our ſouls before the Lord. *For they could not but know by* Moſes's *anger v.* 14. *that they had offended.* Malv. Ainſw. *But this was rather an Additional and Secondary Cauſe of their Oblation; the firſt and chief being to expreſs their Gratitude towards God.* Menoch. *and conformably to this they offer two kinds of oblations; the one Expiatory, the other Euchariſtical.* Malv. ex Junio. To make an atonement for our ſouls before the Lord] *For the guilt of which* Moſes *accuſed them, v.* 14. *or any other, which they had contracted in the War.* Patrick. c even all wrought jewels.] *That is, work'd up into Veſſels of diverſe kinds by the moſt nice and exquiſite art.* Menoch. Vatab.

v. 53. [a] *(For the men of war had taken ſpoil, every man for himſelf)*

v. 54. *And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation,* [b] *for a memorial for the children of Iſrael before the Lord.*

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a For the men of war had taken ſpoil every man for himſelf.] *Spoil is here to be taken Strictly, Captives and other Animals being excepted.* Grot. *altho' the Booty that was in common was very great; yet beſides that, the Souldiers had privately and clandeſtinely reſerv'd ſome peculiarly to themſelves.* Malv. *The text ſeems to make a difference between the Chiefs, who had brought what they had got to the General, and the Common Souldiers, who kept their Plunder to themſelves.* Oleaſter.
b For a memorial *&c.*] *Like the* Shew-bread. *As it were to put God continually in mind of them; according to human Methods. And withal to ſet an example to the* Iſraelites *in like manner to expreſs their gratitude to God on any ſuch like occaſion hereafter.*

OCCASIONAL ANNOTATION, VII.

On Numb. XXXI. 2. *in anſwer to this Queſtion, Why were not the* Moabites *to be* attack'd *as well as the* Midianites?

§. 1. IT is to be obſerv'd here (1) that in Fighting with the *Midianites*, *Iſrael* did not Act merely from himſelf, but purely by Direction, and in Obedience to the Divine Command. Numb. XXV. 17. which however was not given with reference to *Moab*. (2) As to the Reaſon alledg'd, why they ſhould ſo Vex and Smite the *Midianites*, viz. *For they vex you with their wiles* &c. v. 18. that probably might extend to the Daughters of the *Moabites*, as well as thoſe of *Midian* (compare *Rev.* II. 14. with *Numb.* XXV. 1.) But then it is to be Remem-

membred (3) that allowing Both to be joint Aſſociates in the Iniquity, yet *Midian* was the *Principal* or *Chief*. *Balaam* had been Diſmiſs'd by the King of *Moab* with Shame and Neglect, inſtead of the expected Honour. But not ſo by *Midian*. We find *Balaam* ſlain in company with the *Midianites*, *Numb.* XXXI. 8. and conſequently Attach'd to and Retain'd by them. The grand Support and Leading Inſtrument of All this *miſchief* to *Iſrael* was *Cozbi* a Pinceſs of *Midian*. But (4) there is yet a further Reaſon, why the *Moabites* were not to be Deſtreſs'd by *Iſrael*, independent of any thing hitherto alledg'd, viz. *God* had declar'd he would *not give their land to Iſrael*, becauſe he had *given it to the children of* LOT *for a Poſſeſſion. Deut.* II. 9. for whcih reaſon alſo they were forbid meddling with *Mount Seir* v. 5. and with the children of *Ammon* v. 19.

§. 2. But then here alſo ought we to conſider that the *Prohibition Deut.* II. 9. *Diſtreſs not the Moabites, neither contend with them in Battel*, ties up the Hands of *Iſrael* from War *Offenſive* only, not *Defenſive*. *Iſrael* was not to be the *Aggreſſor*. But in caſe of their being Rudely Treated or Attack'd by the *Moabites*, they might be *Subdued*, tho' *not Diſpoſſeſs'd*. So that the *Prohibition* ſeems to have been merely *Temporary*. Nor was it fitting, that during their Paſſage only to the Land of Promiſe, *Iſrael* ſhould needleſſly Diſlodge or Moleſt the *children of Lot* in their Poſſeſſion, when eſpecially they were not to Settle there. *Sihon*, King of the *Amorites*, had *Fought againſt the former King of Moab, and taken all his Land out of his hand, even unto Arnon*, as we read *Numb.* XXI. 24.--31. And if after that the *Lord God* of *Iſrael* ſhould think fit to *Deliver* SIHON *alſo and all his people into the Hand of Iſrael, and they ſmite them* &c. as it happen'd *Judges* XI. 21. who ſhall ſay any thing to Him who *Putteth down one and ſetteth up another* as he ſhall ſee proper in the Regular Diſpenſations of his Providence? Who ſhall Preſume to Call his Right in queſtion, to challenge his Conduct, or Charge him with Fickleneſs and Inconſiſtency, who does every thing in *Number*, *Weight*, and *Meaſure*? Nor need we wonder at the Proceedings of King *David* for his ſevere Uſage of the *Moabites*, 2. *Sam.* VIII. 2. 1. *Chron.* XVIII. 2. when the Scripture-Hiſtory is wholly ſilent as to the Reaſons of his ſo Proceeding. But we may ſafely enough venture to ſay, that the Caſe was Alter'd very much in *David's* time, from what it was when the Prohibition was firſt given by *Moſes*.

CHAP. XXXII.

1 The Reubenites and Gadites ſue for their inheritance on that ſide Jordan. 6 Moſes reproveth them. 16 They offer him conditions to his content. 33 Moſes aſſigneth them the land. 39 They conquer it.

COMMENT.

Jazer. A Helper. *S. Jer. Nom. H.* The Curious Reader may find St. *Cyrill* of *Alexandria's* Myſtick and Moral Meditation on this Place in his *4th.* Book *De Adorat. in Spir. & Ver. pag.* 169, 170, 171. See further *S. Gregory* the great. *Moral. in Job. L.* 27. *c.* 13.

V. 1. *NOW the children of Reuben and the children of Gad had a very great multitude of cattel:* [a] *and when they ſaw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattel;*

V. 2. [b] *The children of Gad, and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,*

Ataroth; Crowns. *S. Jer. Nom. Hebr. Euſebius* and *St. Jerom* make mention of *Aſtaroth* or *Ataroth* in the 1. *Chronicles* II. 11. as the Son of *Salmon. S. Jer. De Sit. & Nom. Loc. Hebr.*

V. 3. [c] *Ataroth and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon;*

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a And when they ſaw the Land of Jazer, and the land of Gilead, that, behold, the place was a place for cattel.] Jazer *ſeems to have been a City.* Oleaſt. *See concerning this place* Numb. XXI. 32. *it was very fit to feed Cattle, for it abounded in Graſs and Water.* Oleaſt. Patr. b The children of Gad and the children of Reuben came. Gad *is mention'd* 1ſt. *becauſe he was the author of this Project.* Ainſw. Hebræi in Drus. Patr. c Ataroth] *There were two of that name built by the* Gadites *as appears beneath. v.* 34, 35. Malv. Nimrah. *The ſame place as* Beth-Nimrah *v.* 36. *and* Joſ. XIII. 27. and agen *Iſai.* XV. 6. Malv. Patr.

Loc.

Dibon; Of ſufficient or abundant underſtanding. *Id. Nom. Hebr.* Particular mention you find of this Place in the Prophets, *Jeremiah* and *Iſaiah's* Viſion againſt *Moab. Jerem.* XLVIII. 18. 22. *Iſai.* XV. 2. *Id. de Sit & Nom. Loc. Hebr. Jeſer*; He has formed, or faſhioned. *Id. Nom. Hebr.* This was a City of the *Amorites*, and ſtands at about ten miles diſtance, weſtward, from *Philadelphia.* ——This City you read of in the Viſions or Prophecies of *Iſaiah* and *Jeremiah* concerning *Moab. Iſai.* XV. 9. *Jerem.* XLVIII. 22. *Namra*; A Leopard, or Bitterneſs. *Id. Nom. Hebr. Elale*; *ad aſcenſum.* At or to the going up. *Id. Ibid. Shebam*; *Sabama*; A Turning; or Lift up in them or among them; or take away highneſs. *Id. Ibid. Nabau.* We will come, or in the concluſion. *Id. Ibid. Baon*; In Iniquity. *Id. Ibid.*

V. 4. *Even the country which the Lord ſmote before the congregation of Iſrael, is a land for cattel, and thy ſervants have cattel.*

V. 5. *Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, and bring us not over Jordan.*

V. 6. *And Moſes ſaid unto the children of Gad, and to the children of Reuben,* [a] *Shall your brethren go to war, and ſhall ye ſit here?*

V. 7. *And* [b] *wherefore diſcourage ye the heart of the children of Iſrael from going*

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a Shall your brethren go to war, and ſhall ye ſit here *&c.*] *There ſeems to be a near reſemblance between this Conduct in the Children of* Reuben *and* Gad, *and that of* Ulyſſes's *Countrymen and Fellow-travellers*; *who eat of the Fruit of the* Lote-tree, *which was ſo agreeable to them, that they refus'd to leave the Country, and to purſue their voyage with their General.*

Τῶνδ' ὅστις λωτοῖο φάγοι μελιηδέα κάρπον,
Οὐκ ἔτ' ἀπαγγεῖλαι πάλιν ἤθελεν, οὐδὲ νέεσθαι. *&c.* Homer. Odyſſ. 9.

The trees around them all their food produce,
Lotos the name, divine, nectareous juice!
(Thence call'd Lotophagi) which whoſo taſts,
Inſatiate riots in the ſweet repaſts,
Nor other home nor other care intends,
But quits his houſe, his country, and his friends. *Mr.* Pope; *whoſe notes ſee on this place.* Shall your brethren go to war and ſhall ye ſit here] *It is unreaſonable for the Hony to be eaten by the Drones, ſays* Beliſarius *in* Procopius. Grot. Patr. b Wherefore diſcourage ye the hearts of the children of Iſrael *&c.*] *He ſuſpected*

over into the land which the Lord hath given them?

V. 8. *Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.*

V. 9. [a] *For when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the Lord had given them.*

V. 10. *And the Lords anger was kindled the ſame time, and he ſware, ſaying,*

V. 11. *Surely none of the men that came up out of Egypt, from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; [b] becauſe they have not wholly followed me:*

V. 12. [c] *Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun; for they have wholly followed the Lord.*

ſpecked that tho their pretext for ſettling on this ſide Jordan *was the Convenience of the Country for Cattle, yet the true reaſon was that they were afraid to go along with the other Tribes to fight the* Canaanites. Joſeph. Antiq L. 4. c. 7. §. 3. *where ſee more.* Patr. a For when they went up unto the valley of Eſhcol] *Men do not go up into a valley; therefore the Meaning is, they went up to ſearch the Country, till they came to the Valley or Brook of* Eſhcol. Id. b Becauſe they have not wholly followed me.] *From this Phraſe of Holy Scripture ſeems to be borrow'd that celebrated Sentence or Precept among the* Greeks; ἕπου Θεῷ. Follow God. c Save Caleb the ſon of Jephunneh the Kenezite] *If it be ask'd how* Caleb *came to be called the* Kenezite, *it is anſwer'd he was ſtiled ſo from his Father* Kenez, *who was likewiſe nam'd* Jephon. Eman. Sa. *For* Othoniel *is ſaid* Joſh. XV. 17. & alib. *to be the ſon of* Kenez *and younger Bro-*

V. 13. *And the Lords anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the Lord was conſumed.*

V. 14. *And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the Lord toward Iſrael.*

V. 15. *For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people.*

V. 16. [a] *And they came near unto him, and ſaid, We will build ſheep-folds here for our cattel, and cities for our little ones.*

Brother of Caleb, *and conſequently* Kenez *was Father to both. But this we can't allow of,* 1ſt *becauſe the Scripture conſtantly mentions* Caleb *as the Son of* Jephon *and* Othoniel *of* Kenez. 2dly. *becauſe amongſt the Sons of* Kenez *(which are reckon'd up.* 1 Chron. IV. 13.) Caleb *is not mention'd, but afterwards is call'd the Son of* Jephon. 3dly. *That* Othoniel *could not then have married the Daughter of* Caleb, *which would have been contrary to the Law.* Levit. XVIII. 14. *He is therefore call'd, according to the manner of Scripture Language, the Brother of* Caleb *for his Kinſman. And younger Brother muſt mean his Brother's Nephew.* Bonfr. *Or if this will not ſatisfy, He may be ſo ſtiled from an Anceſtor whoſe name was* Kenez. Id. Kenez *was Grand-Father to* Othoniel *and* Caleb. Tirin. Patr. a And they came near unto him] *That they might talk more familiarly with him upon the matter.* Vatab. —— and citys for our little ones] *To what Purpoſe ſhould this be; as if Citys could be rais'd before they were to paſs over* Jordan? *It may be anſwer'd, that to* build *in this Place ſignifys no more than to repair.* Muſ. *For they dwelt already in thoſe Cities of the* Amorites. XXI. 25. Patr. They came near unto him, and ſaid, *&c.*] *Both* Philo *and* Joſephus *have paraphras'd very beautifully on this Anſwer of the* Reubenites *and* Gadites. *The Paſſages are too long for this place. The Reader will find them in* Philo, De vitâ Moſ. L. 1. *p.* 652, 653. *and* Joſephus's Antiqu. L. 4. c. 7. *The latter* Author *ſuppoſes, that the Sharpneſs of* Moſes's *Rebuke and Expoſtulation made them baniſh their Secret Fears and Contrivances for their own Eaſe and Safety.*

V. 17.

v. 17. *But we our ſelves will go* [a] *ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.*

v. 18. *We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance:*

v. 19. *For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.*

v. 20. *And Moſes ſaid unto them, If ye will do this thing,* [b] *if ye will go armed befor the Lord to war,*

v. 21. [c] *And will go* [d] *all of you armed over Jordan before the Lord, until he hath driven out* [e] *his enemies from before him,*

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a Ready-armed] *At leaſt with what Armory and Weapons they found on the Carcaſes of the* Egyptians *caſt-out upon the Beach of the Red-Sea; if not with Arms they had brought out of* Egypt *when they ſpoiled the* Egyptians, *before they left them; (tho', it muſt be confeſs'd, that both* Philo *and* Joſephus *ſay they brought none) and perhaps with more upon their conquering the* Amalekites, Ex. XVII. 13. *and King* Arad, Num. XXI. 1. &c. *and the* Midianites XXXI. 1. &c. *unleſs theſe Arms were all, or ſome of them, burnt as under an Anathema.* b If ye will go armed before the Lord to war] *That is before the ark of the Covenant.* Munſ. Fag. *Or perhaps as the Souldiers of the Lord under his Inſpection and Conduct.* Malv. Patr. c And will go all of you armed] *That is, as many as conveniently can.* Menoch. ex Bonf. Lap. *to be choſe either by me or* Joſhua. Tirin. *For they left as many at home as were neceſſary to defend their Citys,* Menoch. *repair or rebuild them.* Fag. d *Not all, to a Man; but as great a Number as can be conveniently ſpared. For their Wives and Children were now in an Enemie's Country, and therefore not to be left without a ſufficient Guard to protect them. And that this is the meaning of the Place we learn by comparing c.* 26. *with* Joſh. c. 4. v. 12. 13. *where we find that the Number of the Men of theſe Tribes that paſſed over* Jordan *was much leſs than the Number of them in the Poll, c.* 26. Har. Patr.

e *The*

V. 22. *And the land be ſubdued before the Lord; then afterward ye ſhall return, and be guiltleſs before the Lord, and before Iſrael; and this land ſhall be your poſſeſſion before the Lord.*

V. 23. *But if ye will not do ſo, behold, ye have ſinned againſt the Lord,* [a] *and be ſure your ſin will find you out.*

V. 24. *Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.*

V. 25. *And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my Lord commandeth.*

V. 26. *Our little ones, our wives, our flocks, and all our cattel,* [b] *ſhall be there in the cities of Gilead.*

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e *The Idolaters, Emphatically and Peculiarly ſo call'd in Scripture; as* Maimonides *obſerves,* Moreh Nevoch. P. 1. c. 36. a And be ſure your ſin will find you out.] *The ſin taken for its Puniſhment.* Jun. Oleaſt. *according to the Notion of the Heathen,*

Raro antecedentem Sceleſtum
Deſeruit Pede Pœna claudo. Hor. Gataker.

Be ſure your ſin will find you out.] *Sooner or later. There is a remarkable Analogy between this Menace of* Moſes *and thoſe Lines of* Homer. Iliad 4.

Εἰπερ γάρ τι καὶ αὐτὸς Ὀλύμπιος ὧδε ἐπαλίσσει,
Ἐκ τοῦ καὶ ὄψὲ πολῆας, σίων τε μιγάλων ἀνίπασεν
Σὺν σφῆσι κιφαλῆσι, γυναιξί τε, καὶ τικέεσσιν.

—— When Heaven's Revenge is ſlow,
Jove but prepares to ſtrike the fiercer Blow. *Mr.* Pope.

b Shall be there in the cities of Gilead.] Gilead *muſt be here taken in an enlarg'd ſenſe, not barely for the Country of* Gilead, *but for all that Part which was alotted to them.* Corn. a Lap. Menoch. In the cities of Gilead.] *Fenced Cities, where they may be ſafe from any Incurſions of the Enemy.* Philo, De V. Moſ. p. 653.

v. 27. *But thy ſervants will paſs over, every man armed for war, before the Lord to battel, as my lord ſaith.*

Moſes commanded Eleazar the prieſt, and Joſhua the Son of Nun, &c. They were to ſee the Condition mention'd in the next v. perform'd, when he was gathered to his Fathers.

v. 28. *So concerning them Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:*

Origen, Homil. 26. in Numer. p. 171.

v. 29. *And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battel before the Lord, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:*

v. 30. *But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.*

v. 31. *And the children of Gad, and the children of Reuben, anſwered, ſaying, As the Lord hath ſaid unto thy ſervants, ſo will we do.*

v. 32. *We will paſs over armed before the Lord into the land of Canaan, that the poſſeſſion of our Inheritance on this ſide Jordan may be ours.*

v. 33.

v. 33. *And Moſes gave unto them, even to the children of Gad, and to the children of Reuben,* [a] *and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Baſhan, the land with the cities thereof, in the coaſts, even the cities of the country round about.*

Origen, in a Myſtick Expoſition, (*in Numer. Homil.* 25. *p.* 171.) makes *Reuben*, *Gad*, and the half-tribe of *Manaſſeh*, as being the Firſt-Born of their reſpective Mothers, to denote the Firſt People or the *Jewiſh* Church, who are put in poſſeſſion of their Inheritance, not by our Spiritual *Joſua*, JESUS CHRIST, but by *Moſes*; and that *on this ſide Jordan*. [the River of Baptiſm] And the reaſon given for it is this, that it was *a land for cattle*, and *they had cattle*, v. 4. Which Cattle were a Figure of thoſe Carnal Affections and Ways of Life, which diſqualified the *Jews* for entring into the Land flowing with Spiritual Milk and Honey, and for acknowledging the WORD made *Fleſh*. *For the Natural Man, or the Animal Nature, receives not the things of the Spirit of God; neither can diſcern them.* 1. *Cor.* 11. 14. &c.

v. 34. [b] *And the children of Gad built Dibon and Ataroth, and Aroer,*

Aroer; Raiſing up; or, a Careful Emptying; or, Tamirisks. *S. Jer. Nom. Hebr.* This City was ſituate on the Bank of the River or Torrent *Arnon*; and herefore poſſeſs'd by that ancient Nation, the *Ummims*, whom the Poſterity of *Lot*, i. e. the *Moabites* exterminated, and ſeated themſelves in their room. 'Tis to be ſeen at this day on the top of *Lot's* mountain. The Torrent, ruſhing through a Channel of craggy Cliffs, diſembogues itſelf into the Dead Sea. This fell to the Lot of the Tribe of *Gad*; and it faces *Rabba*. *Id. De Sit. & Nom. Loc. Hebr.*

v. 35. *And Atroth* [c] *Shophan, and Jaazer, and Jogbehah.*

Atroth Sophan. This was a City of the Tribe of *Gad*. *S. Jer. ubi ſupra.*

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a And unto half the tribe of Manaſſeh] *'Tis evident from hence, that when mention was made above of* Reuben *and* Gad *This half Tribe of* Manaſſeh *was underſtood. It is not a Thing unuſual to paſs by particular Parts, and only take Notice of entire Bodys. The* Samaritan *Verſion, as in other Things, ſo in This has ſhew'd an over-much Exactneſs by always adding in the Places above this half Tribe; which has been obſerv'd in the* Greek Scholia. Grot. *The reaſon why mention was made of this half Tribe here might be either* 1ſt. *Becauſe this Tribe join'd in the Petition, thinking that Tract of Land was more than ſufficient for the two Tribes, or* 2dly. *that They would give a remarkable Inſtance of their Fidelity and Fortitude in ſubduing it, v.* 39. *comp. with* Joſh. XVII. 1. *So,* Corn a Lap. *at the* 41. *and* Maſius *at* Joſh. XIII. 31. Ainſworth. b And the children of Iſrael built Dibon *&c.*] *That is, they repair'd or reedify'd Part of theſe Citys, for they were in be-*

Bethnamra; The House of Leopards; or, the House of Bitterness. *S. Jer. Nom. Hebr.* It was built by the Tribe of *Gad*. There is at this day a Village call'd *Bethnamaris* five miles northward of *Libias Id. De Sit. & Nom. Loc. Hebr. Betharan*; The House of the Ark; or, of Mountains; or, the Ascent of the Lowly, *Id. Nom. Hebr.*

v. 36. *And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.*

v. 37. *And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,*

Baal-meon. Having an Habitation. *S. Jer. Nom. Hebr. Shibmah. Sabama.* Conversion; or Exaltation. *Id. Ibid.*

v. 38. *And Nebo, and Baal-meon (their names being changed) and Shibmah:* [a] *and gave other names unto the cities which they builded.*

v. 39. [c] *And the children of Machir the son of Manasseth went to Gilead, and took it, and dispossessed the Amorite which was in it.*

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ing before. Menoch. Piscator. Built Dibon] *Rebuilt or Repair'd, and (as* Philo *says,* De V. Mos. L. 1.) *fenced or fortified it.* Patr. d Shophan] *It is call'd* Tzaphon, Jos. XIII. 27. *where, as here, it is join'd with the Citys of the* Gadites *beyond* Jordan. *Some will have it so nam'd from* Tzaphon *the Son of* Gad *perhaps the Founder or Restorer of It.* a And gave other names unto the citys which they builded] *Either because they were before nam'd from Idols.* Munst. Paul. Fag. Ainsw. *See* Exod. XXIII. 13. *This holds in* Baal-meon *and* Nebo, *but not in the others.* Bonf. Malv. *or* 2dly. *because This is the usual Practice of Conquerors, Rebuilders, or Restorers of Citys to perpetuate their Names and Atchievements to Posterity.* Grot. Malven. *But it may be objected that these Citys are call'd by their old Names,* Jos. XIII. If XV. 16. Jer. XLVIII. Ezech. XXV. *It may be answer'd that tho' new Names were impos'd, yet the old ones were not entirely laid aside; in the same manner as* Jacob *and* Cariatharbe, *&c.* Bonfr. *or* 3dly. *that Regard to antient usage prevail'd so much, that the old names of these Citys obtain'd.* Malv. Gave other names unto the cities] *Whosoever would exactly understand the true Drift and Meaning of this Text; let him consult the Learned* Bochart's Canaan. L. 2. c. 1. *What he says on it, would take up too much room here.* c And the children of Machir the son of Manasseh went to Gilead] *But 'tis evident they were now in* Gilead, *For the clearing of which it is to be observ'd, that* Gilead *is sometimes taken in the most enlarg'd sense, for the whole Country beyond* Jordan; *sometimes in a more confin'd one for the Portion of the Tribe of* Gad *and the half Tribe of* Manasseh *and lastly, sometimes in the most restrain'd sense for only the Parts of the half Tribe.* Bonfr. Patr.

v. 40.

V. 40. [a] *And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein.*

V. 41. [b] *And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair.*

Jair; Enlightening. *S. Jer. Nom. Hebr. Avoth-jair*; by interpretation the Sheep-Coats of *Jair*. This is *Baſan*, where are Sixty Villages in Mount *Gilead*, which fell to the Lot of the Half-Tribe of *Manaſſeh*. 'Tis now call'd *Golam*, in the Country of *Batanea*. *Id. De Sit. & Nom. Loc. Hebr.*

V. 42. [c] *And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.*

Nobe; Barking. *S. Jer. Nom. Hebr. Canath*; Emulation; or, Jealouſie. *Id. Ibid.* A city of *Arabia*, call'd now *Canatha*. *Nabau took it*; and call'd it from his own name *Nabath*. It belong'd to the Tribe of *Manaſſeh*, and was ſituate in the *Trachonitis* near *Boſtra*. *Id. De Sit. & Nom. Loc. Hebr.*

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a And Moſes gave Gilead unto Machir] *That is half of it, for the other half had been given to* Reuben *and* Gad. Deut. III. 12, 13. Ainſw. Malv. Unto Machir. *That is to* Machir *himſelf, ſay ſome, whom many from this Place conclude to have been then alive.* Druſ. *But he muſt then have been at leaſt* 210 *Years old.* Corn a Lap. *It is more probably put for the Sons of* Machir. Druſ. Corn. a Lap. Ainſw. *So* Judg. I. 3. Juda *ſaid to* Simeon, *that is, to the Poſterity of* Simeon *&c.* Druſ. Unto Machir] *Unto the Children or Poſterity of* Machir; *for* Machir *himſelf, the Grandſon of* Joſeph, *was long before dead.* Har. b And Jair] *That is the Poſterity of* Jair. Vatab. The Son of Manaſſeh. *For ſo he was by his Mothers ſide* 1 Chron. II. 21, 22. *but not by his Fathers, who was* Heſron *Son of* Juda. Druſ. Ainſw. *There are many Inſtances of this Nature to be met with in* Ezra *of Prieſts who married Wives out of another Tribe.* Druſ. *See* Ezra II. 61. Ainſw. Jair the ſon of Manaſſeh] *Called ſo, becauſe* Segub, *who was his Father, was the Son of the Daughter of* Machir *the Son of* Manaſſeh, *whom* Hezron *the Son of* Pharez *married. See* 1 Chron. II. 31. Har. c And Nobah went and took Kenath] Kenath *is reckon'd among the Citys of* Jair.] 1 Chron. II. 23. *Either perhaps becauſe* Jair *had been inſtrumental in the taking of it, or that it ſeem'd more convenient to comprehend it under the general Name.* Bonfr. *'Tis remarkable that theſe two Tribes were the firſt that receiv'd the Inheritance, and likewiſe the firſt that were led into Captivity* 2 Kings XV. 29. Ainſw.

CHAP.

CHAP. XXXIII.

1 Two and fourty journeys of the Iſraelites. 50 The Canaanites are to be deſtroyed.

COMMENT. *Theſe are the Journeys of the children of Iſrael*, &c. The Leſſon or Portion of Scripture now before you, ſays *Origen* to his Congregation, *Homil.* XXVII. *in Numer.* is hard to be underſtood, and it may ſeem impertinent in me to expound upon it. But let us beware of paſſing any ſuch Judgment on whatever the Spirit of God has dictated, as that there is any thing in it Superfluous or Uninſtructive, becauſe ſome People do not preſently penetrate into the latent Meaning of it. &c. *Theſe are the journeys of the children of Iſrael*, &c. The deſign of *Moſes* in giving ſo particular an account of the Manſions or Stages of the *Iſraelites* was to do Juſtice and Honour to the Divine Providence; which (as future Generations might eaſily inform themſelves) brought them through deſart Places, where there was neither Way nor Water; and yet nevertheleſs furniſh'd them with great Plenty of Neceſſaries. *Theodoret. Quæſt. in Numer. n.* 49. *Under the hand of Moſes and Aaron.* The Hand of *Moſes* was not enough by itſelf. That of *Aaron* was alſo neceſſary. By *Moſes*, we are to underſtand the Knowledge of the Law; by *Aaron*, the Province or Office of rightly and duely offering our Sacrifices, whether in our Lives, or in our Devotions. &c. *Origen in Numer. Hom.* 27. *p.* 174.

V. 1. *THeſe are the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.*

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a Theſe are the journeys of the children of Iſrael] *The* Jews *abſurdly comfort themſelves, that theſe Journeyings give them full aſſurance of a Redemption ſtill to come; and they tell us, that* Moſes *us'd ſuch diligence and exactneſs in the deſcribing of them, on purpoſe to ſhew, that as the Children of* Iſrael *in time paſt, came out of* Egypt, *after a long Baniſhment and various Removes from Place to Place with great Perils of Journeyings into the promis'd Land; ſo the* Jews *at laſt, after many Tribulations, ſhall be conducted into their own Country by their* Meſſiah, *whom even now they moſt abſurdly expect. I would gladly recommend to their Conſideration what one of their own* Rabbins, Moſes Hadarſchan, *has with great Truth affirm'd; That the Redeemer was born before He was that reduc'd* Iſrael *to its laſt State of Captivity.* Paul. Fag.

V. 2.

V. 2. [a] *And Moſes wrote their goings out according to their journeys, by the commandment of the Lord:* [b] *and theſe are their journeys according to their goings out.*

Theſe are their journeys according to their goings out. It is a very Critical and Remarkable Obſervation of St. *Jerom's* upon this Place, in his celebrated Epiſtle to *Fabiola* upon the *Manſions* or *Stages* of the *Iſraelites*, in their Travel through the Wilderneſs, that the Number of the Generations from *Abraham* to *Chriſt*, regiſter'd, by St. *Matthew*, I. 17. is exactly the ſame with that of theſe *Stations* or *Encampments* of the *Iſraelites* in the Wilderneſs. The true *Iſraelite*, ſays he, paſſes through all theſe Stages, in his way from the great *Egypt* of this World to the Land of Promiſe, the Heavenly *Canaan*. The very ſame does *Origen* ſpeak before St. *Jerom. In Numer. Homil.* 27. *p.* 173. And the Analogy is juſt and proper, that we ſhould finiſh our Courſe to the Kingdom of Heaven according to the very ſame Number, in the Diſtribution of the Way under which our Lord and Saviour deſcended from the firſt Patriarch to the Bleſſed Virgin; as it were to the River *Jordan*; the Rich Abundance of whoſe Stream well reſembles that of the Graces of the Holy Spirit in the Mother of God. *Id. Epiſt. Crit. col.* 587. *By the commandment of the Lord.* And to what end ſhall we ſuppoſe God commanded theſe Marches and Manſions to be Regiſter'd? Did he deſign this piece of Hiſtory to be of Uſe to us, or of no Uſe to us? Who dares to ſay, that what is here written by the expreſs Word and Injunction of the LORD, is not more or leſs Profitable to us, and Conducive to our Salvation, but that it is only to be underſtood Litterally, as a bare Narration, which, at this long diſtance from the facts, does not at all concern us *Chriſtians?* Such an Aſſertion as this, is Uncatholick and Impious, and only ſuits the lips of thoſe who diſtinguiſh between the God of the Old Teſtament and the God of the New. *Origen. in Numer. Homil.* 27. *p.* 173. *And theſe are their journeys according to their goings out.* Thus, ſays the ſame Father, we likewiſe have our Travel, and are ſent into this World for that very purpoſe, that we ſhould be continually making a Progreſs, and Advancing from One Vertue to Another. &c. *Ibid. p.* 175.

V. 3. *And they departed from Rameſes in the firſt month: on the fifteenth day of*

Rameſes. St. *Jerom's* Allegorical Interpretation of this Manſion being

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a And Moſes wrote their goings out according to their journeys] *That is according to the number of the Times they pitch'd their Camp.* Bonfrer. Toſt.

b And theſe are their journeys according to their going out. *The* 42 *Journeyings taken notice of are not to be ſuppos'd all they made, but only thoſe in which any thing memorable happen'd.* Oleaſt. *The Commandment of the Lord may be refer'd either to the undertaking the Journeys themſelves, or to the having of them deſcrib'd.* Ainſworth.

Long,

Long, and perhaps too Refin'd, I chooſe to refer the Curious Reader to it; as he will find it in his *Critical Epiſtles*, *col.* 588. What the Learned *Benedictin* Editors of this Father have ſaid to this Particular, the Curious Reader will meet with in their Commentarie on his Book *De Nom. Hebr. p.* 295, &c. *With an high hand.* The Work being not of Man, but of God himſelf. *Origen. in loc.*

the firſt month: [a] on the morrow after the paſſover, the children of Iſrael went out [b] with an high hand [c] in the ſight of all the Egyptians.

V. 4. (*For the Egyptians buried all their firſt-born which the Lord had ſmitten among them: [d] upon their gods alſo the Lord executed judgments.*)

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a On the morrow after the paſſover *&c.*] *And yet it is ſaid*, Deuteron. XVI. 1. *that* the Lord brought Iſrael out of Egypt by night. *To reconcile this ſeeming Inconſiſtency Some of the* Jewiſh *Doctors underſtand by* their going out by night *their having* Pharaoh's *full* Licence to go *aſſoon as they pleas'd.* Aben-Ezra's *Solution is, that the night before the fifteenth day of the Month* Niſan, Moſes *was not at* Rameſes *with the* Iſraelites; *but at* Miſraim *with* Pharaoh, *when at Midnight he received* Pharaoh's *Permiſſion, and indeed Command, that the People ſhould* go worſhip the Lord their God; *and that aſſoon as he had received it, he went, accompanied with ſome of* Pharaoh's *Servants or Miniſtry, to* Rameſes *to declare to the* Iſraelites *this Freedom. From the ancient* Miſraim (*where the Store-houſes or Granaries of* Joſeph *are to be ſeen at this day*) *to* Rameſes *are Six Leagues, which* Moſes *went by night. Now when the Pillar of the Cloud was elevated in the Morning* (*while it was yet dark, that is to ſay an hour and twenty minutes before Sun-riſing, when our Legal Day begins*) *the hindmoſt of the ſeveral Bodys of the* Iſraelites, *retieving the News, began to march. But the whole Hoſt of the* Iſraelites *lying extended more than Eight Leagues, the furthermoſt part of them begun to move aſſoon as it was day, before the News arrived.* Abravanel *makes the words*, By night, *to refer to their eating the Paſſover by a Parentheſis, thus*; Keep the paſſover unto the Lord thy God (for in the month of Abib the Lord thy God brought thee forth out of Egypt) by night. Menaſſ. Ben. Jer. in Numer. Quæſt. 14. b With an high hand] *And the head uncovered.* Jonath. c In the ſight of all the Egyptians.] *See what is ſaid at* Exod. XIV. 8. P. Fagius. d Upon their gods alſo the Lord executed judgments.] *Their Metallick Idols were melted; thoſe of Stone were daſh'd to pieces; thoſe of Clay were ſhatter'd to powder; thoſe of Wood were reduced to aſhes; and all the Species of Animals which they worſhipped, died.* Jonath.

V. 5.

v. 5. *And the children of Israel removed from* [a] *Rameſes, and pitched* [b] *in Succoth.*

Succoth. So ſoon as we *Chriſtians* are come out of the Spiritual *Egypt* of this World, we pitch our Tents, as Men beginning a Military March. Then we meddle no more with the Leaven of *Egypt*, even that of Malice and Wickedneſs; but our Souls feed upon the Unleavened Bread of Sincerity and Truth. 1. *Cor.* v. 8. Then we enter upon the Practice of God's Commandments; particularly that of *beware of the Leaven of the Phariſees.* This Manſion tells us, that we ſhould always keep in remembrance our Departure out of the Myſtick *Egypt*; that we ſhould keep the Feaſt of our Exit, and of the LORD's *Paſſover*; and that we ſhould conſecrate the Firſt-born of the Spiritual Womb, even of all *Chriſtian* Vertues, in oppoſition to the Firſt-born of *Egypt*, now Slain. *S. Jer. Manſ.* II. which Learned Father ſeems in this whole Subject of the Manſions to have improv'd upon the thoughts of *Origen.*

v. 6. *And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderneſs.*

Etham, or *Euthan. S. Jer. De Sit. & Nom. L. Hebr. Ethan.* Strong or Mighty. *Id. Nom. Hebr.* See for the Myſtick Conſtruction, the ſame Father *Manſ.* III. and *Origen. in Numer. Homil.* 27. *p.* 175. *Etham. Iſidore Pelus.* deſcribes this Place, *Epiſt. L.* 2. *n.* 66. *Etham*, ſays he, was a Place in Paradiſe, moſt remarkably water'd with Rivers (whence the Drying of them up is mention'd as Miraculous *Pſ.* LXXIV. 15.) and abounding in Trees and Fruits, and becauſe of the great Plenty of Animals and Fiſhes very convenient and pleaſant for Sportſmen. To the ſame purpoſe he quotes *Joſephus*, adding that *Solomon* delighted in this part of the Country for the Diverſion of Hunting.

v. 7. *And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol.*

Phiahiroth. See *St. Jer. Manſ.* IV. and *Origen, in Numer. Homil.* 27. *p.* 175.

v. 8. *And they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea into the wilderneſs, and went three*

Mara. Bitterneſs. See *S. Jer. Manſ.* V. and *Origen in loc.*

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a Rameſes *Placing this as the firſt Journey, we ſhall find them Two and Forty to* Moſes's *Death, the end of the Wilderneſs, and the riſing of* Joſhua *to lead them into* Canaan *juſt as the Evangeliſt,* Math. I. 17. *enumerates* Forty two Generations, from Abraham to Chriſt, *the Spiritual Saviour. This remark with ſome others hereafter upon this Chapter from a learned Gentleman ſome time ſince of* All Souls College *in* Oxford. b In Succoth.] *Where ſays* Jonath. *they were covered with ſeven Clouds of Glory.*

days journey in the wilderneſs of Etham, and pitched in Marah.

V. 9. *And they removed from Marah, and came unto Elim: and in Elim were* [a] *twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.*

In Elim were twelve fountains of water, &c. This plainly alludes to the Twelve Apoſtles, thoſe Evangelical Fountains and Streams which quenched the Thirſt of the whole World. Near theſe Twelve Fountains grew the Seventy Palm-trees; evidently a Figure of the Seventy Diſciples. *St. Luke* VI. 13. X. 1. *S. Jer. Manſ.* VI. After *Bitterneſs* and Severity of Trial we arrive at the place of Refreſhment and Comfort, at the Palm-trees and the Fountains, &c. *Origen. in loc.*

V. 10. *And they removed from Elim, and encamped by the Red ſea.*

Red ſea. Perhaps not properly ſo called; but ſome Lake full of Sedge and Bulruſhes; for ſo the *Hebrew* Word *Suph* may import. And it is certain, that the Holy Scripture gives the name of *Sea* to any Large Collection or Extent of Waters. *S. Jer. Manſ.* VII. *Origen* takes this in another ſenſe, and, in alluſion to the Apoſtle's Allegory, calls upon us to obſerve, that they entered not twice into the Red Sea, the Myſtick Waters of Baptiſm; but it was convenient that they ſhould again pitch within cloſe View of it. *In loc.*

The wilderneſs of Sin. See St. *Jerom's* Myſtick Conſtruction in *Manſ.* VIII. and *Origen in loc.* p. 276.

V. 11. *And they removed from the Red ſea, and encamped in the wilderneſs of Sin.*

V. 12. *And they took their journey out of the wilderneſs of Sin,* [d] *and encamped in Dophkah.*

Dophkah; *Defect.* St. *Jerom* gives two diſtinct Interpretations of this. In his Book of *Hebrew Names* he tranſlates it *Adhæſit, ſive remiſſio*; A Cleaving to one thing, and Releaſe from another; and

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a Twelve fountains of water] *One for the uſe of each Tribe. And Seventy Palm-trees. Anſwering to the Seventy Elders of* Iſrael. Jonath. Jeruſ. Targ. b And encamped by the Red ſea.] *Or rather, as the Word may ſignify, ſtopp'd by the Red ſea, for there is no mention made of any Encampment here* Exod. 16. *which ſee v.* 1. Oleaſt. Malv. c Sin.] *which was afterwards call'd* Sinai *by the Addition of* which *ſignifys Ten upon account of the* 10 *Precepts deliver'd there.* Hebræi in Druſ. d And encamped in Dophkah.] *There is no mention made of this or the following encampment* Exod. XVII. 1. *but they are ſaid to go from* Sin *to* Raphidim Yatab. Malv. in

in his Epiſtle to *Fabiola*, concerning the *Manſions* or Encampments of the *Iſraelites* in the Wilderneſs, he interprets it *Pulſatio*; *Beating*; taking *Phe* for a *Beth*, in the middle of the word; as, he ſays, he found it writ in a certain *Hebrew* Copy. His Allegorie hereupon is this. If we read it *Defeca*, not *Dabecary* the Word will more properly ſignifie *Beating* or *Knocking* than *Adheſion*; and then the Myſtick Import is plain, that after God has communicated the Knowledge of his Will to us in *Sin* or *Sina*, which was the Eighth Manſion, after the number of the Day of the Reſurrection; we begin, as it were, to knock for the Sacraments and Myſteries of *Chriſt*, according to that of our Lord, *Knock, and it ſhall be opened unto you. Matth.* VII. 7. Upon this occaſion this learned Father deſires his diligent and underſtanding Readers to take notice, that he carefully tranſlates Proper Names according to the *Hebrew* Idiom; that he has found almoſt all of them chang'd and corrupted in the *Greek* and *Latin* Verſions; and that he wonders, that Men of Learning in the Church would, in the firſt place, bring that into the Text which is not in the *Hebrew*; and, when they have done ſo, build *Myſtick* Meanings on ſuch wrong Tranſlations. *Tom.* 2. *Manſ.* IX. *col.* 591.

V. 13. *And they departed from Doph-kah, and encamped in Aluſh.*

Aluſh; *Alas*. Leaven; or Ferment it. *Onomaſt. S. Fer. Nom. Hebr.* This Manſion is not mention'd in *Exodus*. 'Tis moſt reaſonably ſuppoſed to be in the Wilderneſs of *Sin*, the Book of *Exodus* informing us, that *all the Congregation of Iſrael journeyed from the wilderneſs of Sin, after their Journeys, [or thro' their Manſions] according to the commandment of the Lord, and pitched in Rephidim.* V. 14. *Id.* Manſ. X. *col.* 592. The Father's Myſtick Remarks upon this Manſion ſeem too Subtle and Far-fetch'd to be taken notice of. *Origen* interprets *Halus*, *Labours*; whoſe Myſtick Thoughts on this and ſeveral others of the Manſions the Curious Reader may ſee in his 27*th*. Homily on this Book.

V. 14. *And they removed from Aluſh, and encamped at* [a] *Rephidim,* [b] *where was no water for the people to drink.*

Rephidim. See comment on *Exod.* XVII. 1. *S. Jerom* here retracts his Interpretations which are quoted from him there; and would rather conſtrue the word *Raphidim* by *Diſſolution of the Strong*; or, *Health of the Strong*; or elſe, according to the *Syriack* Propriety, *the Sinking or Dropping of the Hands*. The firſt of theſe, *the Deſtruction of the Strong*, may very well allude to the Defeat and Slaughter of the *Amalekites*. The next, *viz. The Health of the Strong*, to the Recovery and the Refreſhment of the *Iſraelites* ſpent with Thirſt. And the laſt, *viz. the Sinking or Dropping of Hands* to the Failure of the People's *Faith*, when they murmur'd againſt the Lord. *Manſ.* XI. *col.* 592. where the Reader that is curious in the Myſtick Part may ſee more.

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[a] Rephidim.] *Our* Jeſus *was adumbrated by that Altar which* Moſes *erected in* Rephidim, *naming it* Jehovah Niſſi, *The Lord is my Banner.* [b] Where was no water for the people to drink.] *Becauſe, ſays* Jonath. *their hands were relax'd from the Words of the Law.*

Sinai. See comment on *Exod.* XVI. 1. *S. Jerom.* takes notice, that as this was the *Twelfth* Mansion, wherein the Law was given, the Lord descending on Mount *Sinai*, on the fiftieth day after the departure of the Children of *Israel* out of *Egypt*; so the *Twelve* Apostles were on the Day of *Pentecost* (being the same day of the Year) compleatly commission'd and qualified to enter upon the Preaching and Establishment of the Gospel, by the Descent of the Holy Ghost, with the cloven tongues which sat upon each of them, when the Miraculous Gift of Languages was conferr'd upon them. *Mansi* XII. *col.* 593. where see more. *Sinai*, here properly signifies the Mountain of that Name, or that Part of the Wilderness which was nearest to the Mountain. *Origen. in loc.*

v. 17. *And they departed from Rephidim, and pitched in the wilderness of Sinai.*

Cibroth-hattaavah. The *Sepulchres of Concupiscence.* We find in the Gospel, that *Jesus* very soon after his Baptism was led by the Spirit into the Wilderness, and tempted of the Devil. *Matth.* IV. 1. Thus *Israel*, after a near Communication and Intercourse with the Lord himself, having stay'd near Mount *Sinai* a year and four days, march'd into the Wilderness of *Pharan*, which signifies a *Wild Ass*, or *the Wildness of a Brute.* For there that People surrender'd up themselves to their Animal or Brutal Appetites. There they loathed the Heavenly Bread, and covered the Fleth-pots of *Egypt*; and there they had Quails, which they fed on to such Excess, that the Flesh came out at their nostrils. *S. Jer. Mansi.* XIII. *col.* 593. where see more in the Mystick way.

v. 16. *And they removed from the desert of Sinai, and pitched at* [a] *Kibroth-hattaavah.*

Hazeroth. St. *Jerom's* Mystick Notions on this Station, seem rather too refin'd, tho' coherent enough, to be here inserted.

v. 17. *And they departed from Kibroth-hattaavah, and encamped at Hazeroth.*

Rithmah; Rathma, A Vision confirmatory; or, a Juniper; or, a Sound. *S. Jer. Nom. Hebr.* whose Mystick Interpretation of this Name the Reader that is curious therein, will find in the *15th. Mansion. col.* 595.

v. 18. *And they departed from Hazeroth,* [b] *and pitched in* [c] *Rithmah.*

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a Kibroth hattaavah.] *See* 1 Cor. X. 6. b And pitched in Rithmah.] *Of their Stay here, and of all those that follow to the 36 Verse, no mention was made before, because nothing memorable was transacted in them.* Patab. Malv. c Rithmah.] *A Place abounding in* Junipers. Jonath.

v. 19. *And they departed from Rithmah, and pitched at* [a] *Rimmon-parez.*

Rimmon-parez; *Remmonpharez*; The Diviſion of a Pomgranate; or, the Diviſion of Sublime Things. *S. Jer. Nom. Hebr.* The Fruit of the Pomgranate the Father compares with the Church; as 'tis conceiv'd to contain, as it were within one Rhind, the whole Multitude of Believers, united and ſettled in a regular Conformity and Harmony of Evangelical Graces and Vertues; and in a juſt Order and Diſtribution of Place and Degree; according to what we read of the Primitive *Chriſtians, Acts* IV. 32. that *the Multitude of them that believed, were of one Heart, and of one Soul. Manſ.* XVI. *col.* 595.

v. 20. *And they departed from Rimmon-parez, and pitched in* [b] *Libnah.*

Libnah; A Brick. The making of which was the Work of the *Iſraelites* in *Egypt. S. Jer. Manſ.* XVII. *col.* 595. where ſee more.

v. 21. *And they removed from Libnah, and pitched at Riſſah.*

Riſſah; *Reeſa*; A Bridle. *S. Jer. Nom. Hebr.* Of this Name the Father's Myſtick Account runs thus; that if after we have ſet forward, in a good Courſe, towards the Heavenly *Canaan*, we return to Works of Clay or Brick, (implied in the former *Manſion*) we want to be rained. &c. *Manſ.* XVIII. *col.* 596.

v. 22. *And they journeyed from Riſſah, and pitched at Kehelathah.*

Kehelathah; *Calaatha*; The Church cometh; or, Voices. *S. Jer. Nom. Hebr.* The 19*th.* Manſion, ſays the ſame Father, ſignifies the *Church*. As much as to ſay, that thoſe who, in their Spiritual Courſe, have deviated or departed from her, are by the Eccleſiaſtical *Bridle* (See Manſion foregoing) brought back to her agen; and haſten to enter the Doors from which they came forth.

v. 23. *And they went from Kehelathah, and pitched in mount* [c] *Shapher.*

Shapher; *Sapher*; Fairneſs, or Beauty. This Mountain, ſays the Father, in his Myſtick Expoſition,

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a Rimmon-parez.] *Whoſe Fruit is hard.* Jonath. *This name ſignifieth*, the lifting up of the Breach, the Breach *of* (or *for*) Elevation: *It ſeems to have taken its Apellation, from that* Breach *of Slaughter that was made upon* Iſrael, *for preſumptuouſly going up againſt the* Amorites. Deut. I. Numb. XIV. *as* Perez-Uzza 1. Chron. XIII. *where* Uzza *died, and* Baal-Perazim 1. Chron. XIV. *received their Names on like occaſions. But here againſt* Moſes's *Prohibition, and without the Ark of the Covenant of God, they preſumed to aſcend to the Top of the Hill,* v. 44. *and ſo were ſmote and beat down even to* Horma *that is* Deſtruction.

b Libnah.] *Whiteneſs or Frankincenſe. See* Exod. XXX. 34. Pſalm. CLI. 2. Rev. V. 8.

c Shapher.] *The Mountain whoſe Fruit is fair.* Jonath. See Exod. XXIV. 10. Matth. XVII. *v.* 2. 3.

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is that, whereof the *Psalmist* speaks; *Lord, who shall abide in thy tabernacle? who shall dwell in thy holy Hill?* *Ps.* XV. 1. Behold, continues he, what Good comes of the *Bridle.* (v. 21.) It brings us back from Vice; it introduces us to Vertue; and it causes us to dwell in that most Beautiful Mountain, even *Christ* himself; *that Stone cut out without hands, which became a great Mountain, and filled the whole Earth.* *Daniel* II. 34, 35. &c. *Manf.* XX.

Haradah; *Arada*; He was amazed or wonder'd. *S. Jer. Nom. Hebr.* His Mystick Construction of which the Curious Reader is referr'd to in *Manf.* XXI.

v. 24. *And they removed from mount Shapher, and encamped in* [a] *Haradah.*

Makheloth; *Maceloth*; Churches or Congregations. *S. Jer. Nom. Hebr.* wherein the whole Multitude of Believers consists; This is the Church of the First Born; and the Harmonie of all Christian Vertues and Graces in conjunction. In this Station we can rightly say; *Behold, how good and how pleasant it is for Brethren to dwell together in unity,* *Ps.* CXXXIII. 1. and agen, *He is the God that maketh men to be of one mind in an house.* *Ps.* LXVIII. 6. *S. Jer. Manf.* XXII.

v. 25. *And they removed from Haradah, and pitched in* [b] *Makheloth.*

Tahath; *Theeth*; Underneath. *S. Jer. Nom. Hebr.* But in his 23*d.* Mansion he interprets it *Fear.* His Allegorie hereupon is briefly this; that when we have made those High and Happy Advances, which he has mention'd before, in the Mystick Construction, we should not be *High minded, but Fear.* *Rom.* XI. 20. *Fear*, says he, is Vertue's Guard; and there is very great Danger in Security. *Manf.* XXIII.

v. 26. *And they removed from Makheloth, and encamped at Tahath.*

Tarah; *Thare*; A Driver away. *S. Jer. Manf.* XXIV. where the Reader will find what the Father offers in the Mystick Part.

v. 27. *And they departed from Tahath, and pitched at Tarah.*

Mithcah; *Mathca*; *Methca*; Sweetness, or Saturity. *S. Jer. Nom. Hebr.* The Mystick Part the Reader is referr'd to. *Manf.* XXV.

v. 28. *And they removed from Tarah, and pitched in* [c] *Mithcah.*

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a Haradah.] *The Place where they were amazed or wonder'd because of a Pestilence.* Jonath. b Makheloth.] *The Place of the* Congregation. Jonath. *Some suppose this Station was so called from the Mutinous Assemblies, gathered against* Moses *and* Aaron, *by the Incitement of* Korah, Dathan, *and* Abiram. c Mithcah.] *Where were very Sweet Waters.* Jonath.

v. 29.

V. 29. *And they went from Mithcah, and pitched in Haſhmonah.*

Haſhmonath; *Aſmona*; Haſtening; or, Do thou number. *S. Jer. Nom. Hebr.* His Allegory is this. 'Tis ſaid in *Pſ.* LXVIII. 31. *Princes* or *Embaſſadors ſhall come out of Egypt.* Which is properly, ſays he, in the *Hebr.* They ſhall come *Haſtening*, or in *Haſte*, out of *Egypt.* As much as to ſay; that having hitherto reap'd the ſweet Fruits of our Travel and Toil, we are not yet to ſit down, and enjoy our ſelves in Reſt and Eaſe; but muſt ſtill haſten onward, *forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before. Philip.* III. 13. *Manſ.* XXVI.

V. 30. *And they departed from Haſhmonah, and encamped at* [a] *Moſeroth.*

Moſeroth; *Maſoroth*; Shuttings out; Chains; or, Diſciplines; or, Succeſſions. *S. Jer. Nom. Hebr.* His Allegorical Interpretation the Reader may find in *Manſ.* XXVII.

V. 31. *And* [b] *they departed from Moſeroth, and pitched in Bene-jaakan.*

Bene-jaakan; *Bene-jacan*; A Son of Neceſſity. *S. Jer. N. H.* See more in *Manſ.* XXVIII.

V. 32. *And they removed from Bene-jaakan, and encamped at Hor-hagidgad.*

Hor-hadgidgad; A Meſſenger; an *Expedition*; An Arming or Preparing for Action; or a Cutting off. *S. Jer. Manſ.* XXIX. where ſee more.

V. 33. *And the went from Hor-hagidgad, and pitched in* [c] *Jotbathah.*

Jotbathah; *Jetebatha*; Goodneſs; or, He turned aſide to come. *S. Jer. N. H.* V. *Manſ.* XXX.

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a Moſeroth.] The Place of Chaſtiſements. Jonath. b They departed from Moſeroth, and pitched in Bene-jaakan.] *Whereas* Deuteron. X. 6. *they are ſaid to march* from Beeroth of the Children of Jaakan to Moſeroth; *here it is ſaid,* Aaron died at Moſeroth; *there, that he died at Mount* Hor. *Now there were Seven Several Incampings between* Moſeroth *and* Mount Hor. *See v* 31, 32. *&c. The Anſwer to this muſt ariſe from this conſideration, that in the Stations mentioned here from* Moſeroth *to* Bene-Jaahan, *&c. they were marching towards* Kadeſh *before their fortieth year; and ſo they went from* Moſeroth *to* Bene-Jaakan. *But in thoſe Stations,* Deuteron. X. 6. *they were marching from* Kadeſh *in their fortieth year, by ſome of that way that they came thither, and ſo they muſt then go from* Bene-Jaathan *to* Moſeroth. 2. Moſeroth *and Mount* Hor, Gudgodah *and* Horhagidgad *were but the ſame Place and Country; and though* Iſrael, Deuteron. X. *were going back from* Kadeſh, *yet hit in the very ſame Journeys they went in.* Lightfoot, Chronicle. c Jotbathah] *A good and quiet Place.* Jonath.

V. 34.

Ebronath; A Paſſing higher; or, A Going beyond. *S. Jer. N. H. V. Manſ.* XXXI.

V. 34. *And they removed from Jothathah, and encamped at Ebronah.*

Ezion-gaber; *Aſiongaber*; The Wood of Man. *S. Jer. Manſ.* XXXII. where ſee more.

V. 35. *And they departed from Ebronah, and encamped at* [a] *Ezion-gaber.*

Kadeſh. See Comment. on *Geneſ.* XIV. 7. *Manſ.* 33. In this Manſion died *Miriam*, a Figure of the Ceſſation of Propheſie; as in the Deaths of *Moſes* and *Aaron* we ſee, in Type, the Expiration of the *Jewiſh* Law and Prieſthood. Theſe two Illuſtrious Guides and Governours of the People were denied the Privilege of Entring the Promis'd Land themſelves, or bringing the Faithfull into it out of the Wilderneſs of this World. &c. *S. Jer. Manſ.* XXXIII.

V. 36. *And they removed from Ezion-gaber, and pitched in the wilderneſs of Zin, which is Kadeſh.*

Or. *S. Jerom.* here retracts his Interpretation of this Word in his Book *De Nom. Hebr.* which there he made to ſignifie *Light*, but here a *Mountain*; and gives very Critical Reaſons for his change of opinion. *Aaron*, ſays he, went up into this *Mountain* of *Mountain*, that is, up to the very top of this Mountain: the Sublimity of the Place anſwering to the Eminence of the Perſon. *S. Jer. Manſ.* XXXIV.

V. 37. *And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.*

After the children of Iſrael were come out of the land of Egypt. And yet it is to be Myſtically obſerv'd, that it was only a little time before the new

V. 38. *And Aaron the prieſt went up into mount Hor,* [b] *at the commandment of the Lord, and died there in the fortieth year, after the children of Iſrael were come out of*

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a Ezion-gaber.] Euſeb. and *St.* Hierom *ſay, this is taken for the* Iſſus *not far from* Ailath *which is upon the Shore of the red Sea* 1 K. IX. 26. *But* Joſephus *and all affirm* Ailath *to be the City* Elana, *from whence is the* Sinus Elaniticus *mention'd by* Pliny. 5. 11. 28. *and* Diodorus Sic. c. 3. num. 123. Malvenda. b At the commandment of the Lord] *The* Hebrew *Doctors, as* Maimonides *tells us, gave another Turn to this Expreſſion, and underſtood it to ſignifie the* Face *or* Mouth *of the* LORD. *And, according to this Conſtruction, it was obſerv'd by them, that* Moſes *and* Aaron *expired, as in a* Kiſs *of Love, from the Lips of the Divine Majeſty. A truly Pious and Affecting Thought.* More Nevoch. P. III. c. 50.

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the land of Egypt, in the firſt day of the fifth month.

People enter'd into the Land of Promiſe, in the Extremity of the Land of *Edom*. And altho' *Aaron* left *Eleazar* his Succeſſor on the top of this High Mount; and altho' the Law would bring to thoſe that ſhould be able to fulfill it, up to this *Height*; yet ſtill we are to take notice, that this *Height* is on this, not on the other ſide of *Jordan*, alluding to *Chriſt's* Baptiſm. Even in the very Outskirt of *Edom* or *Works of the Earth*; [*Edom* ſignifying *Red* or *Earthy*] *S. Jer. Ubi Supr.*

V. 39. *And Aaron was an hundred and twenty and three years old, when he died in mount Hor.*

V. 40. [a] *And king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.*

V. 41. *And they departed from mount Hor, and pitched in Zalmonah.*

Zalmonah; *Salmona*. A Shadow of a Portion; or, He has number'd or meaſured the Shadow; or, The Image of him. *S. Jer. Nom. Hebr.* † *Selmona* ſignifies the Shadow of our Portion; in which there ſeems to be a View to the Overſhadowing of the Power of the Higheſt, *Luke* I. 35. *Chriſt* and the Bleſſed Spirit are, as it were, *the Shadow of our Portion*, which afford us Shelter and Refuge from the Importunity and Heat of Temptation. *Origen. in loc.*

V. 42. *And they departed from Zalmonah, and pitched in* [b] *Punon.*

Punon; *Phinon*; A little Mouth. *Id. Ibid.* See the Myſtick Meditation on this and the former Name, in the Original. *Manſ.* XXXV, XXXVI.

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a And king Arad] *Some very frivolouſly deny this King to have dwelt in* Canaan. *For* Joſ. XII. *He is number'd amongſt the Kings waging war in* Canaan; *and the City of* Arad *was in the Tribe of* Juda. Bonf. † Zalmonah.] *ſignifies* an Image, Spiritual or Corporal, alſo the Place of an Image, or a prepared Image; *ſo called from the* Brazen Serpent, *or Image, which God in this Place commanded* Moſes *to make and erect*. Numb. XXI. 8, 9. b Punon.] *This place may be called* Phunon, Phinon. *In the* Greek φινὼ. *In the* Syriack Phinun, *or* Phinon, *as the* Latin *Verſion hath it*; *ſo the* Samaritan, Phinon, *or* Phinan, *as in the* Latin *Tranſlation. It ſeems the ſame place with* Phenon (*called alſo* Phinon, *and* Phennen) *mention'd by St.* Jerom *in his* Hebrew *Places, and in* Euſeb. Hiſtory. Luke VIII. 13. *Being ſituate in* Idumea, *a Place famous for Braſs Mines, whence the Metal*

Oboth. See, for the Myſtick Senſe, *St. Jerom. Manſ.* XXXVII.

V. 43. *And they departed from Punon, and pitched in* [a] *Oboth.*

See *St. Jerom. Manſ.* XXXVIII.

V. 44. *And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.*

Iim; *Dibon-gad*; *Debon-gad*; Well acquainted with Temptation. *S. Jer. N. H.* whoſe Myſtick Interpretation ſee in *Manſ.* XXXIX.

V. 45. *And they departed from Iim, and pitched in Dibon-gad.*

Almon-diblathaim; *Alamon*; Above the Multitude; or, Contempt. *S. Jer. Nom. Hebr.* See more in the ſame Author, *Manſ.* XL.

V. 46. *And they removed from* [b] *Dibon-gad, and encamped in* [c] *Almon-diblathaim.*

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for making the Brazen Serpent, might be taken (as ſome judge) it being not far from Zalmonah. *The* 2d. *ſignification of* Punon *v.* 2. *is* the face of the Son; the looking upon, or beholding of the Son. *To whom we fly, as deſpairing of any other aſſiſtance, as believing him* the Reſurrection and the Life, *the only true Phyſician of Soul and Body; and that* there is Salvation in no other name under Heaven *given in men* (ἐν ἀνθρώποις) *or amongſt them,* by which we muſt be ſaved. a Oboth.] *The Hiſtorical Reaſon of this Name is not here aſſigned, and they were not yet come to the Plains of* Moab, *where* Balak *excited* Balaam, *that great Sorcerer to Curſe, and to deſtroy* Iſrael *by Diabolical Magick.* Numb. XXII. 6. 12. *but this* Oboth *may ſignifie a ſtate of Temptation, when ſome of Gods People underſtraits, may be ſollicited by thoſe that pretend to curious Arts, (but really exerciſe Charms or Sorcery, as a great Critick renders* μαγείαν, Acts XIX. 19.) *I ſay, Sollicited by ſuch, to know of them future events, and hearken to their Predictions, which is utterly unlawfull.* Levit. XIX. 31. *and* XXIII. 8. *This was one of* Sauls *great Sins, for which the Lord cut him off.* Chron. X. 13. Oboth.] *From this reſting Place to* Jarden *there are only mention'd 5 Stations; whereas* Numb. XXI. *there are* 8. Oleaſt. *There are more Stations omitted here that are reckon'd up* Numb. XXI. *viz. That in the Valley of* Jared, *that on the Side of* Arnon, Beer, Mattanah, Nahaliel, Bamoth *&c. which may be accounted for, thus, that in a Solemn Breviary of the reſting Places thoſe Stations only are reckon'd by* Moſes, *which continued ſome Time, and were pitch'd according to the forms of military Encampments; not thoſe that were only tranſient and as it were in a Hurry.* Malv. *after* Oleaſt. *Or perhaps they are deſcrib'd by different Names; but This is mere Conjecture.* Malv. b Dibon-gad.] *So call'd to diſtinguiſh it from another* Dibon *which belong'd to the* Reubenites. Joſ. XIII. 15. 17. Ainſw. *Or perhaps but one, but being ſituated in the Confines of the two Tribes, it is ſometimes aſcrib'd to the One, and ſometimes to the Other. Or rather it is ſo call'd becauſe repair'd by the* Gadites. Numb. XXXII. 34. Malv. c Almon-diblathaim.] *Why*

Al-

v. 47. *And they removed from Almon-diblathaim, and pitched in the* [a] *mountains of Abarim, before Nebo.*

Nabo; Concluſion; for in this Mount, Figuratively, ended the Law. *S. Jer. Manſ.* XLI. where ſee more.

v. 48. *And they departed from the mountains of Abarim, and pitched in* [b] *the plains of Moab, by Jordan near Jericho.*

v. 49. *And they pitched by Jordan from Beth-jeſimoth, even unto Abel-ſhittim, in the plains of Moab.*

Beth-jeſimoth; *Iſimoth*; He ſhall bring Death. *S. Jer. N. H. Abelſettim*, The Grief of the Shores or Banks. *Id. Ibid.* The Grief of Thorns. *Id. Manſ.* XLII. where ſee more.

v. 50. *And the Lord ſpake unto Moſes, in the plains of Moab, by Jordan near Jericho, ſaying,*

v. 51. *Speak unto the children of Iſrael, and ſay unto them, When ye are paſſed over Jordan, into the land of Canaan;*

Almon-diblathaim, *was ſo called Hiſtorically is not certain. It might be from the plenty of the Figs, growing and ſtored up thereabouts*, Diblathaim *ſignifying* Carucas, Palathas, *Maſſes, Cakes, or Lumps of Figs.* 1. Sam. XXV. 18. *It might be the ſame Place with that mention'd* Jerem. XLVIII. 22. *Called* Beth-diblathaim *which belong'd to* Moab, *and may be rendred the houſe of Lumps of dried Figs, or Lumps of Figs.* a Mountains of Abarim] *This Reſting place is probably the ſame as that mention'd* Num. XXI. 20. Phaſga *being part of the Mountains of* Abarim. Bonfr. b The Plains of Moab] The Plains of Moab *are the Plains of the Father, importing that the ſpiritual Travellers are yet in the Father's Work, not wholly out of that Diſpenſation, whilſt under* Moſes *or the Prophetick Light of the Law, yet leading to the Son. By the Father's Diſpenſation I mean the firſt in the Order of Regeneration, expreſt* John VI. 44. No man can come to me, except the Father that hath ſent me draw him. *As* Iſrael *was yet under* Moſes, *whoſe name* Moſhe *ſignifies* Drawing, *or a* Drawer, *who had drawn the People out of* Egypt, *who was now preparing them to ſubmit to* Joſhua, *as their chief Leader: So all this was done in a Type, repreſenting the light of the Father, in the firſt Diſpenſation, drawing us to the Son, figured by* Joſhua.

V. 52. [a] *Then ye ſhall drive out all the inhabitants of the land from before you, and* [b] *deſtroy all their pictures, and deſtroy all their molten images,* [c] *and quite pluck down all their high places.*

V. 53. *And ye ſhall diſpoſſeſs the inhabitants of the land, and dwell therein: for I have given you the land to poſſeſs it.*

V. 54. *And ye ſhall divide the land by lot, for an inheritance among your families, and to the more ye ſhall give the more inheritance, and to the fewer ye ſhall give the leſs inheritance: every mans inheritance ſhall be in the place where his lot falleth; according to the tribes of your fathers, ye ſhall inherit.*

V. 55. *But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them,* [d] *ſhall be pricks in your eyes,*

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a Then ye ſhall drive out all the inhabitants of the land from before you,] *It may be ask'd, why they were not rather commanded to convert them. I anſwer* 1ſt. *becauſe the Time of propagating of the Faith amongſt the Gentiles was not then come.* 2dly. *becauſe the* Iſraelites *might have been corrupted by their Converſation.* Paul. Fag. b Deſtroy all their pictures. *That is, their painted Idols, as the molten Images were thoſe that were caſt in Metals* Vatab. D. Kimhi. in Malv. cAnd quite pluck down all their high places. *Theſe High places were either* 1ſt. *their Hills or Eminences, upon the Tops of which were Groves and Temples conſecrated to their Gods.* Or 2dly. *Pillars or Standards, upon which they erected the Images of their Gods that they might engage the greater Veneration.* Paul. Fag. d ſhall be pricks in your eyes] *They ſhall ſtimulate you to Sin, and provoke you to Idolatry when ye behold their Rites &c.* Grot. P. Fag. Vatab. *Others will have it, that they ſhall be ſhut in amongſt you like Duſt in your Eyes. For* Sachan *ſignifys to ſhut in or encloſe.* Oleaſt.

and

and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

V. 56. *Moreover, it ſhall come to paſs, that I ſhall do unto you, as I thought to do unto them.*

CHAP. XXXIV.

1 The borders of the land. 16 The names of the men which ſhall divide the land.

V. 1. *AND the Lord ſpake unto Moſes, ſaying,*

V. 2. [a] *Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this is the land that ſhall fall unto you for an Inheritance, even the land of Canaan with the coaſts thereof)*

V. 3. *Then* [b] *your ſouth-quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth-border ſhall be the utmoſt coaſt of the* [c] *ſalt-ſea eaſt-ward.*

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a Command the children of Iſrael, and ſay unto them] *He very properly deſcribes the Territorys of the Inhabitants, after he had deliver'd a Precept for the rooting them out.* Menoch. b Your ſouth quarter ſhall be *&c.*] *This Coaſt paſſes from the Eaſt to the Weſt by various Windings and Angles, it being impoſſible to have had a ſtrait Border by reaſon of the Intervention of Mountains, Rivers, &c. Thoſe Countrys that border'd upon this ſide were* Egypt *towards the Weſt, then* Idumæa, *and laſtly* Moab *towards the Eaſt.* Paul. Fag. *from* Munſter. And your ſouth border ſhall be the utmoſt coaſt of the ſalt-ſea Eaſt-ward. *He muſt mean the*

v. 4. *And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon.*

Akrabbim. Scorpions; †or, Decently. *S. Jer. Nom. Hebr. Acrabbi,* the Boundarie of *Judæa,* Eaſtward; belonging to the Tribe of *Judah.* This Place is a large Village at this day; diſtant nine miles from *Neapolis,* as you go from thence Eaſtward to *Jordan* and *Jericho,* through the *Acrabittene,* as it is called. *Acrabbim* is alſo a Border of the *Amorites,* whence the Tribe of *Nephtalim* did not drive out the Inhabitants; as we learn in the Book of *Judges.* * *Id. De Sit. & Nom. Loc. Hebr. Adar.* High; or, A Cloak. *S. Jer. Nom. Hebr. Aſadada.* The Border of *Judah* on the North. *Id. De Sit. & Nom. Loc. Hebr. Aſmo.* His laſt. *Id. Nom. Hebr. Aſemona;* a City in the Wilderneſs, on the South of *Judea,* dividing *Egypt* from the Diſtrict of the Tribe of *Judah. Id. De Sit. & Nom. Loc. Hebr.*

v. 5. *And the border ſhall fetch a compaſs from Azmon* [a] *unto the river of Egypt, and the goings out of it ſhall be at* [c] *the ſea.*

v. 6. [d] *And as for the weſtern border, you ſhall even have the great ſea for a border:* [e] *This ſhall be your weſt-border.*

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the moſt Southern Part, which appears from Joſ. XV. 2. Bonf. *which falling in with the Eaſtern ſide made one common Angle.* Menoch. *which was the Eaſtern Boundary.* Menoch. *from* Bonfr. & Vatab. c *The* Dead Sea *or Lake of* Sodom. † *With which the Place abounded.* Bochart. * Judges I. 36. a Unto the River of Egypt] *The* Samaritan *underſtands either* 1ſt. *The River near to* Rhinocorura *running into the* Mediterranean. Men. Lyra. Corn. a Lap. Oleaſt. *and others. or* 2dly. *The* Nile *or any Branch of it.* Malv. Jun. c The ſea.] *The* Mediterranean. d And as for the weſtern border, you ſhall have the great ſea for a border] *There ſhall be no other Boundary on the weſtern ſide but the great Sea from the beginning to the end.* Menoch. *It is call'd the great Sea in reſpect of other Seas that were in the land of* Iſrael. *Such as that of* Tiberias, Salt, *&c.* Druſ. Malv. e This ſhall be yor weſt-border.] *From the River of* Egypt *as far as* Zidon; *which was a part of the promis'd Land, as appears from* Joſh. XIII. 6. Judg. I. 31. *All the Cities indeed on the ſhore of this Sea, were held by the* Philiſtines *and others, till the time of* David; *but the* Iſraelites *had a right to them, and the famous* Rabbi Juda *underſtands theſe words, as if they ſhould have the Weſtern Ocean it ſelf for their Portion, as well as the Land adjacent to it. For ſo he expounds theſe words, as if* Moſes *had ſaid, this ſhall be your Weſtern Border,* viz. The Border of the Sea, and the Iſles near unto it. *And the* Hieruſalem Targum *more plainly,* And let the Great Sea be your Border: *i. e.* the Ocean, and the Iſles thereof, and the Cities, and the Ships with the ancient Wa-

V. 7. *And this ſhall be your north-border; from the great ſea, you ſhall point out for you* [a] *mount Hor.*

V. 8. *From mount Hor ye ſhall point out your border* [b] *unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.*

Zedad. Sedada. On his ſide. *S. Jer. Nom. Hebr.*

V. 9. *And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazar-enan: this ſhall be your north-border.*

Ziphron. Zepheruna. Ye have ſeen this mouth. *S. Jer. N. H. Enan.* A Cloud. *S. Jer. N. H.*

V. 10. *And ye ſhall point out your eaſt-border from Hazar-enan to Shepham.*

V. 11. *And the coaſt ſhall go down from Shepham to Riblah, on the eaſt-ſide of Ain; and the border ſhall deſcend, and ſhall* [c] *reach unto the ſide of the ſea of Chinnereth eaſtward.*

Riblah. Rebla, in the Country of *Emath*, whence *Pharaoh* carry'd away Captive King *Jehoahaz. S. Jer. De Sit. & Nom. Loc. Hebr. Ain.* A Fountain. *Id. N. H.* † A City in the Tribe of *Judah*, aſſign'd to the Prieſts. And there is at this day a Village called *Bethennim* or *Beithanin* two miles diſtant from the place called *Terebinthus*, or the Tabernacle of *Abraham*, and four from *Hebron. Id. De S. & Nom. L. H. Chinnereth. Chenneroth.* A Sign of Harps; or, Lamps. *Id. Nom Hebr.*

Waters, that are in the midſt of it. *See* Selden *in his* Mare Clauſum, Lib. 1. cap. 6. *where he alledges this as a proof, that Men anciently thought they might have a Dominion over the Sea, as well as the Land.* Patr. a Mount Hor.] *Not that Mount where* Aaron *died; for that was on the South of the Land of* Canaan, *towards* Edom: *but this was diametrically oppoſite, on the North of it.* Patr. *where ſee more.* b Unto the entrance of Hamath] Hamath *was near to Mount* Libanus. *The length of* Canaan *is often deſcrib'd to be from the Entrance of* Hamath *to the River of* Egypt. Bonfr. Malvenda *will have* Hamath *here to be* Antioch, *but very erroneouſly; For* Antioch *is the Metropolis of* Syria, *and without the Bounds of the promis'd Land.* Menoch. c And ſhall reach unto the ſide of the ſea of Chinnereth eaſt-ward.] *Mention of this is made* Joſ. XII. 13. and XIII. 27. *as likewiſe of the City of* Chinnereth Joſ. XIX. 35. (*from whence as uſual the Lake probably has its Name*) *and the Country of* Chinnereth. Joſ. XI. 2. I. Kings XV. 20. *The ſame is corruptly call'd* Genneſareth. Ainſw. Fag. Vatab. Druſ. *Likewiſe the Sea of* Galilee *and* Tiberias. Ainſw. Druſ. † V. Joſeph. De Bello Jud. L. 4. c. 1.

V. 12.

V. 12. *And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea:* [a] *This ſhall be your land with the coaſts thereof round about.*

V. 13. *And Moſes commanded the children of Iſrael, ſaying, This is the land which ye ſhall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half-tribe.*

V. 14. *For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received their inheritance, and half the tribe of Manaſſeh have received their inheritance.*

V. 15. *The two tribes and the half-tribe have received their inheritance on this ſide Jordan near Jericho,* [b] *eaſt-ward, toward the ſun-riſing.*

V. 16. *And the Lord ſpake unto Moſes, ſaying,*

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a This ſhall be your land with the coaſts thereof round about.] *As was ſaid before v. 2. therefore they were not to extend their Right any farther, this being the Country he promiſed* Abraham, *when he had him lift up his Eyes, and look from the place where he was,* northward and ſouthward, and eaſtward and weſtward, and walk through the length of the land and breadth of it, *which he aſſures to his Poſterity,* Gen. XIII. 14, 15, 16, 17. *which now he lays out for them, with the exact Limits of it, in all thoſe four Quarters.* Patr. b Eaſtward toward the ſun-riſing.] *This Repitition of Eaſt ſignifys the true and direct Eaſt of either Æquinox; ſee* Exod. XXVII. 13. Malv. *The* LXX. *has it ſouthward towards the Eaſt.*

V. 17.

V. 17. *These are the names of the men which shall divide the land unto you:* [a] *Eleazar the priest, and Joshua the son of Nun.*

V. 18. *And ye shall take one prince of every tribe, to divide the land by inheritance.*

Ye shall take one prince of every tribe, &c. *Origen's* last Homily on this Book is upon this argument of the Distribution of the Holy Land. The Summ of his Allegorical or Mystick Account is this, that we have very good reason to believe, that *Christians* hereafter will, in like manner, have their several quarters or places apportioned to them in the Heavenly *Canaan* according as they have led their lives here, with greater or less Strictness and Circumspection. To this, in the close of his Discourse, he applies the Parable of the Talents, *Matth.* XXV. Who of us, says he, shall be accounted worthy of that most glorious Lot, whenever it shall please God to divide the Sons of the Second *Adam*; not to be constituted Rulers over Five Citys or over Ten Citys; but shall be told, that we are to sit on Twelve Thrones, judging the Twelve Tribes of *Israel*. Concerning such Persons says our Saviour; *Father, I will that they also whom thou hast given me, be with me where I am.* I will that they be Kings, that I may be King of Kings. &c.

V. 19. *And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.*

V. 20. *And of the tribe of the children of Simeon, Shemuel the son of Ammihud.*

Shemuel. Samuel. His Name is God. *S. Jer. N.H.*

V. 21. *Of the tribe of Benjamin, Elidad the son of Chislon.*

Elidad. God is my Cousin; or, God is my Unkle. *S. Jer. Nom. Hebr.*

Chislon. Chaslon. Sinfull Sorrow; or, Protection. *Id. Ibid.*

V. 22. *And the prince of the tribe of the children of Dan, Bukki the son of Jogli.*

Bukki. Bacci. Grief; or, in Vomiting; or, Ancient. *S. Jer. N. H. Jogli.*

Jegali. Redeeming me; or, My Kinsman. *Id Ib.*

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a Eleazar the priest] *And yet the* Levites *had no Inheritance among their Brethren. But then they had a Share or Portion in their respective Inheritances; and consequently a considerable Concern and Interest in this Distribution; which, moreover requiring a solemn Invocation of God's Assistance and Blessing, at the entrance upon it, and as solemn a Thanksgiving, at the close of it, required also the Person and Presence of the Priest.*

v. 23. *The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.*

Shiphtan. Saphatam. Judging the People. *S. J. Nom. Hebr.*

v. 24. *And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.*

Parnach. Farnach. A Fatted Calf; or, My Departure or Separation. *S. Jer. Nom. Hebr.*

v. 25. *And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.*

Azzan. Their Strength. *S. Jer. Nom. Hebr.*

v. 26. *And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.*

Ahihud. Achidod. The Glory of my Brother. *S. Jer. N. H. Shelomi. Salomi.* My Peace. *Id. Ibid.*

v. 27. *And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.*

v. 28. *And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.*

v. 29. *These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.*

CHAP.

CHAP. XXXV.

1 Eight and forty cities for the Levites with their ſuburbs, and meaſure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 31 No ſatisfaction for murder.

V. 1. *AND the Lord ſpake unto Moſes in the plains of Moab, by Jordan near Jericho, ſaying,*

V. 2. *Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhall give alſo unto the Levites ſuburbs for the cities round about them.*

V. 3. *And the cities ſhall they have to dwell in,* [a] *and the ſuburbs of them ſhall be for their cattel, and for their goods, and for all their beaſts.*

And the cities they ſhall have to dwell in, &c. God is pleaſed to allot his Saints a comfortable competency, enough, for convenience, and not more then enough, to tempt them to Luxury. *For having Food and Raiment,* ſays the Apoſtle, *let us be therewith content.* 2 *Timoth.* VI. 8. The *Levites* were dedicated, not to the Improvement of Land, but to the Service of God. And accordingly St. *Paul* teaches us, *that Godlineſs with Frugality or Contentment is great Gain. Ibid. v. 6.* Further; the *Levites* were diſpers'd among the ſeveral Tribes, that they might promote Holineſs among them by their eſpecial Piety and Sanctity. And thus our Saviour ſent forth his Apoſtles, one this way, and another that, into the ſeveral Parts of the World, not to take Poſſeſſion of the

a And the ſuburbs of them &c.] *Theſe Suburbs were a Space of* 1000 *Cubits.* Grot. Malv. &c. *They were deſign'd as an Ornament to the City; for the* Levites *were not allow'd to build plough or plant Vineyards there.* Malv. Paul. Fag. Vatab. *Their Burial Places were not within this ſpace, but beyond it.* Druſ.

Country; For they did not get Eſtates; but their buſineſs was to gain Souls. As for the Accommodations of Life, they were to expect them from their Converts and Auditors; and the whole World in this ſenſe was theirs, though they had not an acre of Land in it. *Procop. Gaz. in loc.* copying from *Cyrill. Alexand. De Adorat. in Spir. & Ver. L.* 13. *p.* 465.

v. 4. *And the ſuburbs of the cities which ye ſhall give unto the Levites, ſhall reach from the wall of the city and outward,* [a] *a thouſand cubits round about.*

v. 5. *And ye ſhall meaſure from without the city on the eaſt-ſide two thouſand cubits, and on the ſouth-ſide two thouſand cubits, and on the weſt-ſide two thouſand cubits, and on the north-ſide two thouſand cubits: and the city ſhall be in the midſt: this ſhall be to them the ſuburbs of the cities.*

Among the cities which ye ſhall give unto the Levites, there ſhall be ſix cities for refuge, &c. St.

v. 6. *And among the cities which ye ſhall give unto the Levites,* [b] *There ſhall be ſix cities for refuge,* [c] *which ye ſhall appoint*

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a A thouſand cubits round about.] *Thoſe thouſand Cubits that were neareſt to the City were only for the feeding of Cattle &c. but the remoter thouſand were for Agriculture.* Rabbi Salomon in Druſ. b There ſhall be ſix cities for refuge] *The* Gentiles *had alſo theſe Places of Refuge or Sanctuary, as well as the* Jews *and* Chriſtians. *Some Criticks, to make the greater ſhew in the Province of Antiquities have pretended to trace up the Privilege of Sanctuary to the times of* Ninus *and* Semiramis; *but this without any tolerable Foundation; as has been obſerv'd by Learned Men. And undoubtedly the earlieſt of theſe* Aſyla *which we have any certain account of, was that of* Cadmus, *at* Thebes, *which was long after the appointment of Citys of Refuge by* Moſes, *and in all probability copied from thence; tho' thoſe Places of Sanctuarie among the Gentiles were at leaſt for the moſt part, wretchedly perverted. Of which the Curious Reader may ſee a more particular and very learned account in* Adam Oſiander's *Diſſertation* De Aſylis Gentilium. Græv. Theſaur. Vol. 6. *to whoſe Catalogue of* Aſyla, *among many more may very fitly be added thoſe Citys of* Italy *mentioned by* Polybius, L. 6. Naples, Prænesſte, *and* Tibur, *as bearing a particular Remembrance to* Moſes's *Citys of refuge.* c Which ye ſhall appoint for the manſlayer that he may flee thither] *No one was hindred from flying, whatever was the Nature of his Homicide.* Grot. *from* Paul Fag. *Accidental Murders even amongſt the* Greeks *were puniſh'd by Baniſhment, as* Claudius

for the manſlayer, that he may flee thither: [d] *and to them ye ſhall add forty and two cities.*

Ambroſe has a Myſtick Expoſition on this Place in his ſecond Book, *De Cain & Abel, c.* 4. But being Long, and ſeeming to be ſomewhat too Subtle, I rather refer the Curious Reader to it than inſert it. *Among the cities which ye ſhall give unto the Levites,* &c. You tell me ſays *Iſidore Pelus.* to *Eutonius* the Deacon, *Epiſt. L.* 3. *n.* 108. that you can neither inform your ſelf, nor get your ſelf inform'd, what ſhould be the reaſon, why *Moſes* ſhould order Perſons in a ſtate of Pollution, as thoſe that have kill'd a perſon unwittingly to fly for refuge into the quarters of ſo ſacred a Tribe and Community as the *Levites*; in order to get themſelves acquitted of the Stain of Blood. Now it muſt be remember'd, that in the affair of the Golden Calf, they employ'd their ſwords againſt their own Fleſh and Blood, their own Tribe as well as others; as Avengers of the great Inſolence offer'd to the Deity; in conſideration of which Service this Tribe were honour'd with the Sacerdotal Miniſtration. They were, properly ſpeaking, conſtituted Miniſters of Juſtice, as they had a power of Judicature in in what (*we call*) caſes of Manſlaughter. The Legiſlator himſelf puts the caſe of a Man's ſlaying another, not wilfully as to himſelf, but by occaſion of his being deliver'd into his hands by Providence. *Exod.* XXI. 13. If it was God then that deliver'd him into his hands to be Providentially Puniſh'd by him, it would ſeem hard that he ſhould be puniſh'd; not only as he ſlew his neighbour without any manner of intention ſo to do, but as, with regard to God, he adminiſter'd Juſtice. Tho' his hands were ſtain'd with Blood, his Will was pure from Guilt. But you will ask; Why he was Baniſh'd then? My anſwer is, not for what he had done. For then ſure he would have been ſent quite out of the Holy Land. But that he might eſcape the Rage and Revenge of the Relation of the Party ſlain, which otherwiſe might have coſt him alſo his Life. Beſides, even this Baniſhment was not to be perpetual. It ended with the Life of the High-Prieſt. St. *Cyrill* of *Alexandria* obſerves further, with great acuteneſs, that aa the Condition of the Man ſlayer was very Melancholy and Helpleſs, ſo it ſeemed good to God, that he ſhould be under the Eye of the Prieſts, and committed to their Care. To this correſponds that Precept of the Apoſtle; *Remember them that are in bonds, as bound with them; and them which ſuffer adverſity, as being your ſelves alſo in the body. Hebr.* XIII. 3. *De Adorat. in Spir. & Ver. L.* 13. *p.* 465.

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dius Saturninus *proves from* Homer *in the Example of* Phœnix; *to this we may add the Baniſhments of* Cephalus *and* Hercules *in* Apollodorus. Grot.

d And to them ye ſhall add forty and two cities.] *Which had all the ſame Priviledge, if we may believe the* Hebrew *Doctors; but not equally with the ſix. For in the ſix a Man ſlayer was to have an houſe to dwell in for nothing; but in the other forty two, he was to pay for it. And the* Levites *could not refuſe him entrance into the Six; but as for the reſt, it was in their choice whether they would receive him or no. Thus* Maimonides *out of their ancient Authors. See* Selden Lib. IV. de Jure Nat. & Gent. juxta Diſcipl. Hebr. cap. 2. *where he obſerves that the Altar alſo was a place of refuge, according to* Exod. XXI. 14. *but with many exceptions, both with relation to the parts of the Altar, and to the Perſons who fled thither, and to the quality of the offence, and their ſtay there; which very much leſſen'd the Priviledge of this Refuge.* Patr.

V. 7. *So all the cities which ye ſhall give to the Levites, ſhall be forty and eight cities: them ſhall ye give with their ſuburbs.*

V. 8. *And the cities which ye ſhall give, ſhall be of the poſſeſſion of the children of Iſrael: from them that have many, ye ſhall give many; but from them that have few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.*

V. 9. [a] *And the Lord ſpake unto Moſes, ſaying,*

V. 10. *Speak unto the children of Iſrael, and ſay unto them, When ye be come over Jordan, into the land of Canaan:*

V. 11. *Then ye ſhall appoint you cities, to be cities of refuge for you; [b] that the ſlayer may flee thither which killeth any perſon at unawares.*

That the man-ſlayer die not, until he ſtand before the congregation in judg-

V. 12. *And they ſhall be unto you cities for refuge [c] from the avenger; [d] that the man-*

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a And the Lord ſpeak unto Moſes ſaying.] *This being a Matter of great importance, that Guiltleſs Men ſhould not ſuffer, nor the Guilty eſcape Puniſhment, the Lord gives* Moſes *further direction about it, as he promiſed he would* Exod. XXI. 14. Patr. b That the ſlayer may flee thither] *There was no Place of Refuge for Offenders in any other Caſe.* Bonf. *from* Toſtatus. *The Reaſon of this Law was to ſecure the probably innocent Perſon from that Revenge which might have been executed upon Him by one that had different Sentiments of the Nature of the Fact.* Bonfr. c From the avenger] *Which was the neareſt relation, and was inveſted with the right of the Redemption of the Blood of his Brother or other Kinſman murder'd.* Vatab. d That the man-ſlayer die not] *By a Sudden heat of Paſſion. This was a mercifull Proviſion (as* Maimonides *obſerves) both for the Man-ſlayer that he might be preſerv'd; and for the Avenger, that his blood might be cool'd, by the removal of the Man-ſlayer out of his ſight, by his flight to another place.* More Nevochim, P. 3. cap. 40. Patr.

ſlayer

ſlayer die not, until he ſtand before the congregation in judgment.

ment. Yet elſewhere it is ordain'd, that he ſhould be at liberty to leave the City, upon the Death of the High-Prieſt. Perhaps we are thus to underſtand it, that he was to be allow'd the Benefit of Sanctuarie, if it appeared, upon due Examination and Trial, that his Caſe was indeed only Manſlaughter, and not Murder. *S. Auguſt. Quæſt. in loc. n.* 64.

V. 13. *And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.*

V. 14. *Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, which ſhall be cities of refuge.*

V. 15. *Theſe ſix cities ſhall be a refuge, both for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither.*

V. 16. [a] *And if he ſmite him with an Inſtrument of iron (ſo that he die) he is a murderer: the murderer ſhall ſurely be put to death.*

V. 17. *And if he ſmite him with throwing a ſtone (wherewith he may die) and he die, he is a murderer: the murderer ſhall ſurely be put to death.*

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a And if he ſmite him with an inſtrument of iron &c. *'Tis no unuſual thing with the* Hebrews *to make Uſe of many Words to expreſs the ſame Thing. The plain Senſe is, that by whatever Weapon One man killeth another (by the uſing of which it may be preſum'd there was prepenſe Malice, except the Contrary from ſome ſpecial Circumſtances appears) he ſhall be puniſh'd with Death for his Offence.* Grot.

V. 18.

v. 18. *Or if he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he is a murderer: the murderer ſhall ſurely be put to death.*

v. 19. [a] *The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him.*

The revenger of blood himſelf ſhall ſlay the murderer, &c. A Reader that takes a ſuperficial and haſty View of this Place, might underſtand it in a very wrong ſenſe, as if he that would avenge the Death of his Relation or Friend, were hereby fully licens'd to kill the man that took away his life, wherever he ſhould meet him, and before Judgment paſt upon him. But the meaning is truly this, that he that had ſlain a Perſon unawares, ſhould flie to one of theſe Citys of Refuge, in order to his to his taking his Tryal there, for fear the Friends of the Deceas'd ſhould kill him before; as they might do, if they met with him out of any of theſe Citys. But if he had had his Tryal in any of theſe Citys, and was there caſt and declared a Murderer, he was not ſuffer'd to ſtay there any longer; and having received Sentence in this manner, the Friends of the Deceas'd were at liberty to kill him wherever they could find him. *S. Auguſt. Quæſt. in Numer. ultim.*†

v. 20. [b] *But if he thruſt him of hatred, or hurl at him by laying of wait, that he die;*

v. 21. *Or in enmity ſmite him with his hand, that he die: he that ſmote him ſhall ſurely be put to death; for he is a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him.*

v. 22. *But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait;*

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a The revenger of bloud himſelf ſhall ſlay the murderer] *This ſeems to be rather a Permiſſion than a Precept.* Menoch. *but if the Perſon ſhall be declar'd guilty upon Tryal, he ſhall be oblig'd to put him to death either by his own Hands or thoſe of another, as appears from verſes* 21. *and* 31. *and* Deut. 19. 12, 13. Bonfr. Eſt. Patr. b But if he thruſt him of hatred] *This was a ſufficient proof of hatred to him; if being a Neighbour, and they having ſome difference, he had not ſpoken to him for three whole days together.* Patr.

23. *Or with any ſtone wherewith a man may die, ſeeing him not, and caſt it upon him that he die, and was not his enemy, neither ſought his harm:*

V. 24. *Then the congregation ſhall judge between the ſlayer, and the revenger of blood, according to theſe judgments.*

V. 25. *And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled:* [a] *and he ſhall abide in it unto the death of the high prieſt, which was anointed with the holy oyl.*

V. 26. *But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled;*

V. 27. *And the revenger of blood find him without the borders of the city of his refuge,* [b] *and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood:*

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a And he ſhall abide in it unto the death of the high prieſt which &c.] *Various have been the Reaſons given for this; but the chief and moſt Subſtantial is, that the death of* Chriſt *being preſigur'd by that of the High-Prieſt, this was an Emblem of that perfect Liberty which was to be introduc'd by that; and the Privilege which every one was to have of returning into his own Country viz.* Heaven. Bonfr. Menoch. Ainſw. Malv. &c. *The Reſtoration by the Death of the Prieſt was not only to their Country, but likewiſe to their Eſtates and Honours.* Grot. *from* Paul. Fag. *Becauſe the High Prieſt himſelf was the great Expiator of ſuch Crimes, there was no Liberty allow'd to him, if guilty of Homicide, of returning, nor to any one that ſhould ſlay him.* Grot. b And the revenger of blood kill the ſlayer; he ſhall not be guilty of blood.] *It was not neceſſary that this Revenger of Blood ſhould be the Relation of the murder'd Perſon, but any one that met the murderer; for thus we are oblig'd to interpret this Place from what we obſerve to have been the Practice afterwards.* Id. The revenger of bloud ſhall not be guilty of bloud, *that is, he ſhall not be accountable or puniſhable for it* Menoch.

V. 28. *Becauſe he ſhould have remained in the city of his refuge, until the death of the high-prieſt: [a] but after the death of the high-prieſt, the ſlayer ſhall return into the land of his poſſeſſion.*

V. 29. *So theſe things ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings.*

V. 30. *Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but [b] one witneſs ſhall not teſtifie againſt any perſon, to cauſe him to die.*

V. 31. *Moreover, [c] ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death: but he ſhall be ſurely put to death.*

V. 32. *And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, [d] until the death of the prieſt.*

Until the death of the prieſt. Who is this high-prieſt but the ſon of God; our Interceſſor and Advocate with the Father, himſelf, being perfectly free from all Sin, Voluntary or Involuntary? *S. Ambroſ. De Fugâ Sæc. c.* 2. §. 13.

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a But after the death of the high-prieſt, the ſlayer ſhall return into the land of his poſſeſſion.] *There were ſome footſteps of this Cuſtom amongſt the Gentiles. For upon the Death of the Prieſt the Fugitive was permitted in the Temple* Avicinum *to return from his Flight, as* Servius *upon the* 6th. Æneid *has obſerv'd,* Grot. V. infra. b One witneſs ſhall not teſtifie &c.] *Compare with* Matth. XVIII. 16. John VIII. 17. 2. Corinth. XIII. 1. Hebr. X. 28. c Ye ſhall take no ſatisfaction for the life of a murderer] *It was allowable to take a Fine as a Satisfaction for having wounded another, but not for Homicide.* Id. d Until the death of the prieſt.] *Among the Gentiles there was a Cuſtom or Law not unlike this, which we find mention'd in* Lycophron, *that of baniſhing thoſe that were convicted of Man-ſlaughter for the ſpace of a Year;* Χίρου πυτρὸς, ὃ χαὶ ἀν φονῦ, πρὸι Ῥαυβυ μέγαν πλαῦτα μὲ πιφυγὸτα Δίκης ἰώτει πάμφορος Τελφυσία. *The curious Reader may ſee more in the* Scholiaſt, *on the Place. We find, in* Philoſtratus, *a Law of the Citizens of* Memphis, *that in the caſe of* Manſlaughter *the Party was oblig'd to flie, and put him-*

Until the death of the prieſt. By preſcribing that the Life of the Prieſt ſhould be the Term of Baniſhment for One that has unwittingly ſlain another, we are plainly inſtructed, that if the Involuntary Death of the High-Prieſt reſtored him that had Involuntarily ſlain a Man, to his Country and Family; the Voluntary Death of the great High-Prieſt, which his Reſurrection put a period to, ſhall take away even our Voluntary Sins, and reſtore us all as many as believe in him to the *Jeruſalem* which is above; and which is *Free*, and *the Mother of us all. Gal.* IV. 26. *Iſidor. Peluſ. Epiſt. L.* 3. *n.* 109. See much to the ſame purpoſe, in the Myſtick way, *St. Cyrill* of *Alex. De Adorat. in Spir. & Ver. L.* 8. *p.* 282. and *Gregor. Magn. in Ezechiel. Homil.* 6. §. 15. The Reaſon of this Law is, becauſe the Death of him that was High-Prieſt after the Order of *Melchiſedeck* was the means of our Remiſſion or Abſolution from Sin. He brought back thoſe that were Baniſh'd Paradiſe, into it agen. Beſides, this Law gave time for the Reſentment of the Relations or Friends of the Perſon ſlain to cool and ſubſide, and prevented very ſad Conſequences. And withall, this Ordinance for the Releaſe of the Perſon that had taken Sanctuary, upon the High-Prieſt's death, was enough to induce the Relations and Friends of the Perſon that had loſt his Life to come to a good underſtanding, even before the High-Prieſt's death; for as much as the Lawgiver had, in the Courſe of the Law, made that the ſtated Term of Acquittal. *Theodoret Quæſt. in Numer.* 2. 50. St. *Jerom* argues againſt the PELAGIANS from this Law. Thoſe were obliged, ſays he, to flie to theſe Citys of Refuge who had done miſchief without any Deſign, and by meer Misfortune. And from thence they could not obtain liberty of returning either by the power of Importunity or Money. *Adv. Pelag. L.* 1. *col.* 507.

v. 33. *So ye ſhall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.*

v. 34. *Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the Lord dwell among the children of Iſrael.*

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himſelf into the hands of the Gymnoſophiſts *or* Indian *Divines, who were to abſolve him, by water of Luſtration, and then he became, as we ſay,* Rectus in Curia, *or an Acquitted Man, after he had firſt offer'd a Sacrifice of inconſiderable value at the Grave of the Perſon he had unfortunately kill'd.* De vitâ Apollon. L. 6. c. 5. a For blood it defileth the land] *There was a kind of moral Eſtimation of this Defilement, and it was to be taken away upon ſome certain Conditions.* Bonfr.

CHAP. XXXVI.

3 The inconvenience of the inheritance of daughters, 5 is remedied by marrying in their own tribes, 7 leſt the inheritance ſhould be removed from the tribe. 10 The daughters of Zelophehad marry their fathers brothers ſons.

V. 1. [2] *AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes, and before the princes the chief fathers of the children of Iſrael:*

V. 2. *And they ſaid, The Lord commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother, unto his daughters.*

V. 3. *And if they be married to any of the ſons of the other tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and*

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2 And the chief fathers of the familys of the children of Gilead] *Not thoſe who had actual Poſſeſſion at that Time in the land of* Gilead, *but thoſe that were about to go over beyond* Jordan; *for theſe were* Gileadites *deſcended from their Fore-father* Gilead; *and it appears from* Joſhua XVII. 3. *that amongſt theſe Sons* Zelophahad *had receiv'd his Inheritance.* Menoch. *from* Bonfr.

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ſhall be put to the inheritance of the tribe whereunto they are received: [a] *ſo ſhall it be taken from the lot of our inheritance.*

V. 4 [b] *And when the jubile of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.*

V. 5. *And Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſons of Joſeph hath ſaid well.*

V. 6. *This is the thing which the Lord doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry:*

V. 7. *So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.*

Every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers. With this view, that the Succeſſion of the Tribe of *Judah*, out of which God was pleas'd to promiſe that the great Bleſſing to the *Gentiles* ſhould ariſe, might be preſerv'd from Con-

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a So ſhall it be taken from the lot of our inheritance.] *There was a Conteſt amongſt the Tribes, who ſhould marry the Daughters of* Zelophehad *in order to have the Inheritance of them added to their lots; which when the Sons of* Manaſſeh *obſerv'd, they propos'd the Caſe to the Legiſlator, apprehending that by this means the land of their Inheritance might be diminiſh'd; upon which account he commends them for their Prudence.* Munſter. *'Tis evident from hence that the Inheritance would belong to the Sons of the Daughters into whatever Tribe they were married.* Bonf. b And when the jubile ſhall be *&c.*] *At which Time the alienated Lands us'd to return to their former Poſſeſſors according to the Law.* Lev. XV. *But now the Lands of theſe Daughters could not return, but muſt for ever remain with thoſe Tribes, into which they were married.* Malv.

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fuſion or Mixture. Yet the Royal and Prieſtly Tribe marry'd into one another, becauſe *Chriſt* Incarnate was to be both King and High-Prieſt. *Theodoret. in Numer. Quæſt. ult.* See moreover to this purpoſe St. *Cyrill of Alexandria* in his Eighth Book againſt JULIAN, *p.* 261. *& Iſidor. Peluſ. Epiſt. L.* 1. *n.* 7.

v. 8. [a] *And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.*

v. 9. *Neither ſhall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.*

v. 10. *Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad.*

v. 11. *For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad,* [b] *were married unto their fathers brothers ſons.*

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a And every daughter—— ſhall be wife unto one of the family of the tribe of her father.] *A Queſtion may ariſe whether Marriage was prohibited in general with a different Tribe, or only in Caſe of transferring Inheritance. The former has been maintain'd upon this Reaſon, that there never could be any certainty that the Inheritance would not fall to the Women, ſeeing that their Brethren or Sons might die.* Corn. a Lap. Toſt. in Bonfr. *But to this it has been anſwer'd, that a moral aſſurance was ſufficient, as ſuppoſing They had many and healthful Brothers, and again, if they died the Inheritance paſs'd to the next male-relations, and the Woman was imagin'd by this kind of Marriage to renounce her Right of Succeeding.* Bonfr. *There are many Inſtances of marriage in this Caſe.* David *married the Daughter of* Saul, Joſhad *of* K. Joram *&c.* Corn. a Lap. Bonf. *The Family of the* Prieſts *and* Levites *(becauſe they had no Inheritance) were permitted to marry with any Tribe. Upon which account the Affinity between* Elizabeth *and* Mary *the Mother of our Lord might be, tho' of different Tribes.* Vatab. b Were married to their fathers brothers ſons.] *Not ſtrictly Sons, but ſome of his Deſcendants, for* Moſes *would not ſuffer any Thing to be done contrary to Law and Honeſty.* Junius.

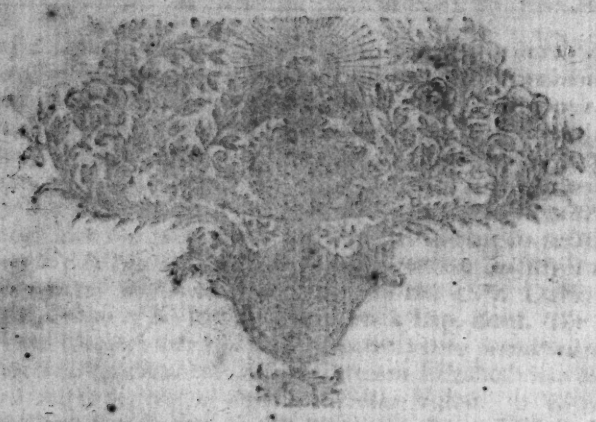
V. 12. *And they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.*

V. 13. *Theſe are the commandments and the judgments which the Lord commanded by the hand of Moſes, unto the children of Iſrael, in the plains of Moab, by Jordan near Jericho.*

The End of the COMMENTARY, &c.
On the Book of NUMBERS.

ALL GLORY BE TO GOD.

10 JY 57





DISSERTATIONS

ON

THE APPENDIX

TO

AN APPENDIX OF DISSERTATIONS ON *USEFUL* and *CURIOUS* SUBJECTS.

OCCASIONAL ANNOTATION, I.

The EPINICION or Triumphal SONG of *Moſes*.

Exod. XV. Paraphras'd by a Friend.

I.

O LIFT your Voice, ye Choſen; praiſe aloud
The Lord your Strength, your Saviour, and your God.
He is our God, we will provide
A place for his abode;
A Tabernacle raiſe
Where the ALMIGHTY may reſide;
He was our Fathers God, and claims the more our praiſe.
A valiant Warriour is the Lord,
JEHOVAH is his awfull Name,
That Name acquir'd immortal Fame,
When *Egypt* dy'd upon his Sword:
The deſtin'd *Pharaoh* with his Hoſt
In *Idumæa's* memorable Main;
By thee was plung'd and loſt.
His Chariots ſtrength was uſeleſs there,
And all his Captains skill in war;
At thy command, on every ſide
The mountainous, Invading Tide
Came rolling on,
And that proud numerous Army drank
Into it's watry Bowels; ſudden down

To the ſeas Bottom, like a ruſhing Stone,
The Mighty, Helpleſs, Nation ſank.
Let every Voice th' Almighty's Praiſe reſound,
Th' Almighty's Praiſe, with glorious Conqueſt crown'd,
Who in the Deep the Horſe and Rider drown'd.

II.

Vaſt is thy Powr, O Amiable Dread.
Thy Arm at one deciſive Blow
Laid haughty *Egypt* low,
And ſtruck a People dead.
They ſhrank at thy conſuming Ire,
As ſtubble vaniſhes in Fire:
Thou gav'ſt thy Mandate, and th' Almighty's Wind
Went forth, and parted the obſequious Flood;
The waves crowd backward, to their Poſt aſſign'd,
And now on either ſide there ſtood
A liquid Mount, a watry Wall,
And in the midſt appear'd a ſandy Vale—
Purſue, the fierce *Egyptian* cry'd,
Purſue, ore take, and then the Spoil divide;
Let pity find no Place
Within your Breaſts, but ſlay, deſtroy,
Your juſt Revenge with Blood and Slaughter cloy;
Extirpate the whole Slaviſh Race—
Thy Wind, O Lord, begins again to blow;
The Waters learn again to flow;
Sudden they pour,
And ſoon devour
The feeble boaſting Foe;
They ſunk, and were no more.
Let every Voice &c.

III.

O God Supreme, Immenſe, Eternal One,
Second to Thee is none
Of mortal or immortal Race;

Un-

Unutterable are the wonders Thou haſt done;
Far, far beyond the reach of Praiſe;
Thy outſtretch'd Arm the Signal gave,
And ſtraight the greedy Wave
Swallowing, entomb'd them in the watry Grave:
Yet ſafe through every Danger thine Elect
Were led by thy protecting Hand,
Which ſtill ſhall all their ſteps direct,
And guard them to the promis'd Land.
Let every Voice &c.

IV.

The Nations of the World ſhall hear,
The Nations all around ſhall quake for fear;
The Inhabitants of *Paleſtine*,
The powerfull Dukes of *Edom's* Line,
And *Moabs* Heroes ſhall confeſs Diſmay;
Amazement, Horror, univerſal Dread
Through *Canaan* ſhall be ſpread,
And all their ſtrength ſhall melt away.
Fear ſhall congeal their Hearts to Stone,
While ſpiritleſs, ſtruck Senſeleſs and Undone,
They drop an Eaſie, Unreſiſting Prey:
Thus thou ſhalt plant thy People ever bleſt
In that ſweet Place, long fated by Decree
Divine, the Manſion of the Deity,
Terreſtrial Heaven, the Land of earthly Reſt;
There Thou ſhalt reign Almighty, gracious Lord,
And be for ever lov'd, obey'd, ador'd.
Still let us dwell
Upon JEHOVAH'S Praiſe, nor ceaſe to tell
How *Egypt's* King, with all his warlike Train,
Periſh'd in the miraculous Plain,
While ſafe his *Iſrael* took their Road,
And on firm Land amidſt the Ocean trod.
Let every Voice &c.

Occasional Annotation, II.

On Numb. XIII. 17. *Being a Diſcourſe concerning the Names and Appellations of Perſons in Holy Scripture; and in general.*

§. 1. THAT it may not be thought impertinent and frivolous to take ſuch particular notice as we have hitherto done, of the Names in Holy Scripture, and ſo frequently to make remarks upon them; more eſpecially to defeat any Objections that may be made againſt our inſerting ſo carefully and conſtantly St. *Jerom's* Etimologies, many of which may ſeem to have little or nothing in them, whereas if that Father's Character, as a Man of great Learning and Senſe, be conſider'd, it can ſcarce be ſuppos'd that there was not ſome ground for thoſe Etimologies which may ſeem Trifling and Foreign, as well as for thoſe that may be thought more Significant and Pertinent; On this account, although not ſo ſoon as it might have been done, it will not, I hope, be too late to take a general View of the nature and reaſons of the Impoſition of Scripture-Names; by which the Reader will become more and more ſenſible of the great Importance of them; and no little Light may be given, with further Diligence and Application to the Scripture Hiſtory, particularly to the Earlieſt Part of it.

St Jerom.

Scripture Names, how truly important?

§. 2. An exact and critical Apprehenſion of the true and genuine meaning and derivation of Words is not only very convenient, but indeed abſolutely neceſſary, fully to clear up the Truth and State of Things, and decide Queſtions and Diſputes of whatſoever kind; whether in the Schools, or at the Bar, or elſewhere. This is what *Tully* calls by the name of *Notation*. *Multa*, ſays he, *ex Notatione ſumuntur. And that is*, continues he, *when we argue ex vi nominis, from what is implied and diſcover'd in a Name. This Notation*, proceeds the Orator, *is when an argument is drawn from the true and proper Signification or Import of a Name; which the* Greeks *call* Etymology, *and litterally* ren-

Notation.

Etymology.

render'd is the same as Veriloquium. Aristotle *calls this* Σύμβολον; *we in Latin* Nota; [a *Distinguishing mark* or *Signature*] [1] and to the same purpose elsewhere. *Aristotle's Nota.*

§. 3. That this is true of Names in general, I suppose, will not be question'd by any one; but there are multitudes of People in the World that are not well appriz'd of the particular Weight and Importance of Proper Names. In the latter Generations, especially in these Parts of the World, *Surnames* usually descend with Familys, and *Christian* Names or *Prænomens* are imposed according to the Fancy of *Sponsors* or *Relations*, for the most part, as Affection and Friendship, or Views of Interest suggest. But *from the beginning it was not so*; nay, it was quite the contrary, and that perhaps all over the World. It is highly probable, tho' not demonstrable, that there was a Physical and Rational Ground in the Names which *Adam* imposed even on the inferior Animals, as there was in that which God gave *Adam* himself. *Genes.* III. 19. See in the *Comment.* on the same Book, II. 19. *Euseb.* and *S. Chrysost.* And it is matter of deep Speculation, and deserves our particular Notice, what *Pythagoras* say'd, as we learn from *Theodotus*, (*Ex Prophet. Eclog.* §. 32.) *that he must have been the Oldest as well as the Wisest of the men of Wisdom, that adapted the Names of Creatures to their Faculties and Actions.* Thus also *Adam* gave the Name of *Eve* to his Wife, as who was to be the *Mother of all Living*. And thus to her First Son she gave the Name of *Cain*, or, not *a* Man, but [2] *the* Man *from the Lord*, hoping that he was the *promised Seed*, the *Messiah*, whose Advent she so impatiently expected and long'd for, (in prospect of being reinstated in her Pristin Happiness) that she was fondly willing to believe that the first Man that was Born was He, that great Restorer. *Proper Names.* *Eve.* *Cain.*

§. 4. In the Course of this Commentarie I have given St. *Jerom's* Interpretations of the Scripture Names, together with some from other Antients; and where it seem'd most probable and most likely to illustrate more or less the former Parts of the *Mosaick* History, I have attempted a *Rationale* of many of them. With what Success the Reader is left to judge. However, so much of that kind has been inserted already, that I need not pursue this Argument any further so far as it relates to the Patriarchal Generations or to the *Hebrews*. *Patriarchs.*

§. 5. To proceed then; This very Ground or Rule of imposing Names from the Ideas and Circumstances of things the *Greeks* derived from those Elder Ages and Countrys; as the *Romans* had the same from them. Accordingly 'tis observ'd by *Plato* in his *Cratylus*, that the Imposing of

1. *Partit. Orator.* 2 See Note on *Genes.* IV. 1.

Names,

Names, whether on Men or Things, was not the work φαύλων ἀνδρῶν, ἀλλ' τῶν ἐπιτυχόντων, of little People, or of any One we happen to light on first in our way; but of the *Dialectici*, Men of ſound Senſe and clear Judgment. There was alſo a ſort of Sacredneſs and Prerogative in this Province. Thus Parents, for inſtance, moved by good Hopes and Proſpects, choſe ſuch Names for their Children as beſpoke Health and Happineſs to their Bodys and Minds. Thus the Philoſopher now cited in the ſame Treatiſe, (the Subject of which is that of Names and Etimologys) and, I think, elſewhere obſerves in general, [1] *that when Names are given things aptly and with good Propriety, they carry in them a Reſemblance or Analogy to the Perſons or things they ſpecifie; they are as it were, like ſo many Outlines or Sketches, St. Cyprian*, if I miſtake not, ſomewhere makes uſe of this alluſion to this effect, *That Mothers accommodate Names of ſpecial Import to their Babes aſſoon as they are come into the World; chooſing ſuch as bear relation either to paſt or future remarkable Actions or Characters in the Family, to the end that they ſhould be as ſo many Suggeſtions or Monitions to them from the beginning to the end of their Lives, that they ſhould imitate and anſwer up to the Dignity great Actions and Vertues of their Anceſtors.* [2] We are further told by *Euſtathius* upon *Homer*, that *it was the general Rule and Cuſtom among the Ancients to give their Children ſuch auſpicious Names as ſhould encourage and quicken them to ſeek and endeavour after thoſe good Qualities or Things which their Names imported.* Many Inſtances to make good theſe Obſervations might be brought. According to *Plato*, in the Book before quoted. The Name of *Agamemnon* was Oracular; conſidering with what an *Heroick Patience* and *Conſtancy* he went through ſuch a long Series of heavy Cares and Troubles; this being implied in his Name. The ſame Philoſopher has other excellent Etimologies not to be paſs'd over. The Son of *Hector*, ſays he, was rightly and juſtly call'd *Aſtyanax*, or Lord and Maſter of the City, as being the Son of him that ſo bravely defended it. And *Hector* himſelf was fitly ſo ſtiled for the ſame reaſon, that Name ſignifying a *Poſſeſſor* as the other does a *King* or *Prince* of a Place. Thus many celebrated Generals had their Names too from their Office and Power, *Agis*, a *Leader*; *Polemarchos*, a *Director of the War*; *Eupolemos*, *A gallant Souldier* or a *Hero*. And ſo for eminent Phyſicians, there has been of that Profeſſion an *Heatrocles*, *moſt Eminent in the Faculty*, and an *Acecimbrotus*, *A very ſkilfull and ſucceſsfull Practitioner*. Let me add, as to later times,

Judgment.

Mind & Body.

Children Nam'd

Agamemnon.

Hector.

Generals

Phyſicians

1 τὰ ὀνόματα τὰ καλῶς κείμενα ἐοίκασι εἶναι ἐκείνοις ὧν ὀνόματα κεῖται, καὶ εἶναι εἰκόνας τῶν πραγμάτων. 2 Οἱ πλείστοι τῶν παλαιῶν ἐπέθηκαν σπουδαστικῶς τοῖς ὀνόμασιν τοῖς παισὶν, ἀφ' ὧν ἤμελλον οἱ παῖδες ἐπανορθοῦσθαι πρὸς τὰ βέλτιστα.

that

Of all the moderns, more Credit ſeems due to the Hutchinſonians, than to any other people, eſpecially for the revival of Sacred Names & things: if they are capable now & then to be fanciful, they have enough to make amends herein, for ale that

that the ſame may be ſaid of *Galen*. For as Γαληνὸς ſignifies, a Perſon of a *Compoſed* and *Undiſturbed* Frame of Mind and State of Body; ſo his Profeſſion requir'd both theſe in himſelf, and adminiſter'd both to his Patients. On the contrary, the Name of *Atreus* is very remarkable, whether we take it from Ατρεσος, *Fearleſs*, or from ἀτηρὸς, *a Malefactor*, upon reading the ſad ſtories of his killing *Chryſippus* and his *Thyeſtean* Banquet. So *Pelops*; i. e. Πέλας ὀπὸς, *Near-ſighted*. Witneſs his ſlaying *Myrtilus* and the affair of *Hippodamia*. And thus agen *Tantalus*, whether the Name be referr'd to Ταλαντεία, *the perpetual Danger of the Stone tumbling on his Head*, or Ταντάλεια, his deplorable Caſe, both above ground and below. I will not here follow our Philoſopher further. If it be objected, that his Inſtances are ſome of them fabulous Perſons, it is readily anſwer'd, that they were partly ſo, and partly not. And my Argument only relates to them as they were not ſo. [1] Doubtleſs *Antiochus* had the Name given him of *Epiphanes*, as who ſhould make a very great and glorious Figure in the World, tho' in the Event it proved otherwiſe; as it did alſo in the caſe of *Nicias*, whom the *Athenians* made choice of for their General out of regard to the good Omen of his Name, implying *Conqueſt*. Agreeably to this the Tragedian applies the two firſt Letters of *Ajax's* Name to his miſerable caſe,

Pelops.

Antiochus.

Αἰ αἰ τίς ἂν ποτ' ὤιδ' ὣδ' ἐπώνυμον
Τὄμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς. *Sophocl. Ajax.*

upon which the *Scholiaſt.* [2] *It was the way of the Ancients to mark out their Misfortunes in their Names.* And this may ſuffice to ſhew the Significancy and Importance which the *Greeks* propos'd and underſtood in the Impoſition of Proper Names.

§. 6. The ſame is no leſs remarkable among the *Romans*. *Tully* has taken particular notice of this in his firſt Book *de Divinatione*; [3] *When a Colonie was to be ſolemny luſtrated by the Perſon that was to be their Leader, or when a General was to luſtrate his Army, or a Cenſor the People; the Rule was to chooſe thoſe whoſe Names were Fair and Promiſing. The Conſuls are as much concern'd to have the firſt Souldier's Name, in Military Promotions, Favourable and Auſpicious. Such were the Names of the Valerii, Salvii, Statorii*; to which might be added that of the *Scipio's*, either as it ſignifies a *Staff* of *Support*, or may ſignifie a *Staff* of *Command*. And in his Oration for *Quinctius Sextius*, ſpeaking of the Name of *Nævius*, he ſays, [4] *that that is enough to characteriſe the Man.* Thus there ſeems to have been an Evil Omen in the

Tully Divination.

Colonies &c.

Scipio=a Staff.

1 ὅτι ἀγαθὸς γοητὰ τλῶ ἐπιμονλῶ ἦτοι ὁ ἀνὴρ. 2 Εστι δὲ τοῦτο ἀρχαιότροπον, τὰ πρὸς τοὺς ὀνομασίας σημαίνειν τὰς συμφορὰς. 3 *In luſtranda colonia ab eo qui eam deduceret, &c.* 4 *Cum hominem, ſatis mihi videor dicere.*

Name

Name of *Tullus*; which *Valerius* in *Sigonius* derives from *Tollendus*, the *O* being turn'd into a *U*. For *Tullus Hoſtilius* was ſtruck dead with Lightning. But at the ſame time it muſt be acknowledg'd, that the old *Romans*, long before *Cicero's* time, choſe and multiply'd Names either with mere Political Views, or under a ſort of neceſſity. Of the later, ſays *Varro*, quoted by *Sigonius*, *De Nom. Rom.* when it happen'd that there were ſeveral of one Name; ſuppoſe of the Name of *Terence*; theſe were in additional Names, taken from Circumſtances, diſtinguiſh-
Manius — ed from one another; as *Manius Terentius*, becauſe he was born in
Lucius — the *Morning*; *Lucius Terentius*, as who was born in Broad Day; *Poſt-*
Poſthumus — *humus Terentius*, as *born after his Fathers Death*. Tho', as the ſame Learned Author; obſerves from other old *Roman* Writers, Princes and great Perſons, both before and after *Romulus*, had double Names and ſome of them family Names, as the Family of the *Silvii*; before him, *Numitor Silvius*, *Amulius Silvius*, and his Mother *Rhea Silvia*; and ſo, after him, *Metius Fuſetius*, *Titus Tatius*, *Numa Pompilius*, and his father *Pompo Pompilius*. An inſtance of the former, *viz.* Political Impoſition of Names among the old *Romans*, is that, ſays the ſame learned Author, of *Romulus* himſelf, under whoſe Government, his Subjects either prefix'd *Sabine* Names to their Own, or their Own to thoſe of the *Sabines*, the better to reconcile and indear themſalve to the *Sa-*
Sabines. *bines*, whom *Romulus* had enfranchis'd. But nevertheleſs this ſhews, in
{*Roman*} general, that proper Names were never given among the *Romans*,
{*Names*} without ſpecial Reaſon; and ſeems to diſcover a Foundation for what *Cicero* has told us juſt now, of the lower Ages of that People. Much more may be found relating to this matter in the ſame very valuable Author.

§. 7. I make no doubt, when the Premiſes are conſider'd, but it will be eaſily granted, that the Names of Perſons of Figure may be of very
Coines. great Uſe, as well as Coins, in Hiſtory and Chronology. *Coins* indeed bear the *Names* of the Perſons, but do little or nothing towards accounting for the *Reaſon* of thoſe *Names*. Nor are *Coins* ſo ancient, as far as we know, as the Diſtinguiſhing Appellatives of great Men. *Coins* repreſent their *Outſide*, but their Names, (diſcuſs'd after this manner) intimate their *Inſide*. It muſt be confeſs'd indeed that there is a great deal of more Certainty in the Diſcoveries made by *Coins* than by *Names*; but *Names* nevertheleſs carry with them very ſtrong and lively Signatures; and are more or leſs Diſtinguiſhing marks in future Ages as well as in thoſe in which they were given or impoſed.

§. 8. There is another thing to be obſerv'd in Names, that they were
Property. always the Teſt of Title to Property; on which account they are not a lit-

little valued by Men of the World as well as by Criticks and Hiſtorians. This Remark may particularly be applied to many Names in Holy Scripture, eſpecially if it be remember'd how near a Connexion and Relation there frequently is between the Names of Perſons and the Names of Places in thoſe ſacred Records; as afterwards in later Hiſtorians. As the People of Higher Condition and Larger Domains *called their Lands after their own names*; ſo I make no queſtion but thoſe of lower Rank and ſmaller Poſſeſſions did alſo theirs; as we know they have generally done in later Ages.

Criticks &c.

Places.

§. 9. I know not of any thing more I have to add at preſent on this Subject, unleſs it be to recommend to the Reader the *Onomatographia* of that Learned *Jeſuit*, *Lewis Balleſter*, among whoſe Obſervations we have this, that *Things* are more Laſting than *Names* or *Words*; and that, on this account, we are often perplext and diſtreſt, even about the affairs of the *Greeks* and *Romans*, which were much later than thoſe of the Antient *Hebrews*. The ſame Author, at the cloſe of his Preface, thus expreſſes himſelf; *Nos verò poſt imploratum à Deo præſidium, in omnibus D.* Hieronymum *ducem habere volumus exercitatiſſimum in rebus Hebraicis*, &c. *My firſt Application was my Prayers to God for his Aid in this Work; my next was to the Writings of St.* Jerom; *by whoſe Authority and Character I abide Determin'd againſt all the Learning, Fame, and Titles of all Moderns whatſoever.*

St. Jerom.

x Tarshish = see Ainsworth. com: on the Psalms. p: 74. Velswhere; see a good deal on this subject in Camden's Remains; & also in Vertigans Antiquities, the Index there, Name.

OCCASIONAL ANNOTATION, III.

A Fragment of Hippolytus, (*who lived in the Beginning of the Third Century*) *never before Publiſh'd: containing his Expoſition of* Num. XXIV. v. 15, 16, 17, 18. *taken out of two* Arabick *MSS. in the* Bodleian *Library; viz.* Huntingdon N°. 84. *and* N°. 363. *and not* 364. *as it is mark'd in the Catalogue: the former written in* Syriack *Characters, the latter in* Arabick. *Found, and Tranſlated into* Engliſh *by my very Learned Friend the Reverend Mr.* Tho. Hunt *of* Hart-Hall, *in* Oxford.

The Eleventh *Section.*

اصاح الحادي عشرة

§. 11. How *Balak* ſent in queſt of *Balaam.* And *Balaam's* Prophecy concerning the *Coming of the Meſſiah.*

اصاح ١١ : لما بعث بالق في طلب بلعام : ونبوة بلعام علي المجي المسيح :

And Balaam lift up his Voice in Parables, and ſaid: ſay, O Balaam ſon of Phagor: ſay, O Man, whoſe Eyes are open: ſay, Hear ye the Word of the Lord, and know the Counſel of the Moſt-High! I ſaw the Viſion of the Lord, when I was laid down, and mine Eyes were open. I ſaw him, but not clearly: I beheld him, but not nigh. There ſhall ariſe a Star out

ورفع بلعام صوته بامثاله وقال. قل يا بلعام ابن باغور. قل ايا ايها الرجل المكشوف عن عينيه. قل اسمعوا كلام الله. واعلموا راي العلي. وراي رويا الله ان كنت مضجعا وعيناي مفتوحتان. قد رايته وليس بياني نظرت اليه وليس غير بعيد. انه يشرق الكوكب من يعقوب

of Jacob: and a Governor shall come out of Israel: and he shall destroy the mighty Men of Moab, and subdue the Children of Seth. And Edom shall be his Possession: and Seir, which was his Enemy, shall be his Inheritance.

HIPPOLYTUS. *Balaam* was a *Midianite*; one of the Family of the Children of *Keturah Abraham's* second Wife. He was a Wizard and a Diviner. And *Balak* the son of *Zippor*, King of *Midian*, sent unto him: [Now *Balaam* dwelt in *Mesopotamia* in the Country of the Children of *Ammon*:] and said unto him: This People, that are come out of *Egypt*, cover the Face of the whole Country: come now, and curse them; for they are many. For I wot that he whom thou blessest, is blessed, and he whom thou curssest, is cursed. And the Princes of *Moab*, and the Elders of *Midian* departed, and they came unto *Balaam* in *Aram* by the River of *Jordan*, and told him what *Balak*, the son of *Zippor*, King of *Moab*, had said unto them. And *Balaam* said unto them, Lodge here this Night, and I will tell you what the Lord shall reveal unto me. And God admo-

يعقوب ويقوم رئيسا من اسرائيل. ويبيد جبابرة مواب ويستعبد بني شيث وتكون ادوم ميراثه وساعير التي كانت لاعداه ميرات له تكون.

تفسير. قال ايفوليطوس ان بلعام كان من اهل مديين وهو من نسل اولاد قنطورة امرات ابراهيم الثانية. وبلعام كان عرافا وقاصوم. فارسل اليه بالق ابن صفور ملك مديين وكان بلعام يسكن بين النهرين في ارض بني عمون وقال له هاذا الشعب الذي خرج من مصر قد غطا وجه الارض كلها. تعال الان حتي تلعنهم لانهم كثير. واني علمت بان من تبارك يكون مبارك والذي تلعنه يكون ملعون. فانطلق عظما مواب ومشايخ اهل مديين واتو الي بلعام الي ارام عند الاردن واخبروه بما قال لهم بالق ابن صفور ملك مواب. فقال لهم بلعام بيتو في هاذه الليلة هاهنا واذا اخبركم بالذي يردني الله. واوحي الله

لبلعام بالرويا قايل له لا تذهب
معهم. ولا تلعن الشعب فانه مبارك.
فقام بلعام بالغداه وقال لعظما بالق
اذهبوا الي ارضكم فان الله لم يحب
ان اذهب معكم. ثم بعد ذلك
ارسل بالق في طلب بلعام مرتين
اخري: فاتي الله بالواحي علي
بلعام قايلا له قوم اذهب مع هولاي
القوم فقام وركب حمارته وسار.
فنزل ملاك الرب وفي يده سيف
مسلول فخافت الحمارة منه ومالت
من الطريق ثلاث طرق فربضت
تحته ورمته من ظهرها فضربها
ضربتين ثلاثه. ففتح الله فم الاتان
فقالت له ما لك تضربني من غير
ذنب فنظر ملاك الرب قايما وسيف
مسلول بيده فهبط بلعام وسجد علي
وجه وقال اني اخطاه ولم اعلم انك
قدامي فقال ملاك الله لبلعام.
اذهب مع القوم والذي اقول لك
افعل. وما راد الله بان يلعن
بني اسرايل.

nish'd *Balaam* in a Dream, ſaying unto him, Thou ſhalt not go with them, neither ſhalt thou curſe the People, for they are bleſſed. And *Balaam* roſe up in the Morning, and ſaid to the Princes of *Balak*, Get you into your Land; for the Lord does not permit me to go with you. After this *Balak* ſent once and agen in queſt of *Balaam*. And God came unto *Balaam* in a Viſion, and ſaid unto him, Ariſe, go with theſe Men. And he aroſe, and ſaddled his Aſs, and went. And an Angel of the Lord deſcended with a drawn Sword in his hand. And the Aſs was afraid of him; and turn'd out of the way three times; and fell down under him, and threw him from her back. And he ſtruck her thrice. And the Lord open'd the Mouth of the Aſs, and ſhe ſaid unto him, What aileth thee, that thou haſt ſmitten me without a Cauſe? And he ſaw the Angel of the Lord ſtanding with a drawn Sword in his hand. And *Balaam* fell down, and did reverence on his Face; and ſaid, I have ſinned, for I knew not that thou ſtoodeſt before me. And the Angel of the Lord ſaid unto *Balaam*, Go with the Men, and what I ſhall ſay unto thee, do. *And God would not that he ſhould curſe the Children of Iſrael.*

فاما

The *Moabites*, their *King*, and their *Preſents*, are a Type of the Heathens, and of thoſe who go aſide after Sorcerers. *Balaam* is a Type of the *Devil*. *Balaam's Aſs* is a Type of *Mankind*: and as *Balaam* ſmote his *Aſs* three times; ſo the *Devil* ſmote *Mankind* three times; at the *Flood*, under the *Law*, and in the *Times of Chriſt*. And when the Aſs ſaw the Angel of the Lord, ſhe threw *Balaam* from her Back. This likewiſe is a Type of *Mankind*, who upon the Appearance of the *Meſſiah*, threw off the *Yoke* of *Thraldom* they were under to the *Devil*. And as the Aſs *ſpoke* and *rebuked Balaam*: ſo Mankind regain'd their Dominion, *rebuked* the Devil, and *triumph'd over* him glorioufly through the *Croſs*.

There ſhall ariſe a Star out of Jacob, and a Prince ſhall come out of Iſrael. This is a Prophecy of the *Meſſiah*; one of whoſe Names is a *Star*; becauſe he ſhall deſcend from Heaven like a Star. He is likewiſe call'd by the Names of *Governor*, *King*, *Prince of Peace*, and *Meſſenger of Good Tidings*.

وايضا

فاما اهل موآب ومالكهم وعطاياهم
هما تمثال الحنفا والطاغين في اثر
المنجمين. فاما بلعام هو تمثال
الشيطان. فاما اتانه بلعام هي
تمثال الجنس البشر. وكمثل ما
ضرب بلعام الاتانه ثلث مرات كذلك
الشيطان ضرب جنس ثلث مرار الي
الطوفان والي الناموس والي زمان
المسيح. فلما نظر الاتان ملاك الله
لقا بلعام عن ظهره. وهو كمثال
البشر. وان جنس البشر لما نظر المسيح
القا عنه نير عبودية الشيطان. وكمثل
ما تكلمت الاتان ووبكت بلعام
كذلك جنس البشر صار له الدالة
ووبك الشيطان وقهره بالصليب
المعظم.

وقول الكتاب ويشرق الكوكب
من يعقوب ويقوم ريسا من اسرايل.
وكان ذلك نبوة عن المسيح. لانه
قد اسماه الكوكب اعني من السما
ينزل مثل الكوكب. واسماه رييس
ومالك وسلطا السلام. وملاك
الرضا.

وايضا وقول الكتاب يبيد جبابره
موآب. ويهلك بني شيث وتكون
ادوم ميراثه. وكان ذلك نبوة عن
داوود النبي الذي اسبي بني عامون
واخرب ادوم وملكها قتله وعلقه علي
خشبة منكسا.

وقول الكتاب الويل لمن يحيا اذا
فعل الله هذا. اعني ذلك نبوة عن
بخت نصر ملك بابل وخراب بيت
المقدس. ومجي طيطوس وسبي بني
اسرايل الي بلاد الامم الغربا.

كمل.

He shall destroy the Mighty Men of Moab, and slay the Children of Seth; and Edom shall be his Possession. This is a Prophecy concerning the Prophet *David*, who took captive the Children of *Ammon*, laid waste *Edom*, and slew the King thereof, and hung him up by the Heels to a Tree.

Wo to him that liveth when God doth this! This Prophesy regards *Nebuchadnezzar* the King of *Babylon*; the *Destruction* of *Jerusalem*; the *Coming* of *Titus*; and the *Carrying away of the Children of Israel captive into a strange Land.*

Finis.

OCCA-

Occasional Annotation, IV.

On Numb. XII. 7. *Concerning the* Character *of* Moſes *as ſuperior to that of* Aaron *and* Miriam.

§. 1. THE Character of the Great Prophet *Moſes*, as the *Jewiſh Mediator*, has in part been [1] already ſpoken to. Conſider'd barely as a *Prophet*, he ſtood in the *Firſt* Rank of All. With reſpect to the *Miracles* wrought by him, he is reckon'd *Tantamount* or rather Superior to All the other Prophets put together. I ſpeak according to the Computation of the Number of them, as taken by [2] *Menaſſeh Ben Iſrael*. As to the Degree of Illumination, none is reckon'd Equal to him. That the Bl. *Jeſus* was in all reſpects Superior to *Moſes*, is not only clear from the Author to the *Hebrews*, *Ch.* III. *v.* 1 – 6. but from the very Predictions of *Moſes* with relation to him, *Deut.* XVIII. 18. *John* V. 46. *John* the *Baptiſt*, it is true, tho' he did *no Miracle*, yet was he Superior to *Moſes* in point of *Diſpenſation*, and as ſome imagine Equal at leaſt, if not Superior with reference to the Degree of Prophecy. *John ye Baptist.*

§. 2. However to keep cloſe to the *Query* we are now upon; neither *Aaron* nor *Miriam* were at all Equal to the Great *Lawgiver* their Brother. The higheſt Degree they could either of them attain to, was Bounded by *Viſion* or by *Dream* at moſt. See *Numb.* XII. 6. 7. Whereas *Moſes* had free Acceſs to the *Shechinah* by *Day*, as well as by *Night*, &c. *without* that *Conſternation* which uſually was *obſervable* in *others*. *Miriam.* *Shechinah.*

§. 3. We are to take in this yet for an higher Advantage, viz. That *Moſes* ſtood in a nearer relation to *God* than *Aaron* or *Miriam*; *Moſes* being the *Friend of God*, an Honour which the other were not admitted to. As a *Friend*, *Moſes* had the Right to *Approach* God at all times *God's-Friend.*

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1 See Biblioth. Bib. on *Exod.* the laſt Occaſ. Annot. in the Append. p. 25 – 28.
2 Conciliator in *Deut.* Quæſt. XI ——

without

without Reserve or Exception, and to *Talk with him face to face. Exod.* XXXIII. 11. In short, *Moses* enjoy'd the same Liberty with the *Shechinah* in the Cloud, and probably the same Favours from it; as the *Apostles* had in the Fulness of Time with and from the selfsame *Shechinah* in *Christ*. For he call'd them *Friends*: And as such, he told them all things which he had *Heard of his Father. John* XV. 15.

§. 4. Add to this, that there was no *Mediator* between *Moses* and the *Shechinah*; but that *Moses* was himself the *Mediator* between *God* and *Aaron*. For it was thro' *Moses* that the *Law* was convey'd to *Aaron* and the whole *Jewish* Peculium.

Occasional Annotation, V.

On Numb. XX. 2. *In answer to this Question; How the* Israelites, *after having been so often Eye-witnesses of such great Miracles wrought for their Preservation and Support, and constantly enjoy'd the Fruits of them, could still thus go on Disgusting and Complaining?*

§. 1. In order to a clearer Solution of this seeming Difficulty, I shall not be too Hasty to say abruptly in the Spirit of *Calvin*, that it was owing to the *Blindness* or *Infatuation* of the *Natural* Man. His Back, as we say, is Broad enough perhaps to Receive a much Heavier Load of Censure. Nor am I for Depriving him of any thing, to which he has so Indisputable a Right. But to my apprehension it is apparently of moment to Observe with the Judicious [1] *Ainsworth* the Surprizing *Parallel* between the Behaviour of the *Children* at this time, and that of their *Forefathers* Fourty years before, under the very same Discipline or Trial. See *Exod.* XVII. 1. The Particulars of which I shall leave the careful Reader to Persue by himself. The Conduct of Both seems to have proceeded both times from the very same Influence or Spirit.

§. 2. To keep to the Case before us. If, as the *Jerusalem Jews* in their *Targum* inform us, the Occasion of the present Murmuring, was the

1 *Ainsw.* on *Numb.* XX. 2.

Loss

Loſs of that *Well* upon the Death of *Miriam*, which *her Merit when Living had Procur'd for them*: This would tempt one to think that the preſent *Malecontents* were thoſe very Perſons that factiouſly had eſpous'd her's and *Aaron's* Quarrel againſt [1] *Moſes* the younger Brother. And then indeed the preſent *Murmuring* appears to be a Freſh *Reviving* of the *late Miſunderſtanding*. But this by the way.

§. 3. To proceed; Whoever ſhall impartially conſider the Reaſon, why the *Poſterity* of theſe *Malecontents* did not Believe in *Chriſt* himſelf at the Cloſe of his Miniſtry, after all his Miracles, may ſoon account for the reigning Infidelity towards *Moſes* after his. The Reaſon of the Infidelity towards *Chriſt* is thus recorded by St [2] *John*, viz. *He*, that is, *the God of this World* (comp. 2 *Cor.* IV. 4.) *hath Blinded their Eyes, and Hardned their Heart*, that is, thro' their former Sins, ſo that they look'd upon their own *Meſſias* to be a *Falſe Prophet*. And I verily believe that Many of the *Jews* that even follow'd *Moſes*, look'd upon him to be no more than a meer *Magician*, tho' poſſibly of a better Sort than thoſe of *Egypt*. *Magician.*

§. 4. It is certain, that Numbers of them were grown *Idolatrous* in *Egypt*, and that they came out the very ſame into the Wilderneſs. Conſider *Ezekiel* XX. 6--11. And it is highly Probable that theſe *Idolaters* were the very *Murmurers* alſo, who had *Infected* the Camp with their *Infidelity*; and having *Fill'd up the Meaſure of their Sin*, were therefore Condemn'd to *Die* in the Wilderneſs. Compare diligently *Numb.* XIV. 22, 23. 35. with *Hebrews* III. 17, 18, 19.

§. 5. It is, I think, further Probable that with ſuch *Idolatrous* Eyes they might have even look'd upon JEHOVAH himſelf, or the WORD of the Lord Acting by *Moſes* to have been no more than a *Local* or *Limited* God; who had indeed *de facto* brought them up out of *Egypt*, but was not Able to Conduct them into *Canaan*. *Numb.* XIV. 3, 4. Some Good, it is true, He had done them; but not All the Good they ſtood as yet in need of. Conſider, *Pſ.* LXXVIII. 19, 20, 21.

§ 6. They ſeem, in ſhort, upon ſecond thoughts, to have look'd upon their Great Prophet and Lawgiver, (who in himſelf was the very *Meekeſt of Men*) as a Man under the *Poſſeſſion* of the *Devil* and *Actuated* by him. Why elſe ſhould they charge him (*Numb.* XVI. 41.) with having directly *Kill'd the People of the Lord*? So that from the whole it will appear at laſt, that the *Idolatry* which the *Jews* gave into in the Land of *Egypt*, and which as yet they were not ſufficiently Purg'd from, was the more peculiar Cauſe of this their inconſiſtent Conduct, both to the God of *Iſrael*, and his Prophet *Moſes*. *Idolatry.*

1 *Numb.* XII. 1 —— 2 *John.* XII. 37—41.

Golden Calf

§. 7. In fact, the *Jews* were never clear of the *Sin* of the *Golden* Calf, 'till after their *Second* Purification in the *Babyloniſh* Captivity. But after that, it has been often obſerv'd, that they never more Relaps'd into it. What may yet come to paſs, Time alone muſt ſhew. *Ezekiel*, I confeſs, ſeems to ſuppoſe that the Body of the *Jewiſh* Nation ſhall be Guilty a Second time of the like *Infidelity*, and that principally and more particularly in their yet future Paſſage out of the *Captivity* they are at preſent under, to the Land of *Judæa*. See and conſider with this View *Ezek.* XX. 34—39.

§. 8. From what has been ſaid, I would recommend it to the moſt impartial Scrutiny of the Free Thinkers of the preſent Age, whether there be not a cloſer Connection between *Infidelity* and *Idolatry*, than at firſt Sight may be imagin'd. *Rebellion* is ſaid in Scripture to be as the Sin of *Witchcraft*, I mean in the Old Teſtament. And in the Senſe of the New Teſtament, what is *Infidelity* it ſelf, but *Rebellion* againſt God? Nay, might I not in virtue of what the Apoſtle expreſsly affirms, 2 *Cor.* IV. 4. venture alſo to Pronounce, that every *Infidel*, properly ſo call'd, is an *Enthuſiaſt*, led captive at pleaſure by the *Spirit* and *Potentate* of *Error*? So deep a Foundation is there for that ſurprizing Farewell, which concludes the Firſt Epiſtle of St *John*, viz. *Little Children, keep yourſelves from Idols. Amen.* For it is not always neceſſary or eſſential to an *Idolater*, to *Bleſs an Idol*, or to *Fall down to the Stock of a Tree.* No. *Covetouſneſs*, the Apoſtle tells us, is [1] *Idolatry*. And ſo is every other *Obliquity* or *Deviation* in the Heart from the *Homage* which is ever Due to the *True God*, for much the [2] ſame reaſon. The *Fornicator* and *Adulterer*, are Worſhippers of *Venus*, the *Drunkard* of *Bacchus*, and the *Man of Blood* or the *Murderer*, of *Apollyon*. And what can

every Infidel an Enthusiast & an Idolater!

A long train of Idolaters.

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1 *Coloſſ.* III. 5. 2 See *Macar.* Hom. XI. §. 5. Mr *Joſ. Mede.* Diſc. XLIV. pag. 244. *Hen. Mori* Opp. Theol. p. 888, 889. &c. After St *Jerom.* The throwing of a little Incenſe upon the Altar, ſays that Father, or pouring Sacrifical Wine into the Veſſel, is not the only Species of *Idolatry*. Let any one, if he dares, deny that *Judas's Avarice* and *Treachery* was not *Idolatry*. Is there not Sacrilege in *Luſt*, when any Member of *Chriſt*, which ſhould be a Holy Living Sacrifice, acceptable unto God, comes to be polluted? Does not the ſad Caſe of *Ananias* and *Sapphira* convince us of the Idolatry of *Cheating* and *Fraud*? — *Epiſt. 5. ad Heliodor. Monach. De V. Erem. Tom. 4. p. 2. col. 8.* The ſame Father has theſe moſt memorable words, *Id colit unuſquiſque, quod diligit. Ex quo ſollicitè providendum eſt, ut quos ſaturitas de paradiſo expulit, reducat eſuries.* *Every Man is more or leſs an Idolater in his own way. The firſt Idolatry was under the Tree of Knowledge in* Paradiſe. *It was an eager Luxury, and, in God's Name, let Abſtinence and Mortification confront it in us.* Epiſt. XVIII. ad Euſtoch. De Cuſt. Virgin.

Judas & Luſt.

The firſt act of Idol:

the

the *Infidel* be Leſs than one Attach'd to that Spirit of *Apoſtacy*, which was a *Liar* from the Beginning? *John* VIII. 44. 1 *Jo.* III. 8.

§. 9. To *ſee God* even *in Nature*, and to diſcover the *Finger* of his Power Operating in the *Diſpoſal* of *Second Cauſes*, and the *Direction* of them, is a Privilege which none muſt or can attain to, but who have firſt *Prepar'd* their *Hearts* for it by the Holy Diſcipline of *Purity*. It is matter of undeniable Experience, that while others can Diſtinguiſh nothing in the *Univerſe* but *Matter* and *Motion*, *Chance*, *Fate* and *Neceſſity*, thoſe ſottiſh Principles of *Scepticiſm* and *Infidelity*, the ſure Foundations of *Diſcontent* and *Uneaſineſs*: the *Pure in Heart* do at the ſame time *Pierce* the *Veil* of Matter, and with the peculiar Ken of a *Supernatural* Eye, diſcover the ſame *Divine Word*, which at firſt *ſpoke* the whole Creation into *Being*, ſtill *Upholding*, *Preſerving* and *Conducting* all things, and *Overruling* the moſt *Perverſe* and ſeemingly *Irregular* Motions of them in ſo wonderful a Manner, as to Increaſe rather the Harmony of the Whole, than to Interrupt one ſingle Note in the Divine Scale. But then how far the *Iſraelites* we have been ſpeaking of, had *Purified* their Hearts or *Hardned* them, may be eaſily collected from the Hiſtory of their Behaviour: which they that pride themſelves at this day in their Objections would do well to conſider, leſt they alſo Fall after the ſame Example of *Unbelief*. Conſider *Heb.* II. 1.

§. 10. Upon this occaſion I would add yet further for a Concluſion from St *Auſtin*, *Enarr.* in *Pſ.* XXXV. *v.* 13. theſe few following lines. The *Jews* were a People much addicted to the Profits Privileges and Pleaſures of this Life. They lov'd what the *Cattle* love; for the Son of MAN was not yet come among them. —— Their feet ſlipped and ſtumbled at the *Baſes* of Idols. And when, notwithſtanding all Warnings and Admonitions, this came to paſs, and conſequently the Severeſt of God's Judgments were frequently and moſt juſtly inflicted on them, they were ſo weak and inconſiderate as to apply themſelves to the Patronage of Idols, upon this Obſervation, that the Heathen and Wicked People of the World, the Votaries of thoſe Falſe Gods, abounded in theſe temporal Conveniences in a great meaſure, and at any rate. O Man, what art thou but a Day-labourer under God? Conſider that thou art HEREAFTER to receive thy Wages. And wilt thou preſume to expect them before thou haſt earned them? —— The curious Reader may look further, and, I dare ſay, not a little to his ſatisfaction.

A DISSERTATION

Upon *True* and *False MIRACLES*,

And the Power of DEMONS and ANGELS over *Bodies*:

Tranſlated by a Learned Friend *from the Original of Monſ.* Calmet.

§. 1. THERE is nothing ſo much talked of as Miracles and the Operations of Good and Evil Spirits upon Bodies: and perhaps there is not any one thing, of which our Ideas are more confuſed and falſe, than of the Properties of a true Miracle, and of the Extent of that Power, which Spirits have over Matter. Some Perſons, who value themſelves upon Strength of Judgment and Intrepidity of Mind, look upon all that is ſaid of the Power of Evil Angels, of their Appearing, of the Illuſions they put upon our Senſes, of Demons beſetting us and taking poſſeſſion of us, of the Changes they produce in the Air, and many other things attributed to them; All this they regard no otherwiſe, than as Tales fit to amuſe weak Minds; they look with an Eye of Pity on thoſe, who ſeem perſuaded of the Truth of them. Others fall into the oppoſite extream; they give into all that is told them of the Power of Demons, Magicians, and Sorcerers; they are ſo weak as to credit all Miracles, true or falſe, that are related to them; and without examination take upon truſt all Stories made of the appearing of Spirits, and of Bodies being poſſeſſed by Demons. Laſtly, others by a more dangerous Byaſs of the Mind, take occaſion to deny all Miracles, and whatever is ſaid of Demons Angels and Spirits, under pretence that an infinite Number of falſe Miracles are impoſed upon them; and that oftentimes ſome Effects have been taken for Prodigies, that were entirely natural tho' indeed extraordinary; and ſuch whoſe Cauſes were unknown to thoſe who were Witneſſes of the Truth of them.

§. 2. What

§. 2. What the Scripture has told us of the Miracles performed by *Pharaoh's* Magicians, and of *Samuel's* Ghoſt appearing to *Saul*, requires our Examination into this matter, which here we ſhall make ſomewhat more largely, than could be done in the Commentary. And that we may obſerve a Method, we ſhall begin with Examining the Nature, Poſſibility and Properties of a Miracle, and afterwards, the Power of Angels, Spirits and Demons in the Production of ſupernatural Effects.

§. 3. The common Notion we have of a true Miracle is, that it is an Operation above the ordinary Rules of Nature. That a Man ſhould walk upon the Water, that he ſhould be for a long time ſuſpended in Air, that all on a ſudden he ſhould ſpeak a Language before unknown to him, that Rods ſhould in an inſtant take the Form of a Serpent; theſe are what we call True Miracles. On the other ſide, a Falſe Miracle is an Action, which ſeems to be, but in reality is not above the common Laws of Nature. For inſtance; that Fire ſhould take hold of any one's Hair, by reaſon of an inflammable Moiſture, which may be in it naturally, as Hiſtory informs us of *Julus* and ſome others; and that the Fire ſhould not burn the Hair, it had ſeiz'd; this is no more a Miracle, than that the Flame of Spirits of Wine ſhould not burn the Linnen it ſticks to. There are in Nature a thouſand other things of the like kind, which ſeem miraculous, but which ſeem ſo, only by reaſon of our being ignorant of the Nature of things.

§. 4. St *Auſtin* very well obſerves, that all the Miracles we ſee come to paſs, are at the ſame time both Natural and Supernatural. They are Natural, inaſmuch as they are the Effects of the Divine Will, that produces them, ſince Nature is nothing but the Will of the Creator; and they are Supernatural, in that they are above the ordinary and known Laws of Nature. In regard to us therefore they are Supernatural, becauſe they are contrary to the Laws of Nature, as they are known to us; but they are not Supernatural in regard to GOD: [1] *Nec enim iſta cùm fiunt, contra naturam fiunt, niſi nobis, quibus aliter naturæ curſus innotuit; non autem Deo, cui hoc eſt natura, quod fecerit.* And in the one and twentieth Book *De Civit. Dei*: [2] How can it poſſibly be, that what comes to paſs by the Will of God, ſhould be contrary to Nature, ſince the Will of the Supreme Sovereign is indeed the very Nature of things? Prodigies therefore are not contrary to Nature, but contrary to what we know of Nature. *Quomodo eſt contra naturam, quod Dei fit voluntate, cùm voluntas ubique tanti Conditoris, conditæ cujuſque rei natura ſit? Portentum ergo fit non contra naturam, ſed contra quàm eſt nota natura.*

1. *Aug.* de *Geneſi* ad literam, lib. 6. c. 13. 2 Lib. 21. de *Civit. Dei*, c. 8.

All

All this however is to be understood of things Natural; for as to Morality, the Case is quite different. We are here speaking of things Natural and Supernatural, no otherwise than in a Physical and not in a Moral Sense.

§. 5. When *Spinosa*[1] would deny the Possibility of Miracles, he takes mighty pains to shew, it is impossible, the Course of Nature should be ever interrupted; and thus runs his grand Argument. The Laws of Nature are nothing but the Decrees of God; now the Decrees of God cannot be alter'd, because God is immutable; the Laws of Nature therefore cannot be altered: Therefore Miracles are impossible, since a True Miracle is contrary to the known and common Laws of Nature.

§. 6. This Author supposes, that God always acts in a manner Necessary, Absolute, General, Invariable; and that the Laws of Nature, with the Effects that issue from them, are so linked together, and depend one upon another in such a manner, that the least Variation or Change cannot be conceived, without destroying the Idea of a Being infinitely Wise, Immutable, always regular and constant in his Operations.

§. 7. But this Notion, which at first appearance seems to tend so much to the Glory of God, and to reject whatsoever may savour of Imperfection and Change, only tends at bottom to the destroying of that just Idea, we ought to have of a Being infinitely Free, infinitely Wise and Powerful, whose prolifick Will knows no Bounds, does not depend upon Events, neither is tied up by the Effects which it produces; but on the contrary subjects these Effects to an entire Dependance upon its Decrees, which tho' always immutable in themselves, are always Free. All Times, all Events, and all their Circumstances, all the free Motions of created Wills are present to God. He perfectly knows what has been, what is, and what shall be. His actual Concurrence, and that, after an efficacious Manner, attends all the real Effects that are produced, leaving to free Agents their full Liberty, and producing in Bodies all the Motions we observe in them. He does not at certain times form new Decrees, as if some fresh Notices had been conveyed to him, or something unforeseen had happen'd, which might determine him to resolve upon new Expedients; all the Events, all the Changes, which we behold in Nature are in consequence of his eternal Counsels; and whatsoever Diversity may be observed in his different Works, there is no manner of Variation in the Will of Him that produces them. [2] *Opera mutat, consilia non mutat.* He disposes of his Creatures, to such Uses as

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1 Tractat. Theologico-politic. c. 6. 2 *Augustin.* Confess. lib. 1.

answer

anſwer his Will, [1] without changing his Nature, becauſe his Will is the Nature of every thing. The Concatenation of ſecond Cauſes, their Subordination to the general Laws of Motion, and to the Order which each Part of the Univerſe is placed in; all this is ſo neceſſary in it ſelf, that it depends on a Principle, and an Intelligence perfectly free, which conducts preſerves and directs Bodies and their Motions, and which, even then, when it departs from the Laws and Rules we have been uſed to obſerve in relation to them, executes its free and immutable Decrees. And thus Miracles, as all other things, fall within the Oeconomy of God's Deſigns, and conſequently within the Order of Nature.

§. 8. *Spinoſa* formed to himſelf a too ſcanty Notion of the Divine Will, if he would have it to be immutable in ſuch a manner, as to be no longer Free; wherein he trifles upon the equivocal Terms, *Laws of Nature*, as if theſe Laws of Nature were any other than the Will of God, or as if a Miracle would deſtroy theſe Laws of Nature. We have made it appear, that the Divine Will is the Nature of Things; that a Miracle was an Effect of the Divine Will, but of a Will free and particular, producing an Effect different from thoſe, which it produceth, when it follows the ordinary and known Courſe of Nature. And this is the Notion we have of a True Miracle.

§. 9. From the whole of what has been ſaid, it is eaſy to conclude that God hath reſerved to himſelf alone the Power of working True Miracles; and then, neither Angels, nor Demons, nor Souls departed from the Body, can ever work Miracles, tho' they may concurr in a miraculous Action by their Prayers, or as Inſtrumental Cauſes. Thus God worked many Miracles by the Miniſtry of Angels and Prophets under the old Teſtament; and in the New the Apoſtles, and ſeveral Saints after them, worked True Miracles, that is to ſay, obtained that Power of God by their Mediation and Prayers, or did them by the Authority wherewith God had inveſted them.

§. 10. But with regard to Demons, it is not ſo eaſy to conceive, after what manner they can have worked Miracles. It cannot be by their own Power, and much leſs by their Prayers. I ſhould think therefore, we ought to ſay, that God thought fit to make uſe of them as the Inſtruments of his Vengeance, whenever he did by their Means perform any Miracles, or rather, that there have been no True Miracles worked by Demons, and that all, we attribute to them, are but falſe Miracles, Illuſions, and Actions purely natural tho' ſurprizing. This we muſt here examine into.

1. *Auguſtin.* contra *Fauſt.* lib. 25. c. 5.

§. 11.

§. 11. The Scripture tells us that *Pharaoh's* Magicians turned the Rods, which they held into Serpents; [1] that they changed Water into Blood, and that they performed almoſt all the Miracles wrought by *Moſes*. And *Moſes* forewarns us againſt Miracles of falſe Prophets [2] in a manner, which ſeems to prove, he did not doubt but the Devil might work them by their means. *If there ariſe among you*, ſays he, *a Prophet or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or the Wonder come to paſs, whereof he ſpake unto thee, ſaying, Let us go after other Gods, (which thou haſt not known,) and let us ſerve them: thou ſhalt not hearken unto the words of that Prophet, — for the Lord your God proveth you.* JESUS CHRIST [3] when accuſed by the *Phariſees* for caſting out Devils in the name of *Beelzebub*, inſtead of invalidating that Accuſation by deſtroying the Principle which the *Phariſees* went upon, who ſuppoſed in the Devil a Power to work Miracles, contents himſelf with letting them know, that, as the Devil could not act contrary to himſelf and his own Intereſt, it was impoſſible he ſhould conſent to obey JESUS CHRIST, whoſe ſole Buſineſs was to demoliſh his Government. He warns us in another place [4] to take heed of the Prodigies and Miracles of falſe Prophets. St *Paul* foretells the Signs and Prodigies which were to be worked by [5] *Antichriſt*, and aſſures us, that *Satan* transforms himſelf into an Angel of Light. Laſtly, many of the Fathers, believed the Change of the Magician's Rods into Serpents to be true; by which they ſhould ſeem to own, the Devil had a Power to work Miracles, ſince it is unconceivable how ſuch a Change could be performed in a natural Manner.

§. 12. *Origen* [6] plainly confeſſes, that the Power of the Devil, in regard to the Magician's Rods, performed the ſame thing with the Power of God, in regard to the Rod of *Moſes*; but that the Devil could not reduce the Rods, which he had changed to Serpents, to their former State, becauſe his Power may be very extenſive in doing Evil, but not at all ſo in doing Good, or cauſing any Changes, that may tend to Good: *Contraria virtus malè quidem facere, aliquid poteſt, ſed reſtituere in integrum non poteſt.* *Theodoret*, [7] to confute ſuch, who boldly affirmed that the Miracles of *Moſes* were wrought by the ſecrets of Magick, has advanced no better Argument, than the Confeſſion, which *Pharaoh's* Magicians were forced to make, *that the finger of God was in them*: for in ſhort, ſays he, if

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1 Exod. V. &c ſeq. 2 Deut. XIII. 1. 3 Matt. IX. 34. and XII. 24. 4 Matt. XXIV. 24. 5 2 Theſſal. II. 9. 6 Origen. Homil. 13. in Numer. Efficit ſimiliter contraria virtus virgam ſerpentem, ſicut fecerat virtus Dei &c. 7 *Theodor.* Quæſt. 18. Εἰ γὰρ φαντασία ἦν τὸ παρ' αὐτῶν θαύμασον, τῆς κρείττονος φαντασίας, καὶ τὸν ὁμόψυχον ἐδίλεγκεν.

Moſes

Moſes only deceived the Senſes by Sorceries, nothing more was incumbent on the Magicians, than to do the ſame, and by the like Sorceries prove him to be an Impoſtor.

§. 13. St *Auſtin* [1] having propoſed this Queſtion, *viz.* whether the Magicians Rods were called Serpents in holy Writ, on account of their having the Figure only of that Animal, and not the Reality, (the Change made in them, being no more than Imaginary and in Appearance) anſwers, that one would think, ſince the manner of Scriptural Style is the ſame, there ought to be acknowledg'd a Change in the Magicians Rods, the ſame with That obſerved in the Rod of *Moſes*. But it being afterwards objected, that then the Devils muſt have created theſe Serpents; ſo quick and ſudden a Change of a Rod into a Serpent, ſeeming to be both Unnatural and Impoſſible; he ſays, there is in Nature an univerſal Principle diffuſed through all the Elements, wherein are the Seeds of all corporeal Beings, which appear manifeſtly, whenever the Principles of them are put in Action by proper Agents and at a proper Time: but theſe Agents neither can, nor ought they to be called Creators, foraſmuch as they do not make any thing out of Nothing, but only determine natural Cauſes to a manifeſt Production of their Effects.

§. 14. Thus, according to this Father, the bad Angels had a Power of inſtantaneouſly producing Serpents out of the matter of the Magicians Rods, by ſo applying, after a ſubtil and ſurprizing manner, Cauſes which ſeem'd very remote, as to produce a ſudden and extraordinary Effect: but as for the property of Creating, it agrees only to God, who gave exiſtence to natural Cauſes, and to this principle diffuſed thro' Nature, of which we have ſpoken before. The ſame Father maintains the ſame Opinion, alledging the ſame Proofs in his Books of the Trinity. [2] He proves alſo in his books of the City of God, [3] that Demons can do nothing, not even by the Power natural to them, without a particular Aſſiſtance from God; that they cannot produce any one new Creature, but only alter the Kinds, that God hath created; in ſuch a manner, as they are ſo far from being able to change the Nature of the Soul, that they cannot metamorphiſe even the Body of a Man, for example, into that of a Beaſt. Laſtly, in his Epiſtle to *Deogratias*, [4] he maintains that the Operations of Demons, which ſeem to have ſome Reſemblance with thoſe

1 *Auguſt.* qu. 21. in Exod. Deus verò ſolus verus Creator eſt, qui cauſas ipſas & rationes ſeminarias rebus inſeruit. 2 Lib. 3. de *Trinitate* cap. 8. 3 Lib. 18. c. 18. de *Civit. Dei.* 4 Ep. 102. nov. edit. qu. 16. n. 32. Quamvis & Dæmones nonnulla faciunt angelis ſanctis ſimilia, non veritate, ſed ſpecie; non ſapientiâ, ſed planè fallaciâ.

of good Angels, have nothing of the Truth of them, but the Appearance only; and that this is not an Effect of the Wiſdom of evil Spirits, but of their Deceitfulneſs. Herein it is plain he would be underſtood, of the falſe Miracles of Paganiſm, and not of thoſe we read of in the holy Scripture, as real Changes and true Prodigies.

§. 15. *Thomas Aquinas's* reaſons upon the ſame Principles with St *Auguſtin*, and draws the ſame Conſequences from them. He holds, that the Devil can create nothing in Nature, and that all the Changes, wrought by him in it, are merely Natural, ſince he only gives a certain Motion or a certain Form to a Subſtance already created; and that, if ever he ſeems to work Prodigies above the reach of Nature, theſe Prodigies are only ſuch in appearance to the Imagination.

§. 16. The greateſt part of Commentators have embrac'd this Opinion, in which the only Difficulty that occurrs, is to know, whether the Magicians Rods were of a Nature capable of being ſo readily changed into Serpents, by a mere natural application of active Principles to Matter. *Toſtatus*,[1] to whom this ſeems impoſſible, thought that the Devil by a Cunning too familiar to him, put true and real Serpents in the place of the Rods, which he had convey'd away by Subtilty, without any ones perceiving it. Others[2] chooſe rather to ſay that this contriving Spirit, foreſeeing by the Declaration which *Moſes* had made to the People, what he was to produce, prepar'd the Magicians Staves before hand, and diſpoſed them by little and little to a ſuception of the real Change, he wrought in them, when he reduced them to Serpents.

§. 17. But however this came to paſs, neither Fathers nor Commentators acknowledge herein any Miracles, properly ſo called. They can ſee nothing in it, but a Metamorphoſis very ſingular indeed, and very difficult, but neither contrary to, or above the Laws of Nature. And, certain it is, the Scriptures, that foretel or give an account of Prodigies, which have been or ſhall be wrought by falſe *Chriſts*, falſe Prophets and Devils, never look upon theſe Prodigies as real, or that the Devil can work them by an abſolute independent Power. St *Paul*[3] calls the Prodigies, that ſhould come to paſs under *Antichriſt, the works of Satan, lying wonders*. If the Scriptures tell us of any Miracles done by the Devil, they always imply it was by the Permiſſion of God, who can make uſe of evil Angels, for the puniſhment of Sinners after a ſupernatural

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1 *Totaſt.* in Exod. VII. qu. 20. 2 *Cajetan.* & *Barradius*, & *Janſen.* in Exod. 3 2. Theſſalon. II. 9, 10. Cujus eſt adventus ſecundum operationem Satanæ, in omni virtute & ſignis, & prodigiis mendacibus, & in omni ſeductione iniquitatis, iis qui pereunt.

Manner.

Manner. This is clear, even from the account of the Plagues of *Egypt*. God permits the Devil to change the Magicians Rods into Serpents, and to convert the Water of the *Nile* into Blood; but he permits them not to produce Lice,[1] nor could they ward off the Plagues, which *Moſes* inflicted on all the reſt of the *Egyptians*. He ſets bounds to their Power; he ſtops the effects of their Malice; he convinces them, that his Omnipotence controled them.

§. 18. St *Auſtin*[2] acknowledges that Demons changed the Magicians Rods into Serpents, but he aſſerts they did not create any thing new: *Non fuerint tamen Creatores draconum, nec Magi, nec Angeli mali, quibus miniſtris illi operabantur.* Demons might furniſh an Occaſion, and prepare the Means, and diſpoſe Cauſes to the production of ſome extraordinary Effect; but God alone can form and create new Beings, as he alone has given to natural Agents the Power of actually producing any thing.

§. 19. In another place[3] he ſays, that all the Power of evil Angels is confined to the puniſhing of wicked Men by God's Permiſſion, or to the exerciſing the Patience of the Good; for it is not to be imagined, that the Creatures are obedient to theſe ſinful Angels, but to God only: *Nec ideo putandum eſt iſtis trangreſſoribus Angelis ad nutum ſervire hanc viſibilium rerum materiam, ſed ſoli Deo.* Tho' *Thomas Aquinas*[4] owns the Changes made by *Pharaoh's* Magicians, are true and not imaginary; he denys nevertheleſs, that they are true Miracles, becauſe produced by a natural Cauſe: *Non verè habent rationem miraculi, quæ fiunt virtute aliquarum naturalium cauſarum.* St *Auſtin* therefore and *Thomas Aquinas* acknowledge, that God only can work true Miracles, and that all Miracles wrought by the Creatures, are wrought no otherwiſe than by the Will and Concurrence of the Almighty.

§. 20. The other Fathers are ſtill leſs favourable to ſuch as would have the Devil capable of working true Miracles, becauſe they aſſert that *Pharaoh's* Magicians did not really change their Rods into Serpents, and that they only deceived the eyes of the Spectators, who fancy'd they ſaw That which had no being. *Philo*[5] makes no ſcruple of aſſerting, that the *Egyptian* Sorcerers employed their Art for no other End, but to endeavour to take off by their Inchantment, the Impreſſion which the true Miracles of *Moſes* made on the minds of the Standers-by; but whilſt they would have deceived others, they were deceived themſelves, God having confounded their Art, by the miraculous Power of *Aaron's* Rod,

1 Exod. VIII. 18. and IX. 10. 2 *Aug.* quæſt. 21. in Exod. 3 *Aug.* lib. 3. in *Trinit.* 4 D. *Thom.* 2 2. qu. 178. art. 1 ad 2. 5 Lib. de *Migrat. Abr.*

which devoured theirs, when turned into Serpents. And tho' elſewhere [1] he ſeems to ſay, they produced true Serpents, he adds, that *Moſes's* Rod having devoured the Serpents which the Magicians produced, and returning to its former nature of a Rod; God was pleaſed, by this ſo ſurprizing a Sight, to convince the moſt diſingenuous and moſt prejudic'd Minds, that what had come to paſs on *Moſes's* part, was not the effect of humane Skill and deceitful Subtilty, but an immediate Operation of the Divine Power, to which all things are eaſy. Whereby he inſinuates, that the Magicians Rods were changed into Serpents, by nothing more than a mere natural Power, and the bare effect of Magick.

§. 21. *Joſephus* [2] makes *Moſes* tell *Pharaoh*, that the Miracle he had juſt wrought before him, by changing his Rod into a Serpent, is not a thing that has only the appearance of Truth, nor a Juggle fit only to deceive the Ignorant and Fooliſh, like That which his Magicians had wrought, but that it is a Prodigy proceeding from the Energy and Power of God. The Author of the Queſtions to the Orthodox, under the name of *Juſtin Martyr*, [3] maintains that all that the Magicians did was done by the Operation of the Devil, that it was all mere Trick and Illuſion, whereby they impoſed upon the ſenſes of the Standers-by, repreſenting to them as Serpents or Frogs, that which was neither. *Juſtin Martyr* [4] compares the Miracles of theſe Magicians of *Egypt*, to the falſe Miracles wrought by the Devil among the other Heathens, which is as much as to ſay, he looks upon them as falſe Miracles and Legerdemain. *Tertullian* [5] makes no doubt, but the Magicians Rods were only empty Appearances to deceive the eyes of *Pharaoh* and the *Egyptians*; but, as he ſays, the Truth of *Moſes* ſwallowed up the Lie of the Magicians: *Corpora videbantur Pharaoni & Ægyptiis magicarum virgarum dracones; ſed Moſei veritas mendacium devoravit.*

§. 22. One would think St *Jerom* [6] had theſe words of *Tetullian* in his Eye, when he ſaid, ſpeakiug of the Miracles of *Antichriſt*: *As the Magicians withſtood Moſes with their Lies, and as the Rod of Moſes devoured their Rods; ſo ſhall the Truth of JESUS CHRIST devour the Lies of* Antichriſt. St *Gregory Niſſen*, [7] St *Proſper*, [8] the Author of

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1 *Philo* lib. 1. de *Vitâ Moſ.* Ὡς μηκέτι νομίζειν ἀνθρώπων σοφίσμασι τὴν τέχνας εἶναι τὰ γενόμενα, πεπλασμένας ἐκ ἀπάτης. Ἀλλὰ δυνάμει θειοτάτῃ τῷ τέτων ἀπίσω, ἢ πάντα ὁρᾶν ὑμᾶς εἰς. 2 Lib. 2. Antiq. c. 5. 3 Quæſt. ad Orthodox. qu. 22. 4 In Dialog. cum *Tryphone*. 5 *Tertull.* lib. de *Animâ* c. 57. 6 *Hieron. Algaſiæ.* c. 11. ad finem. Quomodo enim ſignis Dei, quæ operabatur per *Moyſen*, magi ſuis reſtitêre mendaciis; & virga *Moyſi* devoravit virgas eorum; ita mendacium Antichriſti *Chriſti* veritas devorabit. 7 *Gregorii* lib. de *Vitâ Moſis*. 8 *Proſper*. 1. parte de *Promiſſ.* cap. 5.

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the Commentary on St *Paul's* Epiſtles, under the name of St *Ambroſe*,[1] the Abbot *Rupert*,[2] and many others have thought in like manner, that there was nothing real in the Change wrought by the Magicians of their Rods into Serpents, and conſequently, that the Miracle wholly conſiſted in their having deceived the Senſes of the Spectators, by making Objects appear to them, which were not preſent in reality.

§. 23. Againſt what we have advanced, there may be made ſome conſiderable Objections: for, firſt, whether the Devil really changed the Magicians Rods into Serpents, or whether he only changed the Form of them, by a ſecret Motion and ſubtil Operation; whether he faſcinated the Eyes of the Spectators, to make them believe real Serpents were there, all this ſeems to us Supernatural, and conſequently Miraculous, ſince it is above the known powers of the Nature of a Spirit; ſecondly, if it be ſaid, the Divine Will concurr'd to theſe Operations of the Devil, and to many others of the like Kind, related in Scripture, it will follow that God concurrs in Sin, and aids the Devil in the Ills he brings upon Men, whether by tempting the Good or puniſhing the Bad; thirdly, if it be neceſſary to a true Miracle, that it ſhould be above the known Laws of Nature, and beyond the natural Power of him that produces it, it may be concluded from hence, that the greateſt part of Mankind, being incapable of diſcerning a true Miracle from a falſe, the proof of Miracles, tho' it be never ſo nearly proportioned to the Capacity of the Vulgar, will be of no uſe to Them, becauſe it is impoſſible they ſhould underſtand the Laws of Nature.

§. 24. To anſwer the firſt Difficulty, it muſt be obſerved, that the Nature and Power of Angels, Demons, and Souls ſeparated from Matter, are very much unknown to us; and that therefore it is difficult to ſet poſitive Bounds to their Power over Bodies, and to diſtinguiſh what is natural from that which is ſupernatural in their ſenſible Operations. Some of the Ancients have thought, that Angels, Demons, and Souls were corporeal; not in ſuch a manner, to be ſure, as our Bodies, which are heavy, groſs, and palpable; but that they had Bodies ſubtil, fine, delicate, and like imperceptible Air.[3] Upon theſe Principles it was that they maintained that Devils loved the Smell of Sacrifices,[4] Muſick, the Blood of Victims, Commerce with Women, and that for a certain time they would frequent certain Buildings and Places. As for good Angels, all the Difference they put between them and Demons, conſiſted in the Malice

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1 In 2. ad *Timoth.* c. 3. 2. *Rupert* in *Exod.* 3. Vide *Origen.* in proëm. l. 1. de princip. 4. Idem. lib. 7. contra *Celſ.* p. 334. & l. 8. p. 417. vide *Spencer.* in hunc lib.

and

and obſtinacy wherewith theſe laſt perſiſteed in Evil, without making any Difference in the proper Natures and Eſſences of them; they differ'd no otherwiſe than as a diſeaſed Eye or Ear differs from one that is ſound.[1] In a word, tho' they believed the Immortality of Souls, and that they would hereafter be capable of the greateſt Happineſs, yet would they not allow them to be purely Spiritual; they thought them corporeal, and that, after the Death of the Body which they had informed, they would ſtill preſerve the Figure of it. Some of the Ancients called this Body of the Soul ſeparated from the groſſer Bodies,[2] *the ſimilitude of Stars, the ſimilitude of Lightning*. They deduced one Argument of its Immortality, from the Soul's appearing about Sepulchres, and preſerving the Form of the Body which it had animated, together with the Inclinations it had diſcovered, during the Life of that Body. They grounded theſe Opinions on the Hiſtory of the wicked rich Man, on that of *Lazarus*, and chiefly upon what St *Thomas* ſays in the Goſpel: *Unleſs I ſee the print of the nails in his Hands and Feet, I will not believe*; becauſe ſays *Origen*, he was perſwaded the Body of the Soul of JESUS CHRIST might preſent it ſelf to the Apoſtle's Eyes, exactly like the Body it had left.

§. 25. We have now quite other Ideas and Principles, and by conſequence muſt reaſon upon the Operations of Angels and Spirits upon Bodies, after a manner quite different. It was not difficult to conceive upon the Hypotheſis of the Ancients, that the ſubtil Body of an Angel or Demon might work conſiderable Changes in the Organs of Animals, in the Air and Elements. The profound Knowledge they have of the Structure of our Bodies, and of other Secrets in Nature might help them to ſet the Springs a going, and to put ſecond Cauſes into Action after an imperceptible and unknown manner, yet ſo however as we may conceive it not to be impoſſible, as ſoon as we reflect on the Agents being at the ſame time Corporeal and Intelligent. It might be ſaid, their Actions, as extraordinary as they ſeemed to be, might nevertheleſs not be Miraculous, inaſmuch as nothing could be perceived in them contrary to the known Laws of Nature. One Body may communicate Motion to another; and a Body of extraordinary Subtilty, Agility, and Penetrability, may naturally produce in other Bodies Motions and Changes very different from thoſe, which are produced by our heavy, ſlow, groſs and terreſtrial Bodies upon others of the ſame Nature.

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1 *Origen.* Tom. 23. in Joan. 2 *Origen.* lib. 8. contra *Celſ.* *Iren.* l. 2. c. 61. vide & *Porphyr.* de Abſtin. Animal. lib. p. 212, 213. Ed. *Lugd.* 1620.

§. 26.

§. 26. But, according to our Principles, we muſt reaſon quite otherwiſe. A Spirit entirely diſengaged from Matter, in which we conceive nothing but Underſtanding and Will, cannot, one would think, by its own Nature be the Cauſe of any Motion, nor of its ſelf and immediately make any Impreſſion upon Matter, becauſe there is no phyſical Proportion between them. And then, whether we ſay the Devil made uſe of the natural Diſpoſitions, he found in the Wood of the Magicians Rods, to change them into Serpents; whether he enchanted the Eyes of the Standers-by, ſo as to make them believe they ſaw a Serpent, where there was none; whether he made a Phantom repreſenting Serpents; all theſe Effects are manifeſtly incompatible with the Nature of a Subſtance purely Intelligent. This is what Reaſon diſcovers to us concerning this Matter. But, at the ſame time, if we apply ourſelves to Revelation, we ſhall find means of explaining all theſe Operations of Angels, Demons, and Spirits, without being obliged to have recourſe to Miracles.

§. 27. The Scriptures relate a great number of Facts, of which we muſt confeſs the Devil to be the ſole Author: for example, the Calamities he brought upon *Job*, the many Demoniacks in the Goſpel, JESUS CHRIST himſelf tempted by the Devil, and carried up to a high Mountain, and afterwards to a Pinnacle of the Temple. Can any one ſay, that, in theſe Caſes God gave the Devil a Power of working Miracles, or that God worked Miracles to anſwer the evil Intentions of the Devil? Such a thought is full of Impiety and Blaſpemy. This would be to make God, either the Author, or at leaſt an Abettor, or Cooperator in the wicked Deſigns and Actions of the Devil. This were to affirm, that God works Miracles in favour of *Satan*, to deceive, to hurt, and to afflict Mankind: which cannot be ſaid without the moſt Impious Reflection on the Deity. The Devil therefore, in theſe Caſes, muſt, by the Permiſſion of God, have exerciſed a Power Natural to him. This Permiſſion of God plainly appears in the account of the Miſeries of *Job*, and That of the Man, out of whom JESUS CHRIST caſt a Legion of Devils.

§. 28. As to the miraculous Operations attributed in Scripture to good Angels, and to the Apparitions of Souls departed from the Body, we ſhould be as much in the wrong to look upon them always as ſomething miraculous. If we ſee them act upon Bodies, and cauſe ſudden, extraordinary Changes in Matter, in the Air, in the Elements, and our Senſes; all this may be done without a Miracle on their part. If there is a Prodigy, or any thing Supernatural, it is only in vertue of God's permitting ſometimes, tho' rarely, theſe extraordinary and prodigious Effects; for as to the common, ordinary Effects of Angelick Power, and of That which Demons have over our Bodies, our Senſes, our Imaginations, and a hun-

a hundred other things, continually about us, which our ſcattered Thoughts cannot attend to, no one has recourſe to a Miracle, to account for them. If our good Angels conduct and keep us from Dangers; if they fill our Imaginations with pious Objects; if the Devil on the contrary inſpires into us bad Thoughts, to hurry us on to Sin; if he repreſents to us things that may defile our Imaginations; if he ſtirs up within us Paſſions contrary to Reaſon and Modeſty, we do not think, that in all this he does any thing ſurpaſſing his avowed natural Power. And yet, if we take the matter right, this is to a Spirit as difficult, as what the Scriptures tell us of the Temptations, wherewith God permitted the Devil to try JESUS CHRIST. The only Difference is, that the Devil appear'd to our Saviour after a ſenſible manner, whereas he generally tempts us in a manner more diſguiſed: but for all that, he works as much upon our Senſes, the Temperament of our Bodies and our Imagination, tho' we don't behold him with corporeal Eyes.

§. 29. But how can a Subſtance purely Spiritual act upon a Body in a Phyſical manner? This we muſt explain. We have eſtabliſh'd it for a Principle, that the Will of God is the Nature of things; we are convinced by a great number of Facts related in Scripture, that Angels and Demons act phyſically on Bodies: therefore we may conclude it to be the Will of God, that Spirits may be able to act upon Bodies. But how can a Spirit apply it ſelf to a Body? What Proportion is there between two things ſo different? What Relation between the Will of an intelligent Being, and the Motion of Matter? I anſwer, there is as much as between our Souls and Bodies. Who doubts of the Soul's communicating a Motion to the Blood, the animal Spirits, and all the Limbs? and who does not ſee, that the Motions of the Body, of the Blood, of the Juices, and of ſenſible Objects, ſtrike upon the Soul, cauſing therein Sentiments of Joy, and Fear, and Grief and Pleaſure? Notwithſtanding this, what things are more Incompatible and leſs Proportionate, than Spirit and Matter, than the Will of the Soul, and the Motions of the Body? Is it more difficult for an Angel or Demon to cauſe any Alteration in the Air, in our Eyes, in our Imagination?

§. 30. We know very well by Experience, that God has thought fit there ſhould be an eternal connexion between the Paſſions of our Minds and Bodies: a Certainty we have not as to Angels and Spirits; but neither have we this Certainty with regard to the Divine Will concerning the reciprocal Dependance of our Souls and Bodies; but by this way of Reaſoning: our Souls and Bodies cannot remain in that Union with one another, which is natural to them, but by a very particular Effect of the Divine Will; therefore by this Divine Will muſt they be united. And

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may we not reaſon after the ſame manner with regard to Angels and Demons? They cannot by any application of themſelves to Matter, put it in Motion, without the effectual Will of God. They muſt therefore be employ'd by this Will, if they act upon Matter at all. It has been ſhewn, that Angels and Demons did really operate upon Bodies; we muſt then acknowledge, that God has thought fit, that, to anſwer the Will of a Spirit, a Body might be put into ſuch a Motion, as the Spirit ſhould will; or rather, God has engaged himſelf to give Matter certain Motions, as the Will of a Spirit ſhould require. And herein conſiſts the Nature of Spirits; or rather, by this Will of God it is, that the Actions of Spirits upon Bodies are ſometimes Natural, and not always Miraculous.

§. 31. As to the ſecond Difficulty that may be raiſed againſt our Opinion, *viz.* that if God by his Will concurrs with the Devil, in the Calamities he brings on good Men, and in the Temptations which he ſuffers to befall them, it will follow, that God is the Author of Evil, or that, at leaſt, he favours and abetts it; we have already, as we went along, anſwered this Difficulty, which is no more ſuch with regard to the *Devil*, than to our ſelves; ſince it is certain that God concurrs in a *Phyſical* or *Natural* Manner, to all our evil Deeds, to criminal Actions committed in and thro' the Body. It is owned that God concurrs in Evil, ſo far as that Evil has any thing Phyſical or Material in it; he contributes to the Materiality of a bad Action, he puts the Matter in motion, ſo as it may anſwer the Intents of a wicked Perſon, as well as thoſe of a virtuous Man, in conſequence of the Union he has eſtabliſhed between our Bodies and Souls: but it does not follow from hence, that he contributes to Evil conſider'd as to its *Formal Eſſence*, that is, to Evil, as it is *Moral Evil*.

§. 32. The third Difficulty is of more weight. It is certain, that the greateſt part of Men are not capable of diſcerning a True from a Falſe Miracle: But it cannot from hence be concluded, that a Proof of Miracles is of no uſe to the common People. The only Conſequence that may be fairly drawn, is, that the generality of Men ought to be more reſerv'd in judging of things Miraculous and Supernatural, than they commonly are. They ſhould conſider, how eaſy it is to be miſtaken, and ſometimes to eſteem that a true Miracle, which is only ſuch in Appearance. There are ſome Facts ſo evidently Miraculous, that 'tis impoſſible to err concerning them; and the Vulgar, as groſs and ignorant as we can ſuppoſe them to be, may aſſuredly pronounce them Prodigies. When *Moſes* with a ſtroke of his Rod divided the Waters of the Red Sea, and afterwards by his Command made them return to their former State; when he drew Water out of a Rock, and made the Earth open to ſwallow up

the rebellious *Jews*; when JESUS CHRIST raiſed *Lazarus*, who had been dead four days, and when he raiſed himſelf from the Grave; no One can doubt of theſe being true Miracles. There is not any need of Philoſophy, nor of exalted Knowledge, nor of a long Examination, nor profound Diſputes to judge of them. And if *Moſes* and JESUS CHRIST wrought but one unconteſtable Miracle, adapted to the Capacity of the moſt Simple, and ſuch as the moſt Obſtinate could not in Conſcience deny, it may from hence be concluded with a great deal of reaſon, that all the other leſs evident Miracles, which were wrought by the ſame Perſons, related by the ſame Authors, and were to confirm the ſame Doctrine and Truths, are as certain and inconteſtable as the former.

§. 33. Tho' a Man without Learning and Study could not fully inform himſelf how far the Power of Angels, Demons and Magicians extends, and what a cunning Jugler may be capable of doing to deceive the Eyes of Men, yet he muſt know at leaſt, that a natural Agent, of what quality ſoever, cannot in a moment by its own Power, raiſe it ſelf from the Dead, ſtop the Sun, and ſtill a Storm. Tho' I could not exactly tell, how far the Power of the Agents above-mention'd might extend, yet I am very well aſſured it does not extend thus far. To make Bodies act upon Matter, and cauſe therein conſiderable Changes, there muſt be Preparation, Time, and ſome or other of the Laws of Motion: there is nothing but the firſt Cauſe, the Almighty Agent, that can in an inſtant produce theſe miraculous Effects. There ought to be a due Diſtinction made between theſe two Propoſitions: Neither the Simple, nor even the moſt Skilful, are *apprized of* all the Laws of Nature, or of the whole Power of natural Agents; and this: The Simple as well as the Learned cannot but know when a thing is *above the Powers of Nature*. I know very well, what I cannot do; but I do not know very well, what I can do, nor to what degree my natural Power extends. Tho' I know, for inſtance, I cannot run as ſwift as an Arrow flies out of a Bow, yet I cannot pretend to ſay to what degree of Swiftneſs I can run.

§. 34. Moreover, when we talk of the Impreſſion Miracles ought to make upon our Minds, a Diſtinction ought to be conſider'd between the different Degrees and Conditions of Men. A Man, for example, that is ignorant of the true Religion ought to believe the Doctrine propoſed to him, that is proved by Miracles; provided, that Doctrine does not run contrary to his natural Reaſon, or the Miracles he ſees wrought, do not give him juſt Cauſe of Suſpecting a Cheat in them. If there come a ſecond Worker of Miracles, who deſtroys the Doctrine of the former, and confirms his own Opinions by Miracles oppoſite to thoſe of the former, the Heathen muſt ſuſpend his Judgment, and examine the Doctrine.

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But if he be a *Chriſtian* already inſtructed, who is thus between two Workers of Miracles, he ought to prefer, 1. That whom the Church has approved of;[1] 2. That which works the greateſt Miracles; 3. That which preaches the moſt pure and holy Doctrine; and he ought, without any more ado; to reject him whom the Church hath rejected, who preaches againſt JESUS CHRIST, who inculcates any falſe Doctrine or Corruption in Morals.

§. 35. But, it may be reply'd, is not this to argue in a circle, and beg the queſtion? I would have a Token, whereby to diſtinguiſh true Miracles from falſe; and you tell me, true Miracles are thoſe which are of uſe to confirm a true Doctrine; and, if I would have a Proof of the Doctrine of two different Preachers, you tell me, I muſt keep to that, wherein Miracles are wrought; and, if both work Miracles, I muſt appeal from them to the Church; and, if I doubt which is the true Church, you ſend me back to the Doctrine aud Miracles. Nothing can be a Proof of it ſelf, and it is abſurd to lay down as an Axiom the very thing in debate.

§. 36. We anſwer, that the Principle, on which all we have here ſaid, is founded, is, that God, being Truth it ſelf, cannot lead us into Error, and authorize Impoſtures and Lies by his Approbation and a long train of Miracles; that, having promiſed[2] *to guide* his Church *into all Truth*, he cannot fail of his Promiſe. This is the Principle we go upon; a Principle which none will conteſt, being included in the very Idea we have of the Divinity, as a Being infinitely Perfect. When therefore, in caſe of the Truth of a Miracle being doubted of, or of meeting two Workers

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1 This muſt be taken with a reſerve, that if the largeſt Communion of Chriſtians in the World enjoyn Articles of Faith, which contradict the firſt Principles of Reaſon, as *Tranſubſtantiation*, the Object of which is within the Sphere of our Reaſon, we are not to join in it. As to the Doctrine of the *Bleſſed Trinity*, the Object is infinitely out of our Reach, and conſequently no Objection can lie againſt that. 2 Our Author here pretends to think it neceſſary in the Caſe he is ſtating to have recourſe to the Infallibility (as they call it) of the *Romiſh* Church. But if ſome of its Articles at leaſt, as that of *Tranſubſtantiation*; and thoſe Conſequential ones, the *Worſhipping of the Hoſt* cum latria, and the *Communion in One Kind*, are impoſſible to be reconciled to Reaſon and Religion; as they ſtand eſtabliſhed in the Publick Acts of their Communion, in the cleareſt and fulleſt Terms; it ſurely follows, that inſtead of being an *Infallible* Communion, theirs muſt be a *Falſe One*. At the ſame time, it does not follow, that becauſe we have not an *Infallible Guide on Earth*, therefore every honeſt and ſincere Believer may not have ſuch Influences from the *Bleſſed Infallible Spirit of God in Heaven* as may certifie him, which of two or more Claſhing Perſwaſions he is to embrace; or that other Churches, not in Communion with the Biſhop of *Rome*, may not be as ſafe and ſure Guides as with all their *Infallibility*, they can pretend to be.

of Miracles, I remit any one to an Examination of the Doctrines or the Church's Authority, I do it in conſequence of this never failing Principle, That God cannot deceive, and That the Deciſion of his *true* Church is the Deciſion of his Holy Spirit. The Church therefore derives it Power from the Word of JESUS CHRIST. The Miracles and the Doctrine are built upon the ſame Foundation. This is no begging the Queſtion; it is a Concatenation of Proofs and Principles, that correſpond with each other, and make reciprocal returns of Light and Force.

§. 37. That Magicians, falſe Prophets and Antichriſt might perform ſome Actions, which, conſidered in themſelves, might ſeem as Miraculous as the other Actions of *Moſes*, of JESUS CHRIST and his Apoſtles, we do not pretend to gainſay; but that the Magicians or other Miniſters of the Devil have wrought as great a number of Miracles, as well circumſtantiated, following as faſt upon one another; that they have perform'd them with as much Readineſs and Authority; that they foretold them, or ſtopped the Courſe of them, when they pleas'd; that they wrought them to ſupport a Divine Doctrine, to eſtabliſh Truth, to confound Error, Idolatry, Superſtition, Lies, the Devil's Kingdom, and to procure the Glory of God; this we abſolutely deny. It was expedient our Saviour ſhould work ſome Miracles equal to thoſe of the ancient Prophets, who foretold him, ſays St *Auſtin*,[1] as their God, their Lord, their Maſter, leaſt it might be thought abſurd for him not to do as much as others had done before him. But he worked ſome Miracles, which no other ever has or could perform, to ſhew his Superiority over all other Workers of Miracles, of what Nature or Quality ſoever they were; as to be born of a Virgin, to riſe from the Dead by his own Power, and to aſcend up into Heaven. If theſe Acts are not ſufficient to prove his Divinity, I know not what is.

§. 38. *Celſus* formerly objected to the *Chriſtians* the pretended Miracles of the Heathen Gods, in oppoſition to the Authority of thoſe of JESUS CHRIST: but *Origen*[2] ſhews the Difference of them, by the Difference there is between the Doctrine and Morality of CHRIST JESUS, and the abſurd Abominations in the Worſhip of falſe Gods. Who can hold, ſays he, that an amendment of our Manners is the work of Deceit? What Intereſt could the Devil have in working Miracles, for the Sanctification of Mankind? *Arnobius* defied the Heathens to prove their Gods had ever wrought Miracles like thoſe of JESUS CHRIST, only by a ſingle Command of theirs. It is impoſſible God

1 *Auguſt.* Ep. 137. ad *Voluſian.* c. 4. n. 13. nov. Edit. 2 *Origen.* contra *Celſ.* lib. 1. ſub finem. l. 2. p. 89. & ſeq. & lib. 3. 126, & ſeq.

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ſhould ſuffer Man to be deceiv'd by a long train of falſe Miracles, eſpecially if Man is in good earneſt, and if the Corruption of his own Heart, and a Contempt of Truth and Equity do not render him ſuch an One as deſerves to be plunged in the Darkneſs, which he is fond of, and the Error, that delights him.

§. 39. *Pharaoh's* Magicians did ſomething, without doubt, that bore the face of a Miracle, when they changed their Rods into Serpents: but did not God confound them at the time of their very firſt Miracle, by cauſing the Rod of *Aaron* to devour the Serpents they exhibited an Appearance of? And when they would have produced Lice, as *Moſes* had done, did not God put a ſtop to their Power? and were they not forced to confeſs, it was the finger of God, that acted by *Moſes*? They, as well as the other *Egyptians*, were ſmitten with the Plague of Ulcers; and their diabolical Art could do nothing againſt the *Iſraelites*, who were exempt from thoſe Plagues wherewith God ſmote the *Egyptians*, and who enjoyed a profound Peace, whilſt all the reſt of the Country was made deſolate, one while by the change of their Waters into Blood, then by the Hail-ſtones and Lightning, and laſtly by the Darkneſs, and the Death of the Firſt-born of Man and Beaſt.

§. 40. If we compare the pretended Miracles of *Pharaoh's* Magicians, of *Apollonius Tyanæus*, and of the Heathen Gods, to thoſe of JESUS CHRIST, of *Moſes* and the Apoſtles, what a remarkable Diſproportion is there between them? Was it ever known, that the Devil ſtopped the Courſe of Rivers, or divided the Waters of the Sea, that he ſweetned the Waters of a bitter Spring, that he fetcht Water out of a Rock, that he foretold Things depending on the Concurrence of many free Cauſes, a long time before they happened? Did he ever raiſe the Dead, who had been buried ſome days? Did the Magicians ever walk upon the Sea, cure the Blind, the Lame, the Dumb from their Mother's womb, without touching of them, without making any Preparation, and only by the Word of their Command? Of whom have we received the Accounts of Miracles done by Sorcerers and Heathen Deities? Are they faithful Authors, Contemporaries, Eye-witneſſes of what they write; and would they ſuffer Torments and Death it ſelf, to ratify what they teach and affirm?

§. 41. The *Devil* poſſeſſes and torments Bodies; he cauſes Diſeaſes; he tempts the Good; theſe are the Effects of his Power. If he appears to JESUS CHRIST, it is to perſwade him, were he able, to tempt God, and to worſhip the worſt of his Creatures. All that he does proceeds from a dangerous and a malignant Power. In every thing, he plainly appears the Father of Lies, Wickedneſs and Superſtition. If he talks

talks to *Eve*, 'tis with design to seduce her from her Obedience to her God. If he makes the Prodigies of his Power appear against *Job*, 'tis to perswade him into Impatience and Despair. In short, all these pretended Miracles tend to nothing, but to make Men miserable, wicked, and impious. This is the Point, which the Power of *Satan* and his Ministers always take aim at.

§. 42. Thus, let an Angel of Darkness transform himself into an Angel of Light; let *Beelzebub* cast out Devils; let false Prophets work Miracles, to deceive, if it were possible, even the very Elect; it will always be very easy to discern between Truth and Falshood. The Deeds, the Thoughts, the Doctrine, the Designs of the Children of the Spirit of Darkness, will soon discover what they are. The most Simple, among the Faithful, will never be deceived by false Miracles, if they have but as much Deference for the Judgment and Rules of the Church, as they ought to have. 'Tis she is to judge of the Mission and Merit of true and false Apostles. If the Church condemns *Simon*, let him work the most surprizing Miracles, let him raise his Body up into the Clouds, he must nevertheless receive the Sentence of *Anathema*. Doctrine maintains Miracles, and Miracles support Doctrine. These two things should never be divided. They are two Principles clos'd together, and cemented into each other. The Vulgar must not judge singly, either of Doctrine or Miracles; their Faith takes in both; and the Submission of those, who are truly Faithful, embraces a Doctrine prov'd by Miracles, and Miracles accompanied with a sound Doctrine. The Proof of Miracles acknowledg'd by the Church will always subsist in full Force, with regard to the Simple, as well as the Learned. We reverence in Miracles the Character of God's Omnipotence, which shines very bright in them, and the Authority of the Church, which acknowledges them. [1]

§. 43. So then, a true Miracle must be [2] 1. above the natural and known Powers of him that works it. 2. It must lead us to God and JESUS CHRIST. 3. It must have nothing in it, contrary to true Doctrine, Religion, or the Church. The *Jews* and *Pharisees* in the time of JESUS CHRIST had probably the same Notions of this Matter that we have; and from this Notion misapply'd it was, that they took occasion to reject our Saviour as to those Doctrines and Actions of his,

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1 It must be right Reason, and not barely the Authority of any Church without it, much less against it, in regard to Doctrine, further than that Authority is consider'd as merely Historical. And in this sense Prophane or Civil History bears Testimonie too. 2 See Monsr. *Pascal's* Thoughts under the Article of Miracles.

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in which they pretended they could not find all theſe Characteriſticks. They had the Law of God, which forbad them to hearken to every one that worked Miracles, and taught any Doctrine, or maintained any Poſition contrary to That Law; together with an Order to have recourſe to the Prieſts, to diſtinguiſh good from bad Prophets. JESUS CHRIST, according to the *Phariſees* Opinion, came to deſtroy the Law; the Prieſts condemned what he taught and did; it might ſeem therefore reaſonable, that the People ſhould not adhere to JESUS CHRIST; and yet our *Saviour* look'd upon the *Jews* as inexcuſable for not receiving his Doctrine, and [1] tells them that *they had not known ſin, if he had not wrought amongſt them, ſuch things as never Man wrought.* His Will therefore was, that his Miracles ſhould be look'd upon as ſufficient Proofs of what he taught. [2] He inſiſted upon it, that the *Jews* were under an Obligation of Believing in him, and that his Miracles were ſufficient to juſtify his Procedure and Doctrine. This is the Concluſion *Nicodemus* drew from them, when he ſaid to JESUS: [3] *We know that thou art a Teacher come from God: for no Man can do theſe Miracles that thou doeſt, except God be with him.*

§. 44. In ſhort, when Miracles are certain, there needs no other Proof to receive him that works them, as come from God. They neceſſarily bear the Stamps of Truth and of the Divinity; and even, tho' a Doctrine might be ſuſpected, (as That of JESUS CHRIST might be by *Nicodemus*, becauſe it ſeemed to deſtroy the Traditions of the *Phariſees*,) if there are undeniable, evident Miracles to back it, the Evidence of a Miracle muſt overweigh all Conſiderations of Difficulty in the Doctrine: a Truth founded on this eternal Baſis, That God cannot lead us into Error. Now, he would lead us into Error, ſhould the Workers of Miracles preach a falſe Doctrine, which to the Light of common Senſe would not manifeſtly appear to be ſuch, or if ſome, who had worked greater Miracles, had not forewarn'd us not to truſt them. Thus, if there were a Diviſion in the Church, and the *Arians*, for inſtance, who ſay they believe as much according to Scripture, as any Members of the Catholick Church, had worked Miracles, and the Members of the Catholick Church had wrought none, ſome People had been led into Error; becauſe there muſt have been a neceſſity of concluding in favour of the Miracles, or of eſpouſing a Falſity. But this God cannot do, and yet he muſt do, if, in an obſcure and doubtful Caſe, he ſuffers Miracles to be wrought on the ſide of Falſhood, and not on the ſide of Truth. But, if, in a doubt-

1 John XV. 24. 2 The Principles and Tenor of his Doctrine being conſider'd with them. 3 John III. 2.

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ful Caſe, there ſhould be Miracles on both Sides, than would be the proper time to apply the Rules before-mention'd; an Examination of the Doctrine, the Nature of a Miracle, the Behaviour of him that works it, the [1] Authority of the Church, and above all, Prayer, that our own Hearts may be cleanſed from Preſumption and Inordinate Deſires, which may caſt a miſt over our Eyes and make us fond of being Deluded.

§. 45. *Tertullian*[2] upon this Subject obſerves ſomething very well worth our Attention. One would incline to think, ſays he, that the Son of God could not any longer appeal to the Authority of Miracles, for a Proof of his Miſſion, after he had weaken'd or rather deſtroyed their Teſtimony, by foretelling that Impoſters ſhould work Miracles, and ſeduce even the Elect by them. *Temerariam ſignorum atque virtutum fidem oſtendit, ut etiam apud Pſeudo-Chriſtos facillimarum.* He adds, How comes it then to paſs, that JESUS CHRIST would be approv'd, acknowledg'd, and receiv'd upon the Teſtimony of his Miracles, while he refuſes other Workers of Miracles the ſame Privilege? Without doubt, becauſe having come firſt, and having firſt deliver'd the Precepts, touching the Nature and Properties of true Miracles, he juſtly gain'd belief, and got the Aſcendant in the Minds of Men. As he that firſt enters into a Bath, takes poſſeſſion of the Place, and ſhuts the Door againſt all others: ſo JESUS CHRIST has kept off all others, and vindicated to himſelf the Faith of Mankind; *Ita fidem occupavit, poſteris quibuſque præripuit.* Having the advantage of coming the firſt, he has diſcredited thoſe who were to come after him, by deſcribing them and foretelling what they would be.

§. 46. St *Auſtin*[3] in anſwer to the *Donatiſts* who boaſted themſelves in having ſome amongſt them, who wrought Miracles, particularly *Pontius*, who had wrought one, and in that God had anſwered *Donatus*, whilſt he was in Prayer; this holy Father anſwers, 1. that Hereticks are the firſt deceived in believing idle Stories; or that they deceive us, by telling us that which they do not credit themſelves. 2. Suppoſing that they had wrought Miracles, he maintains they wanted Charity, without which a Faith able to remove Mountains ſignifies nothing; then he judges of their want of Charity, by their having broke the Unity of the Church. 3. In the laſt place, he ſays the Son of God has warned us of theſe falſe Dealers in Miracles: *Contra iſtos mirabiliarios cautum me fecit Deus meus, dicens: In noviſſimis diebus exurgent Pſeudo-Prophetæ, facientes ſigna & portenta, ut in errorem inducant, ſi fieri poteſt,*

1 See the Notes above. 2 *Tertullian.* lib. 3. contra *Marcion.* 3 *Auguſt.* in Joan. Thact. 13.

etiam

etiam electos. A Soldier, who hath deſerted may put a ſimple Country Fellow into a terrible Fright; but one, who is not ſo eaſily ſurprized, nor ſo ſoon fright'ned, ſtays to conſider, whether this Soldier be in his Camp, whether he follows his Army, and whether the Character he bears can give him any Authority. If he be divided from his Troop, if he has no Poſt to diſtinguiſh him by, he fears not his Menaces, but defies him to do the worſt he can do. In another place [1] he again makes uſe of the ſame Compariſon, and diſtinguiſhes the Miracles of Sorcerers from Thoſe of Saints, by the End propoſed, and by the rightful Authority, with which they were wrought. Sorcerers ſeek their own Glory; and Saints, the Glory of God. The former act by a Power given them in a certain Order, and within certain Limits; but the Saints act by a Publick Authority, derived from him to whom all Power is given, both in Heaven and Earth.

§. 47. For a Concluſion of the whole from what has been ſaid touching true and falſe Miracles, we may be aſſured, 1. That God alone can work true Miracles, ſince he alone can act againſt the ordinary Rules of Nature, or ſuſpend their Action, when and as he thinks fit. 2. That Men, Angels and Demons may ſometimes work Miracles by the expreſs Will of God, who makes uſe of his Creatures to execute his Decrees, and to be an Inſtrument of his Mercy or Juſtice. 3. That Spirits, diſengaged from Matter, may naturally and without a Miracle act upon Bodies. 4. That the pretended Miracles of *Pharaoh's* Magicians were magical Operations, of which the Devil was Author and Inſtrument. 5. That a true Miracle borrows a great deal of its external Authority with regard to the Vulgar, from the Doctrine and Merit of him that works it, and from the Approbation of the Church.

At the Concluſion of Monſ. Calmet's *Diſſertation upon Miracles, it may not be improper to ſubjoin what we find in* Menaſſeh Ben Iſrael, Concil. Quæſt. 4. in Deuteron. XIII. 2. *reconcil'd with* XVIII. 21. *All Authors are agreed, ſays that Rabbin, that there was not an abſolute neceſſity for Miracles or any other Demonſtrations to diſtinguiſh True from falſe Miracles in the* Jewiſh *Church. Very wide was the Difference between the Prophets that rebuked the People in the Name of God; and importunately excited them to worſhip him with all their Heart; ſuch as* Iſaiah, Jeremiah, *&c.*

[1] *Auguſt.* in lib. 83. quæſtionum, qu. 72. art. 4. Item Serm. 90. & *Chryſoſt.* in Matth. VII. 22. & alii PP. in eund. locum.

by whom no Miracles were wrought for the reaſon here given; and thoſe pretended Prophets who propheſied in the Name of Idols, or propoſed to take away any Precept from the Law, or to add any other to it. For Death is the Portion of ſuch a one, according to that in Deut. XIII. 5. And that Prophet, or that Dreamer of Dreams, ſhall be put to death, *&c. For altho', under the Character here given, he foretells things to come to paſs, and that do actually come to paſs; yet right Reaſon obliges us to believe, that he gain'd the Knowledge of theſe Futurities by the Methods of* Aſtrology *or* Necromancy. *Even he that gives any occaſion to any Suſpenſion or Intermiſſion of any Precept or Branch of the Law, not however propoſing an Abolition of ſuch a Part entirely and for ever, is obliged to give an expreſs Teſt of the Truth of his Prophecy. And when two Prophets propheſy contrary to one another, as it happen'd in the inſtance of* Jeremiah *and* Hananiah Ben-Hazur; *then there is occaſion for Miracles or Prodigies, and by thoſe it muſt be determin'd, whether of the Two is the True Prophet. Which we gather from that Place in* Deuter. XVIII. 18. I will raiſe them up a Prophet from among their Brethren, *&c. The meaning is, that a Prophet after* Moſes *juſtly reputed Pious and Honeſt as* Moſes *was, need not produce ſuch ſtrong and full Credentials; for that the People will in good time, and with ſober thought, hearken unto him without them. It follows;* v. 20. But the Prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that Prophet ſhall dy. *A little after we have theſe words;* And if thou ſay in thine heart, How ſhall we know the word which the Lord hath not ſpoken. *This Text is very expreſs, that he was to be put to death, whoever either propheſied in the name of Strange Gods, or utter'd Precepts as from God, which he had not received from God. The firſt Impoſtor is very eaſily diſcover'd; but the other not ſo eaſily. In this Caſe an Event was to be the Standard of a Prediction. So v.* 22. When a Prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſs, that is the thing which the Lord hath not ſpoken. *&c. an Inſtance of which we mention'd juſt now in the caſe of* Jeremiah *and* Hananiah.

DISSERTATION II.

On the Hebrew *Polity, and particularly on the* Sanhedrim. *Tranſlated from Monſ.* Calmet *by a Learned Friend.*

§. 1. THE Common-wealth of the *Jews* could not, ſtrictly ſpeaking, be ſaid to be ſettled 'till after God had given the Law at Mount *Sinai*, and *Moſes* had enter'd upon the Adminiſtration of it, and regulated its Order and Oeconomy, according to the Law of the Lord. It does no where appear, that the *Iſraelites*, during their Abode in *Egypt*, had an eſtabliſh'd Polity, and regular Judges of their own Nation, inveſted with plenary Authority: the Elders made mention of, *Exod.* III. 16. and thoſe who were ſet over their Brethren, [1] had at beſt, but a limited Juriſdiction, during Pleaſure, and not a Coercive Power. *Moſes* was the firſt that exerciſed ſovereign Rule and abſolute Juriſdiction over the *Jewiſh* Nation. On Him alone reſted the Weight of all Affairs, 'till his Father-in-Law, *Jethro*, arrived at the Camp at *Sinai*: who prudently obſerving, that *Moſes* labour-ed the whole Day in hearing and deciding Cauſes, took the Liberty to ſet before him the Certainty of Sinking under the Burden, unleſs it were divided among a Number of Perſons of approved Integrity and Ability, who might aſſiſt him in his Adminiſtration. *Moſes*, being prevail'd upon by this ſeaſonable Advice, [2] appointed Rulers of Thouſands and Rulers of Hundreds, Rulers of Fifties and Rulers of Tens, who judged the People in every ſmall Matter; but the difficult Cauſes they brought unto *Moſes* himſelf.

§. 2. However this Form of Government was not of long Continuance. For *Jethro* arriving at the Camp not long before the March of the *Iſraelites* to *Kadeſh Barnea*; ſoon after, *viz.* at the Camp of the *Sepulcres* of *Concupiſcence*, diſtant three days March from Mount *Sinai*; God ordain'd a Council of ſeventy Men, induing them with his Holy Spirit, to aſſiſt *Moſes* in conducting the People. From hence the Advocates for the *San-*

1 Exod. V. 6. 2 Ibid. XVIII. 25, 26.

hedrim date it's Origin, which will fall under Conſideration hereafter. Here then we ſee a Senate of Seventy Sages, with *Moſes* for their Preſident, each indued with the Spirit of Propheſy, appointed to rule *Iſrael*. This additional Eſtabliſhment did not however diſannull that other which was ſettled by the Advice of *Jethro*; whoſe Province was probably confined to all Affairs Civil and Military; while ordinary Suits and ſmaller Matters the Seventy took Cognizance of; as the more difficult and weighty Cauſes were reſerved for the Deciſion of *Moſes* himſelf: unleſs we ſuppoſe, with the *Rabbins*, that theſe Seventy Elders were ſelected from the former Eſtabliſhment; in which I ſee no great Inconvenience.

§. 3. This Method of Juriſdiction continued while they ſojourn'd in the Wilderneſs, almoſt the Term of thirty nine Years; and was at That time not only Commodious but almoſt Neceſſary: When the People collected into one Body Corporate reſembled one Moving City; whoſe Members might with eaſe frequently be call'd together; whoſe Intereſts as yet being not very intricate thro' a Multiplicity of Poſſeſſions; their Proceſſes of courſe were fewer, and therefore required fewer Judges.

§. 4. *Moſes* however foreſeeing, that in the Land of *Canaan* the ſame Expedient would not anſwer the Purpoſe; appointed Judges and Magiſtrates in every City [1] to determine ſmaller Matters; ordering that all difficult Caſes and thoſe of greater Conſequence ſhould be laid before the Prieſts of the *Aaronical* Line, and the Judges whom God at that time ſhould raiſe, at the Place which the Lord ſhould chuſe: and to this Deciſion All, on pain of Death, [2] were obliged to ſubmit. It is in another Place ordained, that in Caſe a Murder be committed, and it's Author cannot be diſcovered; the Prieſts ſhall aſſemble, to whom belongs the Cognizance of every Controverſy [3] and every Stroke; who, together with the Elders of that City, which is next unto the ſlain Man, ſhall expiate the Crime committed, and avert the Wrath of God from his People. This Authority of the Prieſts is by the ſame Legiſlatour confirm'd, when he ſays, [4] *If a falſe Witneſs riſe up againſt any Man, then Both the Men ſhall ſtand before the Lord, before the Prieſts and Judges.* The Paraphraſt *Onkelos*, whoſe Authority ought to be of weight with the *Rabbins*, explains theſe words (*who ſaid unto his Father and to his Mother, I have not ſeen him*) [5] of the Prieſts, who are ſuppos'd, in the Execution of Juſtice, to have no regard to Conſanguinity, and conſider nothing but Equity and Truth. And this Interpretation is confirmed by the Context; for they have obſerved thy Word, and kept thy Covenant.

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1 Deut. XVI. 18. 2 Ibid. XVII. 12. 3 Ibid. XXI. 5. 4 Ibid. XIX. 16, 17. 5 Ibid. XXXIII. 9.

Agree-

Agreeably to which Interpretation the Prophet *Ezechiel* ſpeaks.[1] *And in controverſy they* (the Prieſts) *ſhall ſtand in Judgment.* They ſhall be the Natural Judges of my Juſtice, the Miniſters of my Judgments, and Protectors of my Ordinances. The *Samaritans*, in their Letter to *Scaliger*, confeſs a ſovereign Authority by them lodged in the Hands of their High Prieſt; to his Tribunal all Cauſes are brought; He is ſole Judge of the People, even of their very Thoughts.: By His Advice every thing is decided: Bleſſed is he who obeys his Voice, and Woe unto the Diſobedient! This was the true State of the Government of the *Iſraelites*, while they continued in Peace and in Obedience to the Lord their God.

§. 5. And in this Senſe *Joſephus* underſtood *Moſes*: The Legiſlatour, ſays he,[2] conſtituted ſeven Judges in every City, who together with the *Levites* ſhould adminiſter Juſtice to the People: Ordaining that if any difficult Matter aroſe, it ſhould be brought to the City appointed by God, there to be referred to the Deciſion of the High Prieſt, the Prophet, or the Senate. And, ſpeaking of the *Jewiſh* Polity,[3] A Government more Excellent, more Juſt, or more Holy, cannot poſſibly be eſtabliſh'd than this which has God for it's Author and Appointer. The Sovereign of the Univerſe has allotted to the Prieſthood in general the Superintendency of all things Sacred, as being of the higheſt Importance, but ſtill in Subordination to the High Prieſt: on him it is incumbent to ſee the Laws obſerved, and to preſerve Diſcipline; to determine Suits, and decree Puniſhments. What Scheme of Government can be conceiv'd ſo perfect as this of the *Jews*? Thus in his Opinion,[4] the *Hebrew* Model was neither Monarchy nor Democraſy, and might very properly be termed a Theocracy. In reality, the Prieſts and ſuperiour Judges acted only as the Delegates of God. Seated on his Tribunal, they exerciſed his Authority, in the Preſence of his Ark and in the Place he had choſen. All Controverſies were decided according to the Letter of his Laws, nor was it uncommon for thoſe in Authority to be inſpired: they might always have recourſe to the *Urim* and *Thummim*, by means of which the High Prieſt was certainly inform'd of the Divine Pleaſure in all Affairs of Moment. It was the High Prieſt, according to *Joſephus*,[5] that was more eſpecially obliged to put the Laws in Force, to decide Differences, and bring Criminals to condign Puniſhment: and whoſoever ſubmitted not to his Sentence was to ſuffer the Extremity of the Law, as guilty of Impiety againſt Heaven.

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1 Ezech. XLIV. 24. 2 *Joſeph.* Antiq. Lib. 10. cap. ult. 3 Contra *Appion.* Lib. 2. c. 6. 4 Id. eod. Libro. 5 Id. ibid.

§. 6. Such

§. 6. Such was the Model of the *Hebrew* Polity, while tied to a ſtrict Obſervance of the *Moſaick* Law. If in the Sequel of the Hiſtory of this Nation we obſerve a frequent Interruption of this Diſcipline; it may be imputed to the Irreligion of ſucceeding Judges, and the Remiſneſs of the People, together with the frequent Wars and Revolutions of their State. How was it poſſible (for inſtance) to adhere cloſely to Forms of Juſtice, preſcribed by *Moſes*, in an alternate State of Perſecution and Slavery in the time of the Judges? Or could it be expected of a People abandoned to Prophaneneſs and Idolatry, that they ſhould be rigid Obſervers of thoſe Laws? A perfect Uniformity in this Point will not eaſily be made out; and it muſt ſuffice to ſuppoſe this Article more or leſs regularly obſerved, according as the People did more or leſs adhere to the Worſhip of the true God.

§. 7. After the Death of *Moſes*, *Joſhua*, who ſucceeded him, could not immediately inforce the Obſervance of his Laws in the Land of Promiſe. He was obliged firſt to conquer, and then to divide the Land; neither did he long ſurvive this Diviſion and peaceable Poſſeſſion of *Canaan*. Influenced by the Prudence and Zeal of this Ruler, *Iſrael* lived in a ſtrict Conformity to the Law. Before this time, he governed the Republick abſolutely, in conjunction with the High Prieſt and the Elders. The ſame Obedience which they had paid to *Moſes*, the People obliged themſelves to pay to him, threat'ning Death to all who ſhould renounce the Obligation.[1] *Joſhua* and the Elders made a League with the *Gibeonites*:[2] He with the High Prieſt *Eleazar* preſided at the Diſtribution of the Inheritances in the Land of *Canaan*.[3] Being at length arrived to a good old Age, he aſſembled all *Iſrael* to *Sichem*, and there renew'd the Covenant between the Lord and his People.

§. 8. Until the time that *Iſrael* put themſelves into a fatal Independency, Affairs remained in the Poſture *Joſhua* left them: This inclined them to diſuſe and forget the Law of their God, and was attended with ſeveral Servitudes; paſſing alternately from Slavery to Freedom, according as their Crimes or Repentance engaged the Almighty to puniſh or aſſiſt them. In this wondrous Viciſſitude of Affairs we cannot be ſurprized, if their Forms of Judicature are not clearly to be traced. The Accidents conſequent on the Outrage done to the *Levite's* Wife, and the enſuing War againſt the Tribe of *Benjamin*, point out unto us an abſolute independent Populace, under no other Guidance than that of their own Authority. A Liberty as unbounded may be ſeen in the Affair of *Micah*, and the Captivity of the Tribe of *Dan*: and the Scriptures indeed expreſsly

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1 Joſh. I. 16, 17, 18. 2 Ibid. IX. 15. 3 Ibid. XXIV. 1, 2.

affirm,

affirm, that every one did that which was right in his own Eyes, there being no King in *Iſrael.*

§. 9. The Judges, which from time to time God raiſed up to govern and deliver his People, had not an univerſal Authority over all *Iſrael.* That Portion which they had reſcued from Slavery and which acknowleged their Power, was ſubject to their Direction: the Reſt continuing in the mean time either Independent or in Bondage. And that we have no certain Account of their Form of Government under theſe Judges, cannot be deny'd. Somewhat more of Uniformity and Order appears under *Samuel,* who judged twenty Years, each Year viſited the Province or Country, and preſided in the Courts of Juſtice at *Gilgal, Bethel* and *Maſphat.*[1] The Laws of *Moſes* relating to Judgments were rigourouſly obſerved; and the Elders and Judges of the People had recourſe to *Samuel* in all Matters of Conſequence,[2] which he determined abſolutely in the Name of the Lord. At length bowed down with Age he made his ſons Judges at *Beerſheba*; whoſe ill Conduct provoked the Elders to remonſtrate, and to demand of *Samuel* a King.

§. 10. The Eſtabliſhment of a King gave a new turn to the Order and Polity which *Moſes* had injoyned. He foreſaw the *Jews* would ask a King, and had made ſome Proviſion for his Deportment: but, whether he deemed it fruitleſs to lay down Rules of Government for Kings, who will always enact or cancel whatever they think fit; or, whether it pleaſed the Almighty to reſerve to himſelf the publiſhing his Will thereupon (as in effect he did by *Samuel* in the Election of *Saul*) or whether, in ſhort, it was, that *Moſes* concluded the Form of Government which he had delivered, not to be inconſiſtent with Monarchical Authority; he enjoyned nothing profeſſedly as to this Particular: and it is probable that *Saul* chiefly concerned himſelf in *Military* Affairs; leaving the Prieſts and Judges in Poſſeſſion of the ſame Juriſdiction, he found them veſted with. *Samuel* to the laſt Period of his Life preſerved his great Authority over the People, and even over the King, who treated him as a Prophet of the Lord and Interpreter of his Will, till (or even in) the Anointing of *David.*

§. 11. No ſooner was *David* ſettled peaceably on his Throne, but he prudently ſet himſelf to adminiſter Juſtice to his People, as his principal and moſt important Obligation. We learn from Scripture, that *Abſalom* affecting Royalty, preſented himſelf each Morning at the Gate of the Palace,[3] inviting to him all thoſe whoſe Buſineſs led them thither, and he added that *their Matters were good and right, but there was no Man deputed of the King to hear them. O that I were made Judge in the Land,*

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1 1 Sam. VII. 15, 16. 2 Ibid. VIII. 1, 4. 3 2 Sam. XV. 2, 3, 4.

that

that every Man who hath any Suit or Cauſe might come to me, and I would do him Juſtice! *Joab* having ſuborned a Woman of *Tekoah*, [1] to ſue to *David* for *Abſalom's* Pardon; ſhe pretends to implore Mercy for one of her own Sons, who had ſlain his Brother as they ſtrove together in the Field.

§. 12. *Solomon* likewiſe, as *David* his father had done, adminiſter'd Juſtice at the Gate of his Palace. Holy Scripture deſcribes to us his Throne, [2] and the Sagacity and Conduct with which he decides the remarkable Strife between the two Harlots. [3] It is alſo there recorded that this Prince went to *Gibeon* with the Captains of Thouſands and of Hundreds and the Chief of the Fathers. Conſequently all theſe Officers were eſtabliſhed, according to the Law of *Moſes*, for the Government of the People. *Solomon* had alſo experienced Counſellors about him: who after his Deceaſe offered that prudent Advice to *Rehoboam*, which he ſo raſhly rejected.

§. 13. The Political Order and Government of the *Jews* ſuffered not a little by the revolt of the Ten Tribes, who joyned themſelves to *Jeroboam*. Nor had this Prince any Method ſo effectual to ſecure the Rebel Tribes, as that of changing the Religion, and overthrowing, as far as in him lay, the Form of Government preſcribed by *Moſes*. We muſt have recourſe therefore to the Kingdom of *Judah* only, for the Tradition and Succeſſion of the genuine Diſcipline and ancient Polity of the *Hebrews*.

§. 14. When *Jehoſaphat* ſet about reforming his States, he propoſed no other Model than that derived from *Moſes*. *He ſet Judges in the Land throughout all the fenced Cities, ſaying, Take heed what ye do, for ye judge not for Man, but for the Lord.* [4] Moreover, in *Jeruſalem* this Prince erected two Tribunals, the one conſiſting of Prieſts and Levites; the other, of the Chief of the Fathers of *Iſrael*. The firſt had Cognizance of Matters relating to the Law, the Commandments and Religious Ceremonies; which were remitted to them from the Judges of other Cities; the High Prieſt *Amariah* being over them. In the ſecond Tribunal preſided [5] (*Labadias*) *Zebadiah* the Ruler of the Houſe of *Judah*, for all the King's Matters; *i. e.* all Political Affairs, and ſuch as concerned the Intereſt of the State or that of Private Perſons.

§. 15. The ſame Courts of Juſtice which *Jehoſaphat* erected, were, as *Jeremiah* records, *continued* by *Joakim* King of *Judah*. When this Prophet was condemned by the Prieſts and falſe Prophets, for having publiſhed terrible Predictions againſt the Temple; the Multitude were there-

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1 2 Sam. XIV. 2. 2 1 Kings X. 18. 3 Ibid. III. 16. 4 2 Chron. XIX. 5, 6. 5 *Labadias*; ſo read ſome Copys.

upon

upon gathered together in the Temple. The Princes of *Judah* being inform'd of it, went from the King's Palace, the place of their ordinary Aſſemblies, to the Temple (where the Prieſts, the Scribes and the People were actually aſſembled) and demanded a Rehearing of *Jeremiah's* Cauſe. The Prieſts and the Prophets reſolutely maintain'd (in the Preſence of the Princes) that *Jeremiah* deſerved to die: notwithſtanding which the Princes reverſed the Sentence; and the Elders afterwards remonſtrated to the Aſſembly the Injuſtice of it, alledging that diverſe Prophets had heretofore denounced the ſame Woes, and yet had met with no ill *Treatment*, either from the Sovereign or the People. From hence we may collect the Grandure and extenſive Power of the Princes of the Palace: Hence alſo may be inferred, on how ſandy a Foundation reſts the pretended Authority of the *Sanhedrim*. That of the Princes of *Judah* was ſuch, that Kings themſelves (eſpecially in unſettled and tumultuous Times) neither could nor dared to contradict it. When *Jeremiah* had foretold that the *Chaldeans* ſhould take *Jeruſalem*,[1] the Princes requiring he might be put to Death, as one who weakened the hands of the Men of War, *Zedekiah* the King ſaid,[2] *He is in your hand, for the King is not he that can do any thing againſt you.*

§. 16. We may here by the way obſerve, what the Power of the High Prieſt was in the days of this Prophet. *Shemaiah* wrote from *Babylon* to *Zephaniah* the Prieſt on this wiſe.[3] *The Lord hath made thee Prieſt in the ſtead of Jehoiada the Prieſt, that ye ſhould be Officers in the Houſe of the Lord, for every Man that is mad and maketh himſelf a Prophet: that thou ſhouldſt put him in priſon and in the ſtocks; now therefore why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a Prophet to you?* *Pashur* alſo who was Prieſt and Chief Governour of the Houſe of the Lord, *ſmote Jeremiah*[4] *and put him in the Stocks*, becauſe he had pronounced Evil againſt the City.

§. 17. It is highly probable, that the Seventy Men of the Antients of the Houſe of *Iſrael*, which *Ezekiel* ſaw, in the Spirit, offering Incenſe to Idols,[5] and the Twenty five which he ſaw between the Porch and the Altar, were the very Judges of the Temple and the Palace abovementioned: as thoſe were the Mighty of the Land, that were by *Jehoiachim* carried captive into *Babylon*.[6]

§. 18. The Account of the Tryal and Accuſation of *Suſannah* may prove the Obſervation of ſome Formalities in their Proceſſes during their Captivity, and ſhew that they had Judges choſen from their own Nation.

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1 Jer. XXXVII. 9, 10. 2 Ibid. XXXVIII. 5. 3 Ibid. XXIX. 26. 4 Ibid. XX. 2. 5 Ezech. VIII. 11, 16, 17. 6 2 Kings XXIV. 15.

But who will describe to us the Polity, Number, Authority and Order of these Judges? *Ezra* returned to *Palestine*, impow'red by *Artaxerxes*, [1] to constitute Judges in all the Country; to compel criminals to submit to their sentence, and to lodge with them the power of Life and Death. *Josephus*, [2] speaking of the State of the *Jews*, after their return from Captivity, asserts it to have been a sort of Aristocracy, mixt with Oligarchy; that the supreme power was vested in the Priests, till the time of the *Asmoneans*, when the *Jews* were restored to their former Monarchical Government. What Historians relate concerning the High Priest *Jaddus*, who as Prince of the *Jews* received *Alexander* the Great at *Jerusalem*, [3] is a Confirmation of this; as are also the Letters of *Arcus* King of *Lacedæmon* [4] written to *Onias* High Priest and Chief of the Nation of the *Jews*. We find Privileges granted to this People from time to time, by the Kings of *Egypt* and *Syria* (to whom they were successively Tributary) permitting them to be governed by their own Laws, on a Proviso of paying certain summs, due to them in quality of Sovereigns. [5] But in a State so weak & tottering as was that of this Nation at this time it were unreasonable to expect a Government firm and well regulated.

§. 19. The Persecution raised against them by *Antiochus Epiphanes* subverted their Oeconomy; Till *Matthias* and his Sons, being made Chiefs of the faithfull and holy People, recover'd the Broken Condition of the Common-wealth, and restored a settled Form. *Judas Maccabeus*, at a general Convention held at *Maspha*, [6] constituted Captains of the People, Rulers of thousands, and Rulers of hundreds, Rulers of fifties and Rulers of tens. *Jonathan* Brother and Successor of *Judas*, re-uniting in his own Person the Offices of King and Priest, govern'd the people in conjunction with the Senate; admitting at the same time the Commonalty to share in the Debates: of which the Letters sent by the *Jews* of those times, to the *Romans* and *Lacedæmonians*, are an indisputable proof. Their State was then a mere Common-wealth made up of Aristocracy and Democracy: And from this *Æra* commenced the Famous *Sanhedrim*.

§. 20. *Aristobulus*, Son of *John Hircanus*, having assumed the Crown and Title of King, made no remarkable alteration in the Forms of Government: The Senate preserved their Authority intire, although the People were excluded the Debates. In process of time, the Princes desirous of strengthening their own power, gave a blow to that of the Senate. *Pompey* at length utterly abolished the *Jewish* Oeconomy, sub-

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1 Ezra. VII. 25. 2 Ant. l. 11. c. 4. 3 Jos. Ant. l. 11. c. 1. 1 Mac. 12. 20. and Jos. Ant. l. 12. c. 5. 5 Ant. l. 2. c. 2. 6 1 Mat. III. 55.

jected

jected them to *Roman* Government, and reduced *Judæa* to a Province *Gabinius*, *Pompey's* ſucceſſor, [1] erected Five Courts of Juſtice, in the five principal Cities of this Province. The firſt was at *Jeruſalem*; the 2d. at *Gadara*; the 3d. at *Amath*; the 4th. at *Jericho*; and the 5th. at *Sephora*. Each of theſe Cities had it's peculiar Diſtrict, whoſe Inhabitants were obliged to try all Cauſes at their reſpective Cities.

§. 21. When *Hircanus* was re-inſtated in the Prieſthood by *Julius Cæſar*, he likewiſe was inveſted with Sovereign Power in all cauſes relating to the *Jewiſh* Nation. [2] *Herod* having been ſummon'd to appear before the Judges of *Jeruſalem*, made ſevere reprizals on them when poſſeſs'd of the Throne; for of all the Judges none eſcaped his Fury, except the famous *Sammeas*. The *Rabbins* acknowledge, that the Privilege of determining in Caſes Capital, was taken from them 40 years before the Deſtruction of the Temple: and the *Gemara* adds, [3] that the Cognizance of Pecuniary Cauſes was not allowed them 150 before. *Archelaus*, after his Father *Herod's* Death, was ſtript of all Dominion and baniſhed to *Vienna*; and the Power of Life and Death utterly denied the *Jews*. It is obſerv'd, that *Albinus* Governor of *Judæa* ſeverely menaced the High Prieſt *Ananus*, becauſe without his permiſſion he had aſſembled the *Sanhedrim*; and the *Jews* by a private Meſſage intreated *Agrippa* to forbid *Ananus* ever attempting the like again.

§. 22. In the Books of the New Teſtament, we every where find the High Prieſt at the Head of the Council. When the Death of our Bleſſed Lord was debated, *Caiaphas* preſided and pronounced it was *expedient that one ſhould die for the People*. [4] It was the High Prieſt that enjoyn'd the Apoſtles ſilence when cited to appear at his Tribunal. [5] He alſo granted *Saul* Letters to the Synagogues [6] when he breathed out ſlaughter againſt the Diſciples of the Lord. The ſame *Paul* of a Perſecutor becoming a Choſen Veſſel, was carried before the High Prieſt, and was by him commanded to be beaten. *Joſephus* [7] introduces the High Prieſt *Ananus* as directing the Souldiery at the leaſt Siege of *Jeruſalem*. From facts of this Nature, we are to form a Judgment of the *Jewiſh* Polity, from the time of *Moſes* to the Demolition of *Jeruſalem*.

§. 23. All Footſteps of a Commonwealth diſappear among the *Jews* at the Deſtruction of their City and Temple: and the Confidence of the *Rabbins* in aſſerting that the *Sanhedrim* ſubſiſted in *Judæa* to the 41*h*. Century of *Chriſt*, is ſurpriſing. For admitting ſomething of this Sort to appear in the ſpace of time between the Reigns of *Veſpaſian* and

1 Joſ. Ant. l. 14. c. 8, 9. 10. 2 Id. Ant. l. 14. c. 17. 3 Seld. de Syn. c. 15. art. 11. 4 John, XVIII, 14. 5 Act. IV, 18. 6 Act. IX, 1, 2. 7 de Bell. Jud. l. 2.

Adrian, they cannot with any Face deny, that, at leaſt, ſince the times of *Adrian* they not only had no National Court of Juſtice in *Judæa*, but they were even utterly excluded *from it's Confines*. This laſt Fact *Selden*, on all occaſions a ſtrenuous Advocate for the *Sanhedrim*, proves indiſputably; not from Heathen Authors alone, but from the very Teſtimony of *Jews* themſelves.[1]

§. 24. Such was the Polity of the *Jews*, according to the Notion which the Holy *Scriptures* and *Joſephus* give us of it, from the Days of *Moſes*, to their final Diſperſion. An account without doubt not eaſily reconcileable with that given by the *Rabbins*: which Difference cannot but be of great weight againſt their Traditions; ſince they have, in fact, no other certain Channel, whence they could derive what they ſo confidently maintain, than the Holy Scriptures; and they, it has been proved, give no countenance to their Opinions. And if we compare the different times of the *Hebrew* ſtate, it will manifeſtly appear that it's Polity has not always been uniform: That of *Moſes* his time, widely differing from what ſucceeded under the Judges and Kings: He ruling as it were abſolute, except only that the 70 to aſſiſt him were added. Under the Judges, their Government underwent Variety of Changes: at one time deſtitute of either Judge or King they lived in independency; at other times, ſubject to Judges, or Tributary to their Enemies. The Kings of *Juda* themſelves executed Juſtice anciently, as was inſtanced in *David*, *Solomon*, and *Jotham* ſon of *Azarias*. But at the decline of the Kingdom of *Juda*, the Princes of the People had no inconſiderable ſhare of Authority in all affairs. From the Captivity down to the *Aſmoneans*, under the High-Prieſt it was a Compound of Ariſtocracy and Democracy. The *Aſmoneans* reſtored Monarchy, which the *Romans* at length utterly ſubverted.

§. 25. Upon a view of the Whole, we ſhall be inclined to conclude, that the principal deſign of *Moſes*, was to eſtabliſh a Form of Government among the *Iſraelites*, which the Prieſts joyntly with the Prince or Judge whom God ſhould raiſe, and the ſubaltern Judges of every City, ſhould have the Adminiſtration of: in ſuch a manner however, that the Prieſts as perſons, more learned and at leiſure than the Prince or Judge, ſhould decide the ordinary Difficulties ariſing in religious or legal Matters: *For the Law ſhall not periſh from the Prieſt*, ſaith *Jeremiah*.[2] That the High Prieſt ſhould be Chief of the Judges, and preſide in every Court of Judicature: That all obſcure Points and Caſes of Difficulty

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1 de Syn. l. 2. c. 7. Art. 6. and in *addend.* pa. 720. and l. 2. c. 16. 2 Jer. XVIII. 18.

ſhould

ſhould be laid before him: That the Prince ſhould chiefly be engaged in the Defence of his Subjects, and in affairs military; in maintaining the Polity and good Order of the State; in inforcing the Laws, and by a coercive Power ſtopping the Violation of them. Now this was a ſort of Sacerdotal Kingdom, where King and Prieſt joyntly ſhared the Authority. The *Jews*, lately come up out of *Egypt*, had been accuſtomed there to ſee Prieſts in very high Eſteem and Reverence: They gave Laws to Kings; they eſtabliſhed, and ſometimes called them to account. The Office of the Prieſthood was ſucceſſive, the Regal was Elective. In *Egypt* the chief Adminiſtration of Juſtice was veſted in the Prieſt, and the King himſelf often choſen from among them. In caſe he was not himſelf already a Prieſt, immediately upon his Election, he was put into their hands, to be initiated in their Myſteries. *Moſes* (perhaps) had an Eye to This, in forming his Eſtabliſhment; but alas! it muſt be confeſſed that his Scheme was ill obſerved, as plainly appears from what has hitherto been ſaid.

§. 26. And now would we be ſatisfy'd with what may be drawn from the pure fountains of Holy Writ, contented with what they teach us concerning the ancient Polity of the *Hebrews*; this Diſſertation might end here: But ſince the *Rabbins* have been pleaſed to give us a chimerical account of the Antiquity of their Government; and ſince many learned Interpreters have alſo given into their fabulous Repreſentation of the Matter, we think ourſelves obliged to undeceive thoſe on whom their Names and their Authority have impoſed this Illuſion. The Reader is deſired to examine into the prroofs they bring, without any Regard to the Name or Perſon of any one; which in a Caſe of this nature is of no Weight or Moment. The *Rabbins*, and after them, ſeveral Modern Authors, pretend that the 70 Elders delegated by God to aſſiſt *Moſes* in the Govermenr of the People made the firſt Members of the *Sanhedrim*. Which Company (if we may credit them) ſubſiſted uninterruptedly among them, 'till their Diſperſion under *Veſpaſian*; and even afterwards under *Adrian* and a long time after. They inveſt this *Sanhedrim* with abſolute Power over the whole Nation, over the Tribes, the King, the falſe Prophets and the High Prieſts, and with the Privelege of determining the moſt important affairs of State or Religion. This Company was to conſiſt of 71 Judges; *Moſes* who preſided, being included. It has been the Opinion of ſome Chriſtian Authors, that it was compoſed of 72, by taking 6 Judges out of every Tribe: But the *Rabbins* reckon no more than 70, or including *Moſes*, ſeventy one. [1] The word

1 Seld. de Syned. l. 2. c. 4. art. 8, 9, 10.

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Sanhedrim, is a Corruption of the Greek Συνέδριον, which ſignifys an Aſſembly of People Sitting. The *Macedonians* give the Title of *Synedri* to their *Senators*, as we find in *Livy*.[1]

§. 27. The firſt dignity of the *Sanhedrim* was that of the *Naſi* or Prince; the ſecond, that of Father, whoſe place was on the right hand of the Preſident or Prince. The other Senators ſat in a Semicircle on the left hand of the Prince, according to *Maimonides*: or rather on each hand, right and left, forming a Semicircle. A Hall of the Temple named the *Stone-paved Hall*, was the uſual place of their Aſſembly: But when they met on the Sabbath or a Feſtival, it was in a Hall of the outward wall of the Temple, ſituate at the foot of the mountain on which the Temple was built. On theſe days no judicial Act was done, as neither on the Eves of Feſtivals, or the Sabbath, or in the night. No act at leaſt was begun in the night, tho' it was lawfull to finiſh in the night what could not be concluded in the day. Before the *Babyloniſh* Captivity, the firſt Temple yet ſtanding, the *Sanhedrim* met every Day; Sabbaths, Feſtivals and their Eves excepted. But from the time of *Ezra* it was enacted, that they ſhould aſſemble on Mondays and Thurſdays only. The Aſſembly laſted from the time of the Morning Sacrifice 'till that of the Evening *i. e.* from Day-break to Sun-ſet: The other Courts of Judges, as the Court of Three, and that of twenty Three, uſually broke up at Noon.

§. 28. The Members of the *Sanhedrim* were generally elected out of the 23 Judges of the 2d. Chamber; and confirmed in their Offices by the Laying on of Hands, to which was aſcribed the Gift of the Holy Ghoſt: And it is confidently affirm'd, that the *Sanhedrim* ever ſince the Time of *Moſes*, has always been favour'd with Inſpiration and the peculiar aſſiſtance of the Holy Spirit. As to the Perſonal Qualifications of theſe Judges, a pure and ſpotleſs Birth was in the firſt place requiſite: They were frequently choſen from among the Prieſts and *Levites*, but not abſolutely obliged to be confined to the Tribe of *Levi*. Every *Iſraelite* was of an honeſt and reputable Parentage. Every *Iſraelite* was qualify'd even one whoſe Mother only was an *Iſraelite*, according to the known Maxim of Law, the Infant follows the Condition of the Mother.

§. 29. It was expected of theſe Judges, that they ſhould be well verſed both in the Written and Oral Law, Maſters of the Art Magick, Divination, and all the ſeveral kinds of Sorcery, to enable them to decide equitably in theſe Matters. They were expert Phyſicians, Aſtrolo-

1 Liv. l. 45. c. 42.

gers,

gers, Arithmeticians, and Linguiſts. A Tradition obtains among the *Jews*, that they were Maſters of ſeventy Languages, that is, that it was requiſite to underſtand all; for they acknowledged but ſeventy two. Perſons any way deformed in their Body were look'd upon as diſqualify'd. Eunuchs were excluded, as ſuſpected of Cruelty. Decrepit Perſons and all ſuch as uſed Gaming. Uſurers, as well thoſe who paid as thoſe who received Intereſt; they that taught Pigeons to fly, or who trafficked in the fruits of the *7th.* year, were uncapable of ſitting in the *Sanhedrim*. Laſtly, the *King* was not admitted, becauſe it might not be decent to contradict him with that freedom which might ſometimes be requiſite. It has been advanced by ſome, tho' without ſufficient authority, that even the *High Prieſt* was excluded alſo. The Author of the Book of *Eccleſiaſticus* [1] tells us that the Carpenter the Smith and the Potter ſit not on the Judges ſeat. It was required of the Judges that they ſhould be rich, of a good Shape and Meen, and a mature Age.

§. 30. It would be needleſs to point out to the Reader the Extravagance of the *Rabbins* in moſt of the abovementioned particulars. As to what is aſſerted concerning the knowledge of 70 languages (to ſay nothing of the Impoſſibility thereof) *Joſephus* aſſures us, that the ſtudy of Languages was in little eſteem among the *Jews*. [2] And their own Writings may be quoted for Maledictions on thoſe that inſtruct their Children in the Literature and Sciences of the *Greeks*. [3] And when the *Romans* were at war with the *Jews*, in the Reign of *Veſpaſian*; by an expreſs Decree, their Children were forbid to learn *Greek*. The Evangeliſts inform us, that *Jeſus Chriſt* was ſeized, accuſed and condemned by the *High Prieſt*, in the Night on a Feaſt Day and that the Eve of the Sabbath; and each Fact beats a direct contradiction to the abovecited *Rabbinical* Law.

§. 31. For a proof of the Succeſſion of the Judges of the *Sanhedrim* from the time of *Moſes* to *Jeſus Chriſt*, and even lower, ſeveral conſiderable Men have laboured to amaſs, whatever in Holy Scripture ſeem'd to countenance this Notion. *Grotius* in his Comm. looſes no opportunity of taking particular notice of the *Sanhedrim*; whoſe uninterrupted ſucceſſion he expreſſly aſſerts in his Book de *I. B. & P.* [4] Neither has *Selden* any other view in his 3 Vol. *de Synedriis*. From the pretended Inſtitution of the *Sanhedrim*, the *2d.* year after their Departure out of *Egypt*, they are not, they think at a loſs, to prove the ſucceſſion, down to *Joſhua*. From the Death of *Joſhua*, *Bonfrerius* is of opinion, that

1 Eccluſ. XXXVIII, 33. 2 Ant. l. 20. c. ult. 3 Seld. De Syned. l. 2. c. 9. art. 2. 4 L. 1. cap. 3. art. 20.

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the *Sanhedrim* ſupplied the Defect of Leaders of the People.[1] To the Elders that ſucceeded *Joſhua*, the Judges were ſucceſſors. The *High Prieſt Eli* begins the ſucceſſion of Prophets, who were Chiefs of the *Sanhedrim*; *Samuel* and *David*, they ſay, continued it down to the *Babyloniſh* Captivity. *Saul* has by ſome been placed as *Naſi* or Preſident, and *Jonathan* his Son as Father, which was the ſecond Dignity or Poſt of Honour. The *Rabbins* find out this Aſſembly in the *Cherethites* and *Pelethites* of *David*, and in the 200 Men, who not privy to *Abſalom's* conſpiracy, innocently joyned themſelves to him.[2] The *Chaldee* Paraphraſt alſo undertakes to ſhew you the *Sanhedrim* in the *Song of Solomon*.[3] Some are of Opinion that after the Reyolt of the Ten Tribes, the *Sanhedrim* was ſupply'd from the Tribes of *Juda* and *Benjamin*, and ſo continued till after the *Babyloniſh* Captivity. *Grotius* deſcrys the *Sanhedrim* in the Senate of *Jeruſalem* under *Judith*,[4] in *Jehoſaphat's* Judges[5] in the Princes whom *Joram* put to death[6] and thoſe who acquitted *Jeremiah*,[7] in the 70 Elders whom *Ezechiel* ſaw in the Spirit.[8] Thoſe authors who trace the Succeſſion of theſe Judges during the Captivity, imagine the 69 Perſons carried Captive by *Nabuzaradan*, to be of that number:[9] And could they allow the Hiſtory of *Suſannah* for Canonical, they would undoubtedly find them paſſing Sentence on Her.[10] The *Talmudiſts* would perſwade us, that the Scribes that dwelt at *Jabez*,[11] were members of the *Sanhedrim*: Not to mention the impertinent ſuggeſtions of thoſe who affirm, that the 70 men of *Beth-ſhemeſh*, whom God ſmote becauſe they had looked into the Ark of the Lord, were alſo of this Company.[12] But this Notion is ſo far from gaining our belief that it rather calls for our Compaſſion.

§. 32. The ſtate to which the *Jews* were reduced by the *Babyloniſh* Captavity, did not, if we may credit the *Rabbins*, interrupt the Succeſſion of the *Sanhedrim*. Of this number they ſay was *Baruch* before the Captivity; whom *Eſdras* ſucceeded at *Babylon*: He at his return to *Canaan*, by the permiſſion of King *Artaxerxes*, reſtored the ancient Polity.[13] Some Authors are of opinion that *Eſdras* increaſed the number of Judges to 120, and this number is found in ſeveral *Hebrew* Writers: *Grotius* will have it, that the *Sanhedrim* evidently appears in the books of *Maccabees* under the Denomination of the Princes and the Senate.[14] This Convention continued to the days of *Symon* the juſt, who was preſident in the time of *Alexander* the great. *Antigonus Sochæus* ſucceeded

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1 In cap. I. Joſh. 2 Ita & aut. Trad. Heb. in Paralip. Pet. Dam. Lyr. Grot. 3 Par. Chald. Cant. VII, 2. 4 Judith XV, 8. 5 II. Chron. XIX. 8. 6 II. Chron. XXI, 4. 7 Jerem. XXVI, 10, 16. 8 Ezek. VIII. 2. 9 II. Kings XXV. 18. 10 Hiſ. Suſ. 11 1 Chr. II. 55. 12 I. Sam. VI, 19. 13 I. Eſd. VIII, 9. 14 I. Mac. 12. 6.

Symon

Symon, and begins another Chain of Succeſſion. *Joſe* the ſon of *Joazar* follows *Antigonus*, and is ſucceeded by *Joſuah* the ſon of *Perachia*, whom the *Rabbins* moſt inſolently affirm to have been Præceptor to *Jeſus Chriſt*, and to have accompanied him into *Egypt*; though he lived 150 years before the time of our Bleſſed Saviour. *Juda* ſon of *Tabai* ſucceeded *Joſhua*; and *Semeas*, *Juda*. *Hillel* was Succeſſor to *Semeas*; and *Rabban Jochanan* Son of *Zochai* to *Hillel*; or, as others will have it, *Simon* Son of *Hillel* ſucceeded his Father. *Gamaliel* Son of *Simon* comes next, whom the *Rabbins* aſſert to have been St. *Paul's* Maſter. *Gamaliel's* Son was Succeſſor to him, and was put to death at the Deſtruction of *Jeruſalem*. Another *Gamaliel*, Son of *Simon*, ſucceeded next in the Preſidentſhip; who was follow'd by a *Simon*, ſon of *Simon* the ſecond. This laſt was ſucceeded by *Juda* the holy, Son of *Simeon*; who was ſucceeded by *Gamaliel* ſon of *Juda*: then, *Juda* Son of *Gamaliel*, then *Hillel* 2d. Son of *Juda*, then *Juda* Son of *Hillel*; next, *Hillel* [1] Son of *Juda*: and laſtly *Gamaliel* Son of *Hillel*; which *Gamaliel is ſuppoſed to be mentioned in the Theodoſian Code.* [2] Theſe are the Series of the *Succeſſion* of the *Sanhedrim* from the days of *Moſes* to the beginning of the fifth Century of *Chriſtianity*. But the advocates for this Society do not all of them agree in this Opinion; for ſome of them [3] allow it ended with the Judges of *Jeruſalem* whom *Herod* put to death upon His coming to the Throne; and [4] confeſs it muſt neceſſarily partake of the viciſſitudes of Fortune the State (of which that was the chief ornament) underwent, and conſequently they own an interruption. But the *Rabbins* will in no wiſe aſſent to this: ſtrenuouſly maintaining that in ſpight of all the Changes and Revolutions which happen'd in their Republick, the *Sanhedrim* ſuffer'd none (even to the above-mention'd time) ſave the change of place and manner.

§. 33. During the time of *Moſes* they aſſembled (according to the *Rabbins*) at the Gate of the Tabernacle of Witneſs. Upon the Arrival of the *Iſraelites* at the Land of Promiſe, the *Sanhedrim* follow'd the Tabernacle of the Lord, and may be traced ſucceſſively to *Silo*, *Mezpah*, *Gilgal*, *Nob*, *Gabaon*, to the Houſe of *Obed-Edom*, till it was at laſt ſettled at *Jeruſalem* where the Council uſually ſat in the Stone-paved Hall. We are inform'd by the *Talmudiſts*, that it was not lawful to paſs Sentence of Death but in this Hall only; which power was lodg'd entirely with this Senate, all other Courts being utterly denied it. Upon

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1 Selden thinks he is mention'd in the 25 letter of the Emp. Julian. 2 Cod. Theod. tit. B. lib. 16. 3 Groti. ad 1. Para. XXI, 4. Poſtell. Galatin. 4 Joſeph. Ant. l. 14. c. 18.

which account the *Jews* have never judg'd or decided capital Crimes ſince firſt the *Sanhedrim* changed the ſtated place of aſſembling, which is ſaid to have happen'd about 40 years before the Deſtruction of the laſt Temple, and in the 30*th*. year of our Bleſſed Saviour at the time of whoſe Paſſion they frankly declare to *Pilate*, that it was not lawful for them to put any man to death.[1] Notwithſtanding which confeſſion the *Rabbins*[2] contend that the *Sanhedrim* return'd thither on purpoſe to condemn him: So ill aſſured are they, ſo unſteady and diſagreeing in their Aſſertions. From the Temple it was tranſlated to *Hanot* (certain Buildings ſo call'd) ſituate on the mountain of the temple, from whence it was remov'd to the City of *Jeruſalem*, next to *Iamnia*, afterwards ſucceſſively to *Jericho*, *Uſa*, *Sepharvaim*, *Betſanim*, *Sephoris*, and laſt of all to *Tiberias*. It was not a ſuperiour Power, ſay the *Rabbins* (for they acknowledged none) that obliged them to this frequent change, but the many Crimes and Diſorders at that time too frequent among the *Jews*: Juſt as if Judges and Phyſicians ſhould bring this Reaſon for their leaving a Town; becauſe there is too much Occaſion for their help.

§. 34. A more irrefragable proof of the ridiculous Pride and Vanity of the *Rabbins* cannot be produced than this ſtrange and mighty Authority which they give their *Sanhedrim*. To this formidable Senate the whole Nation, Kings, High Prieſts, and Prophets were accountable: even Kings for trivial offences were liable to the Scourge, which puniſhment (very luckily) was not then ſo ignominious as it is now a-days, if the Champions for the *Sanhedrim* may be credited. If the King were guilty of any Breach of the Law, he was ſtripp'd in the preſence of this Council, and there ſcourg'd; if his number of Wives exceeded 18; or of his Horſes more than were neceſſary for his Chariots; if he amaſs'd more Gold or Silver than was requiſite for his neceſſary Expences for his Miniſtry, Scourging was to be his Puniſhment. And to this the Prince ſubmitted (having leave to make choice of the perſon who ſhould exerciſe it) by way of Pennance; and after this Chaſtiſement was ended, reſumed his priſtine Dignity.

§. 35. It is worth while to conſider the Manner in which this venerable Tribunal ſat. The Chamber they aſſembled in was ſo contriv'd that one part of it was out of the Temple, the other within the Court of the Temple: Now ſince it was unlawful for any one to ſit down in the Court of the Temple, that part of the Hall ſituate therein was allotted to the Pleaders, who were always in a ſtanding Poſture; the other part where

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1 John XVIII, 31. 2 Toſiph. *ad Gemar. Bab. tit.* Sanhed.

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the Judges were placed, was out of the Precincts of the Temple: So that nothing hindred but that the Judges might ſit.

§. 36. Nor are the Deciſions of this tremendous Tribunal leſs worth our obſervation, and therefore I ſhall take Leave to produce a Specimen, and it ſhall be on the Law [1] that ordains the Puniſhment of a diſobedient Son; a Matter of no ſmall importance, whereon the good Order of a Republick much depends: nevertheleſs you will obſerve how ſtrangely this Law (and indeed every other that they do not much like) is mangled and corrupted: They have introduced ſo many ſoft'ning Qualifications, Reſtrictions, Subterfuges and Exceptions, that it is almoſt impoſſible for any one to be brought within the Reach of the Law. Attend now to the momentous Gloſſes of the *Rabbins* upon this Law. The Son (they ſay) that is to ſuffer for his Diſobedience, muſt be under the Age of 13; if he exceed that Age, the Law cannot take cognizance of him, neither is he any longer under the Force of this Law than till full Puberty. A Daughter is entirely exempted, becauſe *Moſes* ſays only, *If a Son &c.* This Son muſt have robbed his Father and no Body elſe to ſupply his Luxury. He muſt have eaten and drunk to a certain enormous Degree of Exceſs. In caſe he robb'd any one beſides his Father, he was not liable to the puniſhment; if what he eat was any ſort of Fowl, or if his Liquour were any thing but Wine, the Law regarded it not. Provided this Son made his eſcape before the Sentence paſſed on him, and in the mean time arrived at Puberty, this alſo ſet him free. No One could implead Him, if he were pardon'd by Father or Mother, becauſe it is written his Father or his Mother ſhall lay hold on him. It was requiſite alſo that his Parents ſhould have both their hands, how elſe could they lay hold; that they ſhould not be dumb, for then they could not accuſe; nor blind, for it is required that they ſhould ſay this is our Son; nor deaf, for part of the Accuſation was, he will not hear our Voice: Not to mention a multitude more of the like Abſurdities. What can any think of ſuch a Court and ſuch Interpretations of the Law! Can any thing be more prepoſterous, more unworthy of the Majeſty of Heaven! Would any one ſuppoſe that Men (I will not ſay full of the Sentiments and Knowledge of *Moſes*'s Law) barely endued with reaſon, could be guided by ſuch Rules! and with what ſafety can we rely on their teſtimony who have ſo notoriouſly corrupted the Laws of God?

§. 37. What has been recited may ſerve to determine us in our opi-

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1 Deut. XXI, 18, 19.

nion of the *Sanhedrim*. We have ſet each of the proofs for the Hiſtory &c. of it in a true Light, diſguiſing or concealing none of them. This Aſſembly (as it is repreſented by the *Rabbins*) never did ſubſiſt in their Republick, and is the Offſpring of their own Brain. There is not any diſtinct indication of it in Scripture. Neither *Joſephus*, *Philo*, *Origen*, *Euſebius*, nor St. *Jerom*, Perſons perfect Maſters of whatever regarded the ancient Polity of the *Jews*, ever ſpeak of it as the *Rabbins* have done. And its Eſtabliſhment is not only not evident from Scripture and Hiſtory, but indeed the very reverſe. For neither *Saul*, *David*, *Solomon*, nor any other King of *Juda*, were ever ſummon'd before this Tribunal. Not one ſingle Act or Authentick Precedent can be produced of their Deciſions. The High Prieſts were without Oppoſition depoſed by the Kings of *Juda*, who alſo proclaim'd War without any Conſultation, and appointed and remov'd the Judges; and exercis'd, in ſhort, all Princely Prerogative; the *Sanhedrim* all the while never once interpoſing their Authority, either to redreſs diſorders, reſtrain the enormous power of the Kings, or to reform the State. In ſhort, theſe boaſted Sages of the *Sanhedrim* have lain dormant and undiſturbed, 'till the *Rabbins*, being pleaſed to find Buſineſs for them, preſented them with an Authority which they never exerciſed, and to which they had no Claim or were ever poſſeſſed of.

§. 38. But nothing is a greater argument againſt the Antiquity of the *Sanhedrim* than the diſagreeing opinions of its Advocates. *Petavius* [1] and ſome others date its Origin from the time of *Gabinius* Governour of *Judæa*, under whom were erected the Tribunals in 5 Cities of *Judæa*. *Grotius* [2] and others place its expiration at the beginning of *Herod's* Reign. *Sigonius*, [3] in order to reconcile the *Rabbins* and the Scriptures, has preſented us with an *Idea* of the *Sanhedrim* widely differing from that of the *Jews*. *Toſtatus* [4] agrees neither with *Jews* nor *Chriſtians*, and aſſerts, that the 70 Judges were not ſubordinate to *Moſes*; that there lay no Appeal from their Sentence; that the Prieſts were inveſted with the ſupreme Power, the High Prieſt always preſiding in the Aſſembly; that the other Judges had no authority either to acquit or condemn, and only that of compelling Criminals to ſubmit to the Sentence of the High Prieſt: And this opinion has not a little obtained among Commentators, tho' they are not ſo bigotted to the *Rabbinical* Legends as ſome Moderns are.

§. 39. *Baſnage*, [5] who lately has preſented us with a Hiſtory of the

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1 Pet. de doct. temp. l. 2. c. 26. 2 Gro. ad I. Par. XXI. 4. 3 Sig. de Rep. Hebr. l. 6. c. 7. 4 Toſt. in Num. 11. Qu. 31, 32. 5 Baſn. Hiſt. Jews l. 1. c. 4.

Jews

Jews, has had ſome doubt as to the origin of the *Sanhedrim*: being at firſt of opinion that he ought to fix it under *Gabinius*, but finding reaſon afterwards to alter this opinion,[1] he placed it under the Government of *Judas*, or *Jonathan Maccabæus*, to which laſt he ſeems moſt inclined. In reality we find that under the *Maccabees*,[2] the Senate in conjunction with the High Prieſt wrote to the *Lacedæmonians*. An Author of no ſmall Antiquity the *Chald. Paraphraſt*[3] ſpeaking after the manner of the times, aſſerts that *Boaz* preſented himſelf at the Gate of the *Sanhedrim*. We are inform'd by the *Rabbins*, that *Alexander Iannæus*, one of the *Aſmonean* Kings, appeared before the Senate, and that he would have ſat down there, altho' forbidden by *Simon* Son of *Scherah* one of the Senators. It is well known, that *Herod*, being as yet but Governor of *Galilee*, was ſummon'd and accordingly appear'd before this Tribunal. We have it on the Authority of *Joſephus*,[4] that the King could do nothing without conſulting the Senate. And the word Συνέδριον is to be found in ſeveral places of the Goſpel of our Bleſſed Saviour. For inſtance St. *Matthew*[5] ſays that *whoſoever ſhall ſay to his Brother Raca ſhall be in danger of the Council* i. e. ſhall be judged by the *Synedrion* or *Sanhedrim*. St. *Mark*[6] mentions this Aſſembly, and St. *Luke*[7] plainly points at it by the Elders of the People, as he does alſo in the *Acts*[8] under the title of *Synedrion*; as well as St. *John* in his Goſpel.[9] St. *Hilary* ſuppoſes alſo that the genuine Sentiments Intention and Doctrine of *Moſes* was lodged with the Seventy who tranſlated the Scripture into *Greek*. This may ſuffice to determine us to acknowledge a *Sanhedrim*, towards the Declenſion of the *Jewiſh* Republick: But the ſilence of the preceding Ages is a ſufficient Barr to admitting it before the *Babyloniſh* Captivity.

§. 40. Upon the whole, we may conclude that the *Rabbinical* Antiquity of the *Sanhedrim* is intirely Fabulous; that the prerogatives they claim, and the forms of Judicature they pretend to, are without grounds or certainty; that in general the *Jewiſh* Polity has been liable to great Alterations, and ſhared very much in the Revolutions of the State of the *Hebrews*, than whom no people were ever more unſettled, or more ſubject to frequent Changes; that the *Sanhedrim* or real Senate of the Nation took Birth under the *Maccabees*, increaſed under the *Aſmonean* Kings, and from ſmall and unſteady beginnings, grew to ſuch a Pitch of Authority as to become formidable even to their Kings: Which Power, in the end, became its ruin. For the Princes ſtuck at nothing to under-

1 Lib. 5. c. 1 art. 12. 2 1. Mac. XII. 6. 3 Gem. tit. Sanhed. c. 11. 4 Lib. 1. De Bel. Jud. c. 6. 5 Mat. V. 22. 6 Mar. XIII, 9. XIV, 55. XV, 1. 7 Luke XXII. 66. 8 Acts IV, 15. 9 John XI, 47.

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mine it, and the *Romans* jealous of its growing ſtrength, divided it, and inſtead of one made five Tribunals. As the Senate of *Jeruſalem* was raiſed or maintained in ſpite of the *Romans*, they ſtripp'd it of its moſt valuable privileges, and took away their power of Life and Death long before the final Deſtruction of that City; ſo that its Authority diminiſhed, and was confin'd to the Cognizance of matters touching their Law and inflicting penalties not extending to the Life of the Criminal. At length the Overthrow of the City and Temple, and the Diſperſion or Captivity of the *Jews* of *Paleſtine*, of neceſſity compleated the downfall of the *Sanhedrim*; ſince which terrible Event there remains no footſtep of any Aſſembly or Court of Judges that was generally acknowledged by all the *Jews*, and inveſted with full and abſolute Juriſdiction: Nor can the Ruins of the *Sanhedrim* be found in certain miſerable Aſſemblies of *Jews*, who exerciſed the Shadow of a borrowed Authority over the poor remains of their Nation. And this is what ſeem'd to us moſt material with regard to the famous *Sanhedrim* of the *Jews*.

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Occasional Annotation, III.

On Numbers XXXIII. 52. *Upon the Queſtion; Why the Inhabitants of* Canaan *were not rather* Spared, *and* Favourably us'd, *in order to their* Converſion.

§. 1. FAR am I from Denying but that in general, and abſolutely ſpeaking, the gentle Way is ever to be Preferr'd. It is indiſputably more Beneficial and Edifying; and conſequently better ſuited to the Honour of God, and the Character of All thoſe Worthies of the Faith that have acted by Commiſſion from him. Thus were the Armies of *Iſrael* directed by their Lawgiver, to Propoſe Peace before they engag'd with their Enemies. Nor can I ever ſuppoſe but that before, the great Father of the Faithful began his very military Attacks with a decent Remonſtrance to the Corruptions and Idolatry of the Nations by him Subdued.

§. 2. But in the Caſe before us the Queſtion manifeſtly takes for granted what I cannot ſo readily come into; *viz.* That *the Inhabitants* at this juncture were *Qualified* for *Mercy*, and *capable* of *Converſion*. It is beſides my preſent purpoſe to be Peremptory about the Day of Grace, how long it may continue, and when it expires. But this is certain, that whenever any Perſon or Nation has fill'd up the Meaſure of his or their Iniquities, Vengeance regularly enſues. The Diſpenſations of Providence in the moſt deſirable Aſpects of Long-ſuffering and Forbearance ought never to be doubted of. He that brought the *Philiſtines* from *Caphtor* and the *Aſſyrians* from *Kir* is the ſame God that brought up *Iſrael* out of the Land of *Egypt*. *Amos* IX. 7. Even he who is *good to all*, and *whoſe tender Mercies* are over all his Works. *Pſ.* CXLV, 9.

§. 3. When this is ſaid, let it alſo be remembred that the *Canaanites* had abus'd the Mercies of Heaven to the laſt degree. The land is ſaid to have been *defil'd* with them; And to have ſpued them out. *Lev.* XVIII. 28.

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The Sin of that People was ſhot up into a full Criſis or Maturity; Or in the Apoſtle's phraſe was become *exceeding ſinful*. The Spirit of God would ſtrive with them no longer. They were free from Righteouſneſs; at full Liberty to ruſh upon Deſtruction without Controul. To this effect does that penal Sentence pronounced upon the Poſterity of *Jacob* run: *Ephraim is join'd to Idols: let him alone. Hoſea.* IV. 17.

§. 4. There being therefore to [1] *every thing a Seaſon, and a Time to every Purpoſe under the Heaven*; the preſent juncture in *Canaan* was the *Seaſon*, not to *plant, but pluck up that which had been planted*. Had *Iſrael* treated them with Severity in the Spirit of [2] *Human Wrath*, they had certainly *Tranſgreſſed*: Or had they done it of their own mere Will and Motion. Nay had they even treated them with Mildneſs they had *done the Work of the Lord*, though they had ſucceeded, *Deceitfully*. The command was gone forth. *Iſrael's* Commiſſion was to *Smite and utterly to deſtroy, to make no Covenant with them, nor to ſhew Mercy unto them. Deut.* VII. 2. *Pſ.* CVI. 34. It was therefore a *Sin not to root them out* at the *firſt*. And much more *now*.

§. 5. But indeed the *Extirpation* of the *Canaanites* by the Hands of *Iſrael* is not to be look'd upon merely as a *Puniſhment* upon that People for their *Idolatry* and *Beſtiality*; but as an Act of providential *Love* and *Compaſſion* for his *own People*. For one ſpecial Reaſon for God's commanding this *Exciſion* of the *Canaanite* was, that none might be left *to entice the Peculium* from their Duty and Allegiance. *Exod.* XXIII. 33. *Numb.* XXXIII. 55, 56.

§. 6. Conſidering that the Land of *Canaan* was [3] *given away from* it's former Inhabitants, it could never in the leaſt Become the Perſons *to whom it was given* to remonſtrate to their Benefactor, or once to demurr to his undiſputed Right to diſpoſe of Kingdoms, as ſhould ſeem beſt to his moſt holy Will and Pleaſure. But in the rehearſal made by *Moſes* of the divine OEconomy and Procedure with his Peculium in bringing them out of *Egypt*, in driving out from before them Nations greater and mightier than themſelves, and giving it for an Inheritance: the whole is recorded as the genuine Effect and Reſult of that Love which God was pleas'd to have for their Forefathers, *viz. And becauſe he lov'd thy Fathers, therefore he choſe their Seed after them, &c.* in ſo unparallel'd a manner as no Hiſtory of any other Nation or People can come up to. *Deut.* IV. 37, 38. compar'd with *v.* 34.

§. 7. They indeed who through the *Vail* of the *Literal* Text can diſcover the hidden *Myſtery* of the *Spirit*, will ſoon meet with the Prin-

1 Eccleſ. III. 1, 2. 2 James I. 20. 3 Numb. XXXIII. 53.

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cipal or great Reaſon of the Divine Command to Extirpate and Cut off the *Canaanites*, to be *Typical* and *Moral*, and to contain that noble, and *Evangelical* Leſſon which requires us to *die* to the *old Man*, and to *Crucify* the *whole Body of Sin*. For what do the very *Names* of thoſe *ſeven Nations* caſt out by *Joſhua* Imply, but thoſe ſeveral vicious Actions, Habits, and Diſpoſitions, which are utterly Inconſiſtent with a Life of Faith and Dependance upon God? For inſtance, *Hittites* are by Interpretation the Spirits of *Drooping*, *timorous Diſcouragements*. The *Amorites* are Interpreted in like manner by *Bitter*, *Fierce*, *Talking* in the Spirit of *Envy*, *Jealouſy*, and *Raſh Judgment*. And ſo of the Reſt, as may be ſeen at large in the allegorizing Commentators. The Body of Sin then muſt be demoliſh'd utterly. If but one ſingle Fibre of the bitter Root remain unmortified, our Labour is not only imperfect, but Vain and Fruitleſs. But to return.

§. 8. It is obſervable in this as in moſt other Inſtances of the divine Conduct, that Mercy and Judgment go hand in hand, or that as the Prophet pray'd, God even [1] *in Wrath remembred Mercy*. *Solomon* tells us that the [2] *Righteous is delivered out of Trouble, and the Wicked cometh in his ſtead*. And again, [3] *The Wicked ſhall be a Ranſom for the Righteous, and the Tranſgreſſor for the Upright*. For thus had his Royal Father ſucceeded in the room of *Saul*. And thus was [4] *Egypt*, *Ethiopia*, and *Saba*, given in *Ranſom* for *Iſrael*.

§. 9. Nor yet is there any Room for the leaſt Suſpicion that God in all this is Partial, or his Ways unequal. For even theſe very Favorites of Heaven, when not adhering to the Covenant of their God, were poſtpon'd in the fulneſs of Time to the Profane *Gentiles*. So too the very Angels which kept not their firſt Eſtate, were ſet aſide to make room for the Seed of [5] *Abraham*.

§. 10. Conſider therefore well thy Dignity, O Man: What thou art and what thy God hath done for thee. Know that the Riches of ſo Unparallel'd a Mercy ought never to be ſlighted or abus'd. Say not with the vainglorious *Gentile* againſt the unbeleiving *Jews*: They were broken off that I might be grafted in. Boaſt not thy ſelf againſt the Angels that fell: but reſt aſſured, that without a perſevering Improvement of the Incarnation of thy Saviour, that redeeming Love, which overlook'd the Apoſtate Angels, can never make thee Happy.

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1 Habak. III. 2. 2 Prov. XI. 8. 3 — XXI. 18. 4 Iſai. XLIII. 3. 5 Heb. II. 16.

Occasional Annotation, IV.

On Exod. VIII. 19. *Then the Magicians ſaid unto Pharaoh This is the Finger of God.**

§. 1. HITHERTO *Pharaoh* had been Buoyd up by his *Magicians*. The Miracles hitherto wrought by *Moſes* and *Aaron*, were ſo well Imitated by them, as to give ſome Sort of countenance to his *Infidelity*. It did not appear as yet that the one was ſo far Superior to the other, at leaſt to one who ſo viſibly gave way to the *Decievableneſs of Unrighteouſneſs, and had not reciev'd the Love of the Truth*. See 2. *Theſſal.* II. 10, 12.

§. 2. The two principal of theſe *Magi* it is ſaid were by name *Jannes* and *Jambres* referr'd to by the Apoſtle, 2. *Tim.* III. 8. in the new Teſtament. They were *Brothers* it is thought as well as *Moſes* and *Aaron*; And the Sons of *Balaam*, as they of *Levi*. The moſt remarkable Particular recorded of them is this of their *withſtanding* the *God* of *Iſrael* in his *Agents*, when working Miracles before *Pharaoh*, both in *Words* and *Deeds*, which *Acts*. VII. 22. are mention'd as the two great Branches of the *Egyptian* Literature. Their Remonſtrance to *Moſes* was to this effect, viz. That it was Vain for him to think of Introducing *Magic* into *Egypt*, it having already been as eminent for it as it could well be. And as a Proof of this did they confront the *Miracles* he wrought with ſomething ſo very like, as made it ſeem to be at beſt a drawn Diſpute betwixt them, which deſerv'd the Preference. But upon their attempting to produce *Lice*, as they had done *Frogs* &c. before, their Wiſdom fail'd.

§. 3. It may ſeem I grant a matter of Wonder, why the ſame Skill, Power, and Vertue that ſhould Produce a *Frog* ſhould not be able to Produce a *Louſe*. For according to the common way of thinking, he that can

* Theſe Hints, however miſlaid then, were drawn up above ſix Years ſince, when the Author had never ſeen or heard of *F. Calmet's* Diſſertations.

do that which is greater, may much more be presum'd able to do what seems less, But certainly it can be no Disparagement to the utmost Efforts of Human Wisdom to say that the Wisdom of God is still above it. Nay, it seems to be a Scripture Maxim that God delights by the *foolish things* of the World to *Confound* the *Wise*, and the base things of the World, and things which are despis'd doth he choose, yea and the things which are not, to bring to nought things that are, that no Flesh should glory in his Presence. See 1. *Cor.* I. 27—29. which brings to my Mind the Words of *Philo* that are full to the Point, *viz.* [1] Τί γὰρ εὐτελέστερον σκνιπός; ἀλλ' ὅμως τοσοῦτον ἰσχυσεν, ὡς ἀπαγορεῦσαι πᾶσαν Αἴγυπτον, ἢ ἐκοῦσιν ἀναγκασθῆναι, ὅτι δάκτυλος Θεοῦ τοῦτ' ἔστι. *For what is more despicable than a Louse? And yet of such Force and Moment did it prove to be* (in the Case before us) *as even to extort from* Egypt *an open Confession and loud Acknowledgement, which gave God the Glory in declaring with some Warmth and Vehemence,* THIS IS THE FINGER OF GOD.

§. 4. It has been a matter of Dispute with Men of Skill, whether the *Miracles* wrought by the *Egyptian* Magi were *Real*, or only in *Appearance*. That they were of this *latter* kind seems to have been the Sentiments of the Antient *Jewish* Synagogue. For so are we taught by the Author of Wisdom, XVII. 7. *As for the Illusions of Art Magic, they were put down, and their vaunting in Wisdom was reprov'd with Disgrace.* Such as think them *Real*, call them also *Diabolical*, and affirm that they are rather *Wonders* of *Amusement* and *Destruction*, than *Profit*. See *Rev.* XIII. 13, 14. compar'd with *Matth.* XXIV. 24. But still they are *Real* Wonders, as is Plain besides the Texts already alledg'd, from those that follow, being wrought either to *oppose* the *Truth*; or to *confirm* a *Lie*, which seems to give us the true Sense and Meaning of πᾶσα ἀδικία. Compare *Exod.* VII. 11, 12, 22. VIII. 7. with 2. *Tim.* III. 8. *Deut.* XIII. 1, 2, *&c.* 2. *Thess.* II. 9. *&c.* But therefore also on the other hand those Miracles are *Divine* which are wrought for the *Propagation* of the *Truth*; And may be perform'd even by *bad* Men as well as *good* for the *sake of* the *Truth* which they *preach*. Consider *Matth.* VII. 22. 1 *Cor.* XIII. 2.

§. 5. Certain it is, that *created* Beings, whether good or bad, *cannot work* a *Miracle* (properly so call'd,) but by a *delegated* Power and *special* Commission from the *Author* of *Nature*, without whom *Nothing was made, that was made*, that sovereign *Word* of God, who as he first *gave Laws* to *Nature*, so is he the only one who can *Suspend*, or *Repeal* those Laws at pleasure, as he sees occasion. Hence the Royal Psalmist. *Blessed be the Lord God who onely doth great Wonders. Ps.* LXXII. 18.

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1 Philo de Vitâ Moſis Lib. 1.

That he ever did ſo in and by his Saints was I think never Queſtion'd in the *Chriſtian* Church. And as for the Enemies of his Truth; neither could they do any thing, unleſs it were Given them from Above, or held their very Charter, as I may call it, of the *Wrath of God*. Conſider *Rev.* XIII. 15. What is ſtrange to one, is familiar to another. Nor is it to be imagin'd but that Beings of a Superior Rank may *Act* beyond the *Abilities* and even the *Conceptions* of their *Inferiors*. Nor yet need there be any thing *Miraculous* in what they do.

§. 6. To keep to the Caſe before us. The Power by which *Moſes* and *Aaron* wrought their miracles in *Pharaoh's* Preſence, is expreſs'd by the *Finger of God*, a Phraſe which in the new Teſtament ſignifies the *Spirit* of God. Compare *Luke* XI.20. with *Matthew* XII.28. and what has been obſerv'd at large in the Commentarie from the Fathers upon that Expreſſion. *Exod.* XII. 28. Something like this does *Jon. B. Uz.* lay down in his *Targum* on *Exod.* II. 21. IV. 20. *viz.* That in the *Rod* of *Moſes* was the *great* and pretious *Name of God* engraven, *&c.* Whence it was that *Miracles* were wrought by his Hand. Some I think, explain it *Cabbaliſtically*, Alledging that the *Ten Fingers* are the Ten *Sephiroth*; And that the Finger of *Elohim* here is no other than *Levi*, or that *Divine Power*, which *Aaron* as deſcended from the Patriarch of that Name had receiv'd in Commiſſion. But of this I ſhall only ſay, that *Onkelos* is at leaſt as Material in his *Paraphraſe*, when making *Pharaoh's* Aſtrologers to acknowledge, this proceeds not from any prerogative of Power in *Moſes* and *Aaron*: But is a downright *Plague ſent forth* from the *Preſence* of the *Lord*.

§. 7. If according to the *Targum* of *Jonathan* juſt now cited, the Miracles were wrought in vertue of the *Name* of the Lord engraven on his *Staff* or *Rod*: It is obvious to ask (ſince the *Names* of God in Scripture are Many) what this particular *Name* might be? From theſe words (*This is the Finger of God*) in the Original one would be apt to ſuppoſe it might be *Elohim*. But it is indeed his *great* and *glorious* Name JEHOVAH. I freely own, that this Name JEHOVAH is not once expreſs'd throughout the whole firſt Chapter of *Geneſis*. But that it was there Implied or Underſtood ſeems deducible from the Recapitulation of it. Chapt. II. 4. *viz. Theſe are the Generations of the Heavens and the Earth, when they were created: in the Day that the* LORD (*Jehovah*) *God made the Earth and the Heathens.*

§. 8. Strictly ſpeaking *God* is not ſtil'd LORD *God*, or *Jehovah Elohim* before the Account given us of [1] *Mans* Formation. With reference

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1 Gen. II. 7.

to

to the Production of *Lice*, God is ſtil'd *Elohim* to Denote his Power, not merely as God, but a *God* that was in *might* ſuperior to the *Gods of Egypt*. And to intimate under one, that He was at that very juncture pleading the Cauſe of his *firſt-born* with *Pharaoh* in the way of his judgments. For that this *Elohim* was the *God of Iſrael* is evident from the Context, whoſe Name, as ſuch, was JEHOVAH. And in the Vertue of it did the Prophet *Moſes* work his Miracles according to the *Jewiſh Rabbins*.

§. 9. The very ſame do they affirm of JESUS alſo, who yet do not acknowlege him for the true MESSIAS, *viz.* that the *Miracles* wrought by him were done in the Vertue of the *Tetragrammaton*, which ſay the *Talmudic* Writers, he ſtole out of the Temple and Hid in the Fleſh of his Foot, which he had open'd for that End and Purpoſe. The Story is related by *Porchet* and quoted by *Luther* in his Tract concerning the Name *Sham-Hemphoreſeh*. But the ſhorteſt Account of it ſee in *Buxtorf's Hebrew* Lexicon.

§. 10. But whatever becomes of this *Talmudic* Fable, it was without all queſtion in the *great Name* of God, that the Bleſſed *Jeſus* did the *mighty Signs and Wonders* recorded of him in the Goſpel, as that *great* and *laſt Prophet* in whoſe Perſon the *miraculous Powers* were expected to *revive* after a long Ceſſation in the *Peculium*. How elſe could he promiſe his Diſciples, that after his Departure from them they alſo ſhould *in his Name* do even *greater Miracles* than himſelf at his firſt Appearance? And that he ſhould have it in his Power to make good this Promiſe, is not one moment to be doubted of by him that ſhall duly reflect on the *Vital, Eſſential* Union of the *Divine* and *Humane* Nature concurring in his *ſingle Perſon*. The Name JESUS, we are taught by Men of Character for *Oriental* Learning, is it ſelf the very Name JEHOVAH, with the Addition only of one ſingle Letter (ש) in the Centre, which Letter was alſo eſteem'd by the *Jewiſh* Rabbins as the *Characteriſtick* of *Meſſiah*.

§. 11. 'Tis now about 16 Years or more ſince I met with a Notion ſomething ſingular, or rather to my ſelf entirely new, viz. that the *Miracles* wrought in Confirmation of true Religion by *Moſes* and *Jeſus Chriſt* were very much alike, or pretty near the ſame with each other. * Mr. *Woolſton* is I think the Author of it, and in his OLD APOLOGY REVIV'D which was printed at *Cambridge* 1705. has drawn a Parallel between the *Defence* made by ſuch as preach'd the Goſpel and vindicated

* The ſame that has ſince wrote thoſe impious wild and abſurd Diſcourſes on the Miracles of our bleſſed Saviour.

it

it against the *Pagan* Powers, as well as the *Jews*; and that made long before against *Pharaoh* and his *Magicians* by *Moſes* and *Aaron*. What I have to remark upon it is (1.) that the Parallel between the Victory of *Conſtantine* over *Maxentius*, and the Overthrow of *Pharaoh* in the *Red Sea* is ſo palpable that the Hiſtorian (*Euſebius*) could not forbear particularly Inſiſting upon it. But (2.) whatever Reſemblance there might be in other reſpects; It is obſerv'd by *Lactantius* with equal moment, that the *Miracles* done by the Bleſſed *Jeſus*, were as beneficial to the *Inward* Man, as to the *Outward*. So that the perſon whom he *Heal'd*, became under one a *Convert* alſo to the Faith. Whence we may well conclude, that *Converſion* is not to be expected without a Power *Supernatural*. (3.) That as the *External* Miracles litterally wrought on the *Body*, were a *Figure* of ſomething *Inward* and *Spiritual* in the *Heart* or *Soul*: ſo is it neceſſary that it ſhould be *Real*, without which the *Myſtery* elſe will be *Deſtitute* of it's proper *Support* and *Foundation*. So *Vain* and *Fruitleſs* are the Endeavours of the *Enthuſiaſts* when *Depreciating* the *Letter* of H. Writ in order to *Erect* a *Spiritual* Meaning upon the *Ruins* of it! And this Mr. *Woolſton* is deſir'd ſeriouſly to think upon and to compare with his later Writings.

§. 12. It might perhaps be obſerv'd yet further, that in every *Plague* the *Finger of God* was *viſible*, as a ſevere *Check* upon the Gratifications of the *Animal* or *Inferior* Life; And was even a *Rebuke* upon *Egypt* for being ſo far *Immers'd* into it, as either to have *Loſt*, or *Renounced* the [1] *Knowledge* of the *True God*, together with the *Holy Homage* that is due to his Majeſty. When *Pharaoh* therefore challeng'd a *Miracle* to ſupply that Loſs, the very *Miracle* that was vouchſaf'd for his Conviction, was, for want of an upright inward Diſpoſition, a downright *Judgment*.

§. 13. It is as particularly Obſervable again, that the *Plagues* inflicted upon *Egypt*, reach'd no further than the *Egyptians* themſelves. The *People* of *God* eſcaped in the Land of *Goſhen*. Thus *Philo* again in the Tract before cited, ὁ πόνηρος εἰς ἅμμα μετέβαλεν, ἀλλ' οὐκ ἐξῆν &c. See *Exod.* IX. 6, 7, 26, &c. 'Tis ſaid indeed that what *Moſes* and *Aaron* did in *Egypt*, the very ſame did *Iannes* and *Iambres* by way of Reprizal in the Land of *Gothen*. But ſhould it even be allow'd that the *Magicians* might attempt it, they certainly had no ſucceſs, or at moſt but a *bare* Appearance, or *empty* Deluſion. So remarkable a Diſcrimination is again another Indication, as Peculiar, of the *Finger of God*, or a Power properly *Supernatural* and Divine declaring in fact that

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1 Conſider Rom. I. 21—27.

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the [1] *Judge of all the Earth* can never do otherwiſe *than Right*: But inſtead of *Puniſhing* the *Righteous* promiſcuouſly with the *Wicked*, even *in Wrath remembers Mercy*. Nay thus alſo is it *Known* (ſaith the *Pſalmiſt* on a like occaſion) [2] *that thou whoſe Name* is JEHOVAH: [3] *art only the* MOST HIGHEST *over all the Earth*.

§. 14. But now after all, how very poor a Foundation muſt they proceed upon, who reckon *Moſes* a meer *Magician*? whether ſo *groſs a Blunder* in a meer *Heathen*, when acting the part of an *Hiſtorian*, be Pardonable or no, I appeal to the moſt candid Reader. [4] *Eſt & alia Magices factio à* Moſe, *&* Iamne, *&* Iotape *Judæis pendens &c.* Poſſibly I grant it might ſo fall out that *Pliny* was diſtreſs'd for want of Time and Opportunity to be better Inform'd. But for thoſe who want for neither, to turn their Back upon the Font, and ſet up for Infidels, is a moſt *Perverſe* way of recommending themſelves to the world for *Men* of *Superior* Parts. However if any ſuch ſhall at the ſame time ſay that they are *good Chriſtians*, nay *Proteſtants*, notwithſtanding (for ſo the *Cant* of late has Prevail'd) it is to my Apprehenſion, in meer Imitation of the *Devils* in the Goſpel, who that very moment they were confeſſing Chriſt in a publick way, continued *Devils* ſtill.

§. 15. Laſtly, and to have done. When the *Magicians* of *Egypt* own'd *the Finger of God* before *Pharaoh*, in acknowledgement of *Moſes* his ſuperior Power: *Pharaoh* notwithſtanding *Hardned his Heart* but the *more*, even againſt that very Evidence which himſelf had firſt call'd for. Which to me is an undeniable Argument, that ſomething more is Required to the making Converts in the way of Faith to divine Truth, beſides *Appeals* to *Outward* Senſe; even a *Noble Simplicity*, a *Clean Heart*, and a *Perſevering Love of the Truth from the Beginning*. Conſider 2. *Theſſ.* II. 10.—12.

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1 Gen. XVIII. 25. 2 Habak. III. 2. 3 Pſ. LXXXIII. 18. 4 See Pliny's Nat. Hiſt. Lib. XXX. Cap. I.

F. Cal.

F. Calmet's Diſſertation on the paſſage of the *Iſraelites* through the *Red-Sea* Epitomiz'd.

§. 1. THERE are in the Holy Scriptures a great Number of Miraculous Events, of ſuch vaſt Importance to the true Religion, that we cannot be too careful in ſcreening them from the malicious Interpretations of the Libertine, in clearing them from the falſe Gloſſes of the Ignorant, and defending them againſt the vain Reaſonings of the Unbeliever. The Paſſage of the *Iſraelites* through the *Red Sea* may be look'd upon as one of theſe Important and Eſſential Facts. The holy Penmen are continually reminding the *Hebrews* of this Miracle, as a moſt unanſwerable Proof of the Truth of their Religion, and of the Omnipotence of that God whom they adore. On the other hand, the Spirit of Falſehood has been perpetually labouring with his utmoſt Induſtry to leſſen the Certainty of it, not only by ſuggeſting to the Thoughts of the Wicked certain ways of accounting for it in a manner wholly Natural, and by that means ſtripping it of every thing Miraculous, but alſo by moving the Superſtitious to blend it with ſuch fabulous and childiſh Circumſtances, as impair it's Authority, and weaken thoſe Proofs which it really affords. Both theſe Proceedings are equally injurious to Truth, which, content with her own genuine Luſtre and Beauty, ſcorns the falſe Ornaments with which ſome Men would cloath her, and ſcatters thoſe Clouds wherewith they would ſully her native Brightneſs. I will here endeavour to ſet this Miraculous Event in it's proper Light, and to anſwer ſuch Objections as are brought to take off from the Greatneſs of it.

§. 2. The Memory of the Paſſage through the *Red-Sea* is preſerv'd not only among the *Hebrews*, and in the Sacred Writings, but alſo among the *Heathens*, and in the Hiſtories of thoſe very Nations, who were the pro-

profeſs'd Enemies of the People of God; as is evident from [1] *Diodorus Siculus*, [2] *Euſebius*, and [3] *Juſtin*.

§. 3. [4] *Joſephus* may be look'd upon as one of the firſt who endeavour'd to weaken the Credit of this Miracle, by ranking it with *Alexander's* paſſing the Sea of *Pamphilia*.

§. 4. But there is a vaſt difference between paſſing along the Sea-ſhore (as [5] *Strabo* and [6] *Arrian* inform us *Alexander* did) with only Part of an Army, which in all conſiſted of no more than Five and Thirty Thouſand Men; between paſſing it leizurely, in broad day-light, during the Receſs of the Tide, and the moſt Favourable and Unexpected Change of the Winds, which abated the Violence of the Waves, and hinder'd the Return of the Waters: and between paſſing through the midſt of the Sea, divided in a miraculous manner into two Parts, with a Body of above a Million of Perſons, with the Incumbrances which uſually attend a People removing from one Country to another, with their Wives, their Children, their Cattle, and their Goods; and all this, under the Confuſion which the Preſence of the Enemy had put them in, and which was ſtill increas'd by the Horror of the Night.

§. 5. Some of the Ancients in [7] *Gregory Turonenſis*, as alſo [8] *Thomas Aquinas*, [9] *Toſtatus*, [10] *Paulus Burgenſis*, [11] *Genebrard*, [12] *Grotius*, [13] *Vatablus*, *Abenezra*, and ſome other Rabbins in *Fagius*, have held, that the *Hebrews* did not croſs the Sea from one ſide to the other, but only went up from the Place where they were to another Place a little higher, fetching as it were a Semi-circle off the ſhore. Theſe Authors acknowledge that what happen'd on this Occaſion was truly Miraculous; and the only reaſon, which determin'd them to give this Account of the Matter was, that they might thereby avoid ſome Difficulties which ſeem'd to them unſurmountable on the Suppoſition that the Children of *Iſrael* paſs'd from one ſhore to the other.

§. 6. The firſt of theſe Difficulties is, that the *Iſraelites* being come a-ſhore out of the *Red-Sea*, found themſelves in the ſame Wilderneſs of *Etham*, from whence they parted the day before, and ſtill continu'd their March there for three Days more till they arriv'd at [14] *Marah*; Now the Wilderneſs of *Etham* lay along the Weſtern Coaſts of the *Sed-Sea*; where-

1 Diodo. Bibl. lib. III. c. 3. 2 Artapan. apud Euſeb. Præp. l. IV. c. 27. 3 Juſtin. l. XXXVI. Quæ repetentes armis Ægyptii domum redire tempeſtatibus compulſi ſunt. 4 Joſeph. Antiq. l. II. c. Ult. 5 Strabo l. XIV. 6 Arrian l. I. Expedit. Alexand. 7 Greg. Turon. hiſt. l. I. c. 10. 8 D. Thom. in 1. ad Corinth. c. 1. 9 Quæſt. 9. in Cap. XIV. Exod. 10 Burgenſ. in Cap. XIV. Exod. 11 Genebr. in Chronic. ad Ann. 2239. 12 Grot. ad v. 19. Cap. XV. Exod. 13 Vat. in Exod. XIV. 14 Numb. XXXIII. 8.

fore the *Hebrews* only went up along these Coasts, without passing to the other side of the Sea, whither the Wilderness of *Etham* did not extend.

§. 7. But in order to get clear of this Difficulty, we have nothing else to do, but to fix the Situation of the Town of *Etham*. [1] *Herodotus*, who gives it the Name of *Buthus*, the same with *Buthan*, as the Seventy call it in their Translation, gives us clearly to understand that this Town was in *Arabia*, at the Place where the Mountains of *Arabia* open, and give space to a large Plain, which stretches it self on the Side of *Egypt*. *Etham* was at the Extremity of the *Red-Sea*, on the Borders of *Egypt* and in *Arabia*, on the way that led from *Rameses* to *Sinai*. *Moses*, who did not foresee that *Pharaoh* was to pursue him, coming to *Etham*, and not imagining but that he was to continue his Rout, receiv'd orders from God to turn back again, and to go to *Pihahiroth*. Arriving here, he cross'd the *Red-Sea* with his Army, and found himself in *Arabia*, some Seven or Eight Leagues below *Etham*, and in a Desert which took it's Name from that Town; a thing not very extraordinary in a Country, where the Towns are very thin, and where the Deserts, being extremely naked and barren, cannot take their Names but from the Towns which lie thereabout: So that it is not necessary to suppose that the *Israelites* should go up along the *Red-Sea* on the same side they enter'd it, in order to come at the Wilderness of *Etham*; because that Wilderness must have run further on the Eastern Coast of the *Red-Sea*, than on the Western. Add to this, that to go from *Pihahiroth*, or from *Baalzephon* to *Sinai*, it was nearer by above Twenty Leagues to cross the Sea, than to take such a circuit as they imagine the *Israelites* took, quite round the Point of the *Red-Sea*.

§. 8. It is said moreover, in defence of the Opinion which I am here examining, that when the *Israelites* came a-shore, they saw on the strand the Bodies of the *Egyptians*, which the Waves had driven thither. They must therefore be on the *Egyptian* side of the Sea. Why so? Because the Sea naturally drives Bodies to the nearer shore. But who told these Writers that the *Egyptians* were nearer to the Western, than to the Eastern Banks of the *Red-Sea*, when they were drown'd? But, say they, the Waves overwhelm'd the *Egyptians*, and the Sea clos'd between them and the *Hebrews*: the Waters therefore, according to their Natural Course, must have separated their Carcasses a great way from the *Israelitish* Army, and driven them to the opposite Shore; supposing that the *Hebrews* were on the *Arabian* side.

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1 Lib. II. c. 75.

§. 9. But

§. 9. But *Moſes* himſelf deſtroys the Force of this Objection, when he ſays, That [1] *having ſtretch'd forth his hand over the ſea, it return'd to it's former ſtate, and that the waters, meeting the Egyptians who fled, cover'd their whole Army.* There is good reaſon then to conclude on the contrary, That upon the Waters overwhelming the *Egyptians*, and the Sea's cloſing again, firſt on the Side of *Egypt*, as it were to intercept their return, their Carcaſſes muſt of courſe have been beaten back to the Shore where the *Hebrews* then were, namely, to the Eaſt of the *Red-Sea*.

§. 10. So that they who hold that the *Iſraelites* did not paſs from one Shore of the *Red-Sea* to the other, have no ſolid Foundation for their Opinion; but proceed upon a falſe ſuppoſition, that the City of *Etham* was ſituated on the Weſtern Coaſt of the *Red-Sea*. The Ancient *Hebrew* Authors, *Joſephus*, *Philo*, and others thought, as we do, that their Fathers croſs'd the Sea from Shore to Shore; which is likewiſe the General Opinion of the ancient Fathers of the Church.

§. 11. But then the ſame *Rabbins*, follow'd by ſome of the Fathers, as [2] *Origen*, [3] *Euſebius*, and [4] *Epiphanius*, as alſo by ſome of the Moderns, as [5] *Toſtatus* and [6] *Genebrard*, have advanc'd, That God made Twelve different Openings in the Sea, in order to give Each of the Twelve Tribes a Separate Paſſage, according to what is ſaid in the *Pſ.* [7] *He divided the Red-Sea into* (many) *Parts*. But may not this Paſſage be explain'd of the Sea divided into Two? [8] St. *Jerom*, [9] *Theodoret*, [10] *Euthymius*, and almoſt all the Later Commentators have not underſtood it in any other Senſe. They look'd upon this Diviſion of the Sea into Twelve Parts to be a mere Dream of the *Rabbins*. We read in [11] *Geneſis*, that *Abraham* having divided his Victims laid them on the Altar, and that a burning Lamp paſſed between the Pieces: *Tranſiit inter Diviſiones illas*. Will any one ſay there were *many* Pieces, becauſe the Scripture makes uſe of a Noun Plural? Add to this the Silence of *Moſes* on this Occaſion, who would not doubtleſs have omitted a Circumſtance of this Nature.

§. 12. [12] *R. Samuel* will have it, That the Waters were harden'd un-

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1 Exod. XIV. 27. Cum extendiſſet Moſes manum contra mare, reverſum eſt primo diluculo ad priorem locum, fugientibus Ægyptiis occurrerunt aquæ. 2 Origen. Homil. 5. in Exod. 3 Euſeb. in Pſalm. CXXXV. 4 Epiphan. Hæreſi. 64. 5 Toſtat. in Exodum. 6 Geneb. in Pſal. CXXXV. 7 Pſal. CXXXV. 13. Qui diviſit mare rubrum in diviſiones. 8 Jerom in Hoſ. XI. 12. 9 Theodoret. quæſt. 25. in Exod. & in Pſal. CXXXV. 10 Euthym. in Pſal. CXXXV. 11 Gen. XV. 10, 17. 12 R. Sam. de Maroc, de Advent. Meſſiæ. c. 15.

der the *Iſraelites* Feet, and that they walk'd on the ſurface of the Sea in croſſing from one Shore to the other. A certain Poet, cited under the Name of *Tertullian*, ſeems to favour the ſame.

Calcavit fluctus, hoſtes demerſit in undis.

§. 13. But all this is ſo contrary to what the Scripture every where teaches us concerning the Paſſage of the *Red-Sea*, that it does not deſerve a ſerious Anſwer.

§. 14. 'Tis true the [1] *Septuagint* ſay that the Waters were harden'd. Their Tranſlation of the 8*th*. v. of the XV. Chap. of *Exodus* is thus; *The Water was ſeparated, the Waters were harden'd, the Waves alſo were harden'd*, or, according to the ancient Tranſlation, *were frozen, in the midſt of the Sea*. The *Chaldee*; *At the Word of thy Mouth the Waters were heap'd together with Wiſdom, The Floods were faſten'd like Walls, the Depths were frozen in the midſt of the Sea*. The Words of the [2] Original may be thus very well tranſlated, *the Waters roſe in Heaps, the Floods ſtood fixt like Heaps, the Depths were harden'd*, or *frozen in the midſt of the Sea*. It will be ſaid that theſe Expreſſions are Figurative and Poetical, and that we ought to underſtand them as if it had been ſaid: The Waters continu'd as immoveable on each Side of the *Hebrews*, as if they had been Two Walls of Ice. But nothing hinders but that we may take them in the ſtricteſt Senſe. Certain it is that the Words, in *Hebrew*, are apply'd both to the [3] *Curdling* of Milk, and the [4] *Congealing* of Water. And ſome [5] Interpreters of good Senſe readily allow, that the Sea was really frozen on both ſides of the *Hebrews*. But this is very different from what is advanc'd by thoſe, who aſſert that the *Iſraelites* walk'd on the Surface of the Waves, without ſuppoſing that the Waters open'd to give them Paſſage.

§. 15. [6] *Artapanus* ſays, that the Prieſts of *Memphis* did abſolutely deny, that there was any thing Miraculous or Extraordinary in the *Hebrews* paſſing the *Red-Sea*. They contended, that it was nothing but the Simplicity and Ignorance of that People, which could prevail upon them to imagine that there was any thing Supernatural in this Event. *Moſes*, ſaid they, having liv'd a good while on the Borders of the *Red-Sea*, and having exactly obſerv'd both the Time and Height of it's Tide, made a very artful Uſe of that Knowledge, and took the advantage of the Ebb for the Deliverance of his People.

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1 Διὸτι τὸ ὕδωρ, ἐπάγη ὡσεὶ τεῖχος τὰ ὕδατα, ἐπάγη τὰ τὰ κύματα ἐν μέσῳ τῆς θαλάσσης.
2 נערמו מים נצבו כמו נד נזלים קפאו תהמת בלב ימים: 3 Job. X. 10.
4 Zach. XIV. 6. 5 Barrard. Iter Iſraelit. c. XIV. Exod. Art. 4. Vid. Analytic Harmon. of Joh. Martianay, c. 2. 6 Apud Euſeb. Præp. l. IX. c. 17.

§. 16. This

§. 16. This Opinion of the *Egyptian* Prieſts has been embrac'd with a wonderful Pleaſure by ſome Perſons, (of late Years eſpecially,) who are for ſhaking off the Authority of Miracles, and love to ſet themſelves, as they call it, above the Credulity of the Populace.

§. 17. [1] Mr. *le Clerk*, who has written profeſſedly on this Subject, ſeems to have been for reconciling the *Marvellous* and the *Natural* together. He owns that there was a Real Miracle on this Occaſion: but then he would have the whole to conſiſt in this, that God was pleas'd to raiſe a violent and extraordinary Wind, which increas'd the Ebb, laid open an uncommon Space at the Bottom of the Sea, kept back the Waters beyond their uſual Time, and, in ſhort, was of great ſervice to the *Iſraelites* in their Croſſing from Shore to Shore; but then, as to their Paſſage, he would have it to be only over that little Arm, which is at the Point of the *Red Sea*, and which is but of a very inconſiderable Breadth.

§. 18. But if we will only give our ſelves leaſure to examine the Text of *Moſes*, compar'd with the other Paſſages of Scripture which ſpeak of the ſame Story, and with a little attention conſider this Notion of the Paſſing of the *Iſraelites* during the Ebb of the Sea; we ſhall eaſily be convinc'd that it is one of the greateſt Prodigies which ever happen'd; that they really paſs'd amidſt the Waters ſuſpended on each ſide of them; and that, in ſhort, the Suppoſition of their taking the Advantage of a low Sea is entirely without Foundation. And this is what we are to endeavour to make out.

§. 19. The *Hebrews*, arriving on the Coaſt of the *Red Sea*, and perceiving *Pharaoh's* Hoſte encamp'd againſt them, and being at the ſame time enclos'd with inacceſſible Rocks and Mountains, and having the Sea juſt before them, gave themſelves up for loſt Men. [2] They fell into deſpair, and began to murmur. [3] *Moſes* addreſſes himſelf to the Lord, and aſſures the People of a ſpeedy Deliverance. He tells them, that this is the laſt time they ſhould ſee the *Egyptians*, that the Lord would fight for them, and that they had nothing to do, but quietly to wait his Aſſiſtance.

§. 20. Whereupon, [4] at the Command of God, he lifts up the Rod which he had in his Hand, and divides the Sea. The *Iſraelites* enter into the midſt of the Channel, which was now dry Ground. The Waters were as a Wall unto them, on their right hand, and on their left.

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1 In Diſſertat. de Traject. Maris Idumæi. 2 Exod. XIV. 10, 11. 3 Verſ. 15. Quid clamas ad me. 4 Exod. XIV. 16. Eleva virgam tuam, & extende manum ſuper mare; & divide illud.

Erat enim aqua quaſi murus à dextra eorum & læva. [2] This he repeats as a moſt remarkable Circumſtance, and as what he foreſaw might one day or other be call'd in doubt. And in the Canticle, which he compos'd after this memorable Action, he recounts what had happen'd in a more lively and emphatical Manner: [3] *The Waters were gathered together, the Floods ſtood upright as an heap, and the Depths were congealed*, &c. Either let us flatly deny this Account of *Moſes*, or elſe let us fairly own that we have here one of the greateſt Prodigies in the Old Teſtament.

§. 21. Nor do the other Sacred Writers expreſs themſelves in a different manner concerning what paſs'd on this Occaſion. [4] The *Pſalmiſt* ſpeaks of it in ſeveral Places, ſtill by way of the higheſt Admiration, and agreeably to the Relation which *Moſes* gives of it: *He divided the Sea, and cauſed them to paſs through, and he made the Waters to ſtand as an heap.* He ſays elſewhere, That the Sea fled at the Sight of its God; that the Way of the Lord is in the Sea, and his Paths in the great Waters; and that his Footſteps are not known. The Prophet *Iſaiah* delivers himſelf on this Subject in a Strain no leſs pompous: [5] *Where is he that brought them up out of the Sea, with the Shepherd of his Flock; — who divided the Water before them, to make himſelf an everlaſting Name; who led them thro' the Deep, as an Horſe in the Wilderneſs?* The Prophet [6] *Habakkuk* ſpeaks of it with the ſame Wonder and Aſtoniſhment. *Was the Lord diſpleaſed againſt the Rivers? was thy Wrath againſt the Sea? The overflowing of the Water paſſed by, the Deep uttered his Voice. — Thou didſt walk through the Sea with thine Horſes, through the heap of great Waters.*

§. 22. Do theſe Expreſſions give us the leaſt room to think, that the Paſſage of the *Iſraelites* was an Event purely Natural, or that it was made at a lucky hit, during the Receſs of the Tide? No; I cannot ſee how ſuch Teſtimonies as theſe, ſo conſiſtently and uniformly deliver'd by the Holy Penmen, can poſſibly be wreſted to favour the Purpoſe of thoſe, who deny that there was any thing Miraculous in this Affair. The Holy Spirit himſelf ſpeaks of this Matter in the plaineſt and cleareſt manner; He gives us a thorough Senſe of the Greatneſs of the Wonder; and ſets before us the exceeding great Admiration with which we ought to receive it. It is not poſſible that the whole Scripture ſhould conſpire to deceive us, and to repreſent to us as Miraculous, what has nothing Extraordinary in it. And if ſome Men have gone ſo far, as to own a Mi-

1 XIV. 22. 2 v. 29. 3 Exod. XV. 8. 4 Vide Pſal. LXXVII. & LXXVIII. 5 LXIII. 11, &c. 6 Habak. III. 8, 10, 15.

racle

racle in the caſe, why ſhould they afterwards go about to detract from the Greatneſs of it by ſuch Circumſtances as are entirely groundleſs and unwarrantable; and not rather, taking the Text of *Moſes* according to the Letter, render to God the Glory which is moſt juſtly due to him?

§. 23. But this Scheme of the Tide is ſo deſtructive of the Reality of the Miracle I am here conſidering, that I cannot but think my ſelf oblig'd to demoliſh, if poſſible, whatever has been attempted to be built upon it. And here I ſhall not deny, as [1] ſome have done, that this Sea has any Tide at all; neither ſhall I maintain with [2] *Diodorus Siculus*, that the *Red Sea* flows regularly every day at the Third and Ninth Hour, that is to ſay, from nine a-Clock in the Morning to three in the Afternoon at the Equinox. If this were ſo, it could not be ſaid that *Moſes* took the Advantage of the Tide of this Sea; becauſe it is certain he paſs'd it by Night. We fairly acknowledge, that the *Red Sea* has its Regular Tide, as other Seas, which communicate with the Ocean, have. This is what is allow'd as well by Ancient Geographers and Hiſtorians, as by Modern Travellers. What we have then to conſider is, whether, granting ſuch a Regular Motion of the Waters, it was poſſible for *Moſes* to croſs the *Red Sea* by the Benefit thereof.

§. 24. Every body knows, that the Sea, whilſt it is on the Flow, ſwells by little and little, and advances towards the Shore; and this Motion continues for ſix Hours. After a quarter of an Hour's Reſt, it takes a contrary Courſe during the ſpace of ſix Hours more; in which time the Water abates, and recedes from the Shore ſenſibly. This is what they call the Ebb. Then follows a kind of Repoſe, which laſts for a quarter of an Hour; which is ſucceeded by a freſh Tide. So that the Sea riſes and falls Twice a day; not preciſely at the ſame time, becauſe it flows later and later every day by three quarters of an Hour and ſome Minutes. And ſo much for the Tide in general.

§. 25. As for the Tide of the *Red Sea*, [3] thoſe who have taken the moſt exact Account of it, find that, at it's greateſt Ebb, it retires about two Hundred and Fifty, or three Hundred Paces from the Shore, and leaves that Space naked and dry; and that at the bottom of the Gulph, towards *Suez*, the Ships of Burden reſt on the Sand without Water, when the Tide is out: inſomuch that one may walk on foot in this Place, as ſome [4] Travellers boaſt they have done, during the Receſs of the Sea: but the Bed or Channel of the Sea is never without Water, as [5] *Julius*

1 Genebr. Chronic. ad an. 2239. 2 Diodor. l. 4. c. 3. initio. 3 Bernier's Letter to M. de Chaumont; and Morizon's Voyage to Mount Sinai. 4 Thevenot, Voyage to the Levant, ch. 25. p. 311. 5 In Druſius, on Exod. 15. 4.

Scaliger

Scaliger remarks, be the Ebb never ſo great. Which makes that Author, whom no body ſure will accuſe as a Weak and Credulous Perſon, conclude, that there can be nothing more raſh and abſurd, than what the Enemies of the Sacred Writings run themſelves into, when they preſume to aſſert, that the *Iſraelites* took the Advantage of the Ebb in croſſing the *Red Sea*.

§. 26. The Advocates for this Opinion will have it, that *Moſes* led the *Iſraelites* only over that little Arm of the Sea, which is at the Bottom or Point of the *Red Sea*, towards the Port of *Suez*. The Sea in this Place is no wider than a good [1] River. [2] *Diodorus Siculus* makes it ſeventeen Furlongs, which come to about two Thouſand, one hundred, and twenty five Paces. [3] *Peter della Valle* ſays, that it is much ſuch another Space, as that between Mount *Pauſilip*, and the Mole of the Port of *Naples*. [4] *Bellonius* does not allow it to be any wider than the River *Seine* between *Harfleur* and *Honfleur*. Let us ſee, whether the whole *Iſraelitiſh* Army, allowing them the Benefit of the Ebb, could croſs ſo ſmall a Space as this, in one Night's time, upon the Sands, which the Receſs of the Waters had left uncover'd.

§. 27. And here, tho' I agree that the *Iſraelites* ſet out from *Egypt* about the Vernal Equinox, when the Tides were probably at the higheſt; tho' I ſhould likewiſe grant that the Point of the *Red Sea*, where it is pretended they paſs'd, was no more than three hundred Paces over; and allow our Adverſaries all the Advantages they can deſire: yet I muſt ſtill beg leave to aſſert, that it was utterly impoſſible, even upon their own Hypotheſis, for the *Iſraelites* to croſs this Space in the Time left them by the Tide. For it is to be obſerv'd, that the three hundred Paces of Ground, from which the Sea retir'd in its Ebb, could not continue in that State above a quarter of an Hour. During the ſix preceeding Hours, the Sea was retreating by little and little *From* the Shore; during the ſix following, it was returning by the ſame leaſurely advances *To* the Shore. Every body knows, that there is no Walking on the Sand immediately after the Receſs of the Waters, eſpecially where it is of ſuch a hollow and rotten Nature, as *Diodorus Siculus* ſeems to ſay That towards the Point of the *Red Sea* is. So that, I ſuppoſe, if we allow this Ground to have continued two hundred Paces broad for ſix Hours together, or, if we will, an hundred and fifty Paces, for eight Hours, it is as much as can reaſonably be requir'd, in order to our having a round and fixt Account. Now I affirm, that it is utterly inconceivable, how a Multitude

1 Vid. Strab. l. 16. 2 Diodor. l. 3. c. 3. 3 Peter della Valle, Ep. II. 4 Bellon. Obſervat. l. 2. c. 58.

of

of two Millions of Perſons (as [1] the *Iſraelites* may be computed to be at their Paſſage) with their Cattle, their Carriages, their Baggage, and all other Encumbrances, which muſt of courſe attend a People that were taking their laſt Farewell of a Country, where they had liv'd for a great number of Years, and which they had ſpoil'd of all their Riches, as the Scripture expreſſes it: I ſay, it is utterly inconceivable how ſuch a prodigious Multitude, under theſe Diſadvantages, could, in ſix Hours time, convey themſelves over a quaggy, trembling, ſinking Quickſand of no more than two hundred Paces wide: eſpecially, if we conſider the Precipitation, the Fear, the Horror, the Trouble, the Confuſion, which muſt neceſſarily have ſeiz'd the Spirits of a Timorous and Servile People at ſuch an unexpected and perillous Juncture.

§. 28. And what we have ſaid in anſwer to thoſe, who contend that the *Iſraelites* travers'd from one Shore to the other at the Point of the *Red Sea*, may be likewiſe ſaid in anſwer to ſuch as imagine that they did not paſs from Shore to Shore, but only Coaſted it, and came out a little higher up, on the ſame Side, on which they enter'd the Channel. 'Twas impoſſible for ſo Vaſt a Multitude to make ſuch a Paſſage in ſo ſhort a Time. I conclude therefore, that to have recouſe to the Tide, in order to account for this Great and every-way Miraculous Event, is a vain and fruitleſs Project.

§. 29. But this Syſtem will appear ſtill more Unſupportable, if we conſider, that neither the *Iſraelites*, nor the *Egyptians* could be Strangers to the Tide of the *Red Sea*; and that, therefore, as *Moſes* could never have perſwaded the Former that the Paſſage of the *Red Sea* was a Prodigy wrought by the Hand of God in their favour; ſo neither would the *Egyptians* have been ſo imprudent, as to have ruſh'd on inſtant Deſtruction in the Waters of this Sea, which they muſt needs ſee were returning upon them in the Flow. For it being low Water, according to our Adverſaries own Account, in the Evening, when the *Hebrews* enter'd the Channel, it muſt have been full Tide in the Morning, when it is ſuppos'd the *Egyptians* threw themſelves into the Sea. But who can prevail upon himſelf to think, that neither the King of *Egypt*, nor his Generals, nor any of his Soldiers were acquainted with the Tide of the *Red Sea*, which waſh'd the very Coaſts of their Country? And, ſuppoſe it poſſible for them not to be appriz'd of this, how came it to paſs that, when one Part of the Army ſaw the other overwhelm'd, and periſhing in the Deep, they did not retire, and ſecure their own Lives?

§. 30. Add to this, that the Neceſſity which the *Iſraelites* found them-

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1 Compare Numb. I. 46. III. 39. XII. 38. & XXX. 14.

ſelves under of Croſſing the Sea, in order to eſcape *Pharaoh's* Army, was a thing that could not be premeditated or foreſeen by them. *Moſes's* Deſign was to have conducted them from the Land of *Goſhen* to Mount *Sinai*, and to have followed the ordinary Rout, which lies above the Point of the *Red Sea*, and leads along by it's Shore; not imagining that the King of *Egypt*, who had been ſo forward to get rid of them, and had ſuffer'd ſo much on their Account, would have purſu'd them three days after their Departure. But God, who knew *Pharaoh's* Reſolution, orders *Moſes* on a ſudden to quit the uſual Road, and to return towards the South along the Sea, without giving him any Reaſon for his thus changing his March. They arrive at *Baalzephon*, a Place ſo pent up between the Mountains and the Sea, that they could go neither forward, nor backward. And here what they might moſt dread, befell them. *Pharaoh* appear'd in the Evening before their Hoſt, and encamp'd within their View. The Conſternation, which his Preſence threw the *Iſraelites* into, appears plainly from *Moſes's* Deſcription of it. *Pharaoh* flatter'd himſelf that he ſhould deſtroy them to a Man, and enrich himſelf with their Spoils. Now will any one ſay that this Extremity, to which the *Iſraelites* found themſelves reduc'd, was the Effect of their own Choice, and that their Leader would, without any manner of Neceſſity, go about to conduct them to a Place, which they could not get out of, without Croſſing the Sea? If *Pharaoh* ſhould have taken advantage of the Confuſion the People were then in, (as 'tis natural to ſuppoſe he would,) what would have become of *Moſes*, with all his Management, and with all the Meaſures they fancy he had taken in order to convey his People over by the Benefit of the Tide? Could he be aſſur'd that the Ebb would commence preciſely with the Night, in order to favour his Eſcape, and that the *Egyptians* would give him time to decamp under the Cover of the Darkneſs, without being inform'd of it by their Watch, and purſuing him in his Retreat? And if this had happen'd, what horrible Straits would *Moſes* and his People have been reduc'd to? If it be ſaid, that it was a raſh and haſty Attempt, which *Moſes* was oblig'd to make on the Spot, and which had the good luck to ſucceed: I would ask, how he could engage to anſwer for the Iſſue; and with what face he could promiſe his People, [1] that God would fight for them againſt the *Egyptians*; that they ſhould behold the Wonders which the Lord would work in their Behalf; that they ſhould ſee the *Egyptians*, their Peſecutors, no more. Thoſe, who pretend to compile Syſtems of Hiſtory, and preſume to call in queſtion the Relations given by the Inſpir'd Writers, ought at leaſt to repreſent a Man of the

1. Exod. XIV. 13, 14.

moſt

moſt conſummate Wiſdom, and exacteſt Conduct in ſuch a View, as that he may appear to act according to the Rules of Common Prudence.

§. 31. I ſhall not here ſtay to ſhew how abſolutely Inconſiſtent the Opinion I am examining, is with the Account which *Moſes* gives of the Paſſage through the *Red Sea*. I do not imagine that the Favourers of this Hypotheſis will refer themſelves to what that wiſe Lawgiver has Written upon this Point, or to what the Ancients Thought of it: Believe, to be ſure, they will not, that, at His Command, and upon his ſtretching forth his Miraculous Rod over the Waters, they were divided, and left an ample Paſſage for the whole Multitude. But, can it ever enter into their Thoughts, that a Perſon of *Moſes's* Honour and Senſe, would have ventur'd to have written ſuch a Falſe Account, while thoſe very Men were living, who could teſtify the Contrary; and that he could have made them believe, that God had wrought a ſurpriſing Miracle in their Behalf, at their Paſſing the *Red Sea*, when, at the ſame time, they all knew, that nothing Extraordinrry had happen'd. Grant that they were not appriz'd of the Ebb and Flow of that *Sea* when they paſs'd it, would they not have diſcover'd the Impoſture and Knavery of *Moſes* all the time they march'd along it's Coaſts, where they might ſee, that what they were taught to regard as a Prodigy, was no more than what regularly and conſtantly came to paſs every Day. How was it poſſible for him to perſwade a whole Multitude of two Millions of Perſons, to look upon the ſlow and progreſſive Motion of the Waters in the Ebb and Flow, as a thing Sudden and Inſtantaneous, caus'd by the Prayer and Command of any Man whatſoever? I cannot think that a Perſon of any tolerable Senſe would undertake to be anſwerable for the Conſequences which naturally flow from the Syſtem now under examination.

§. 32. Having thus diſcuſs'd the Opinions, which ſeem'd to contradict the Truth of *Moſes's* Relation, and anſwer'd the Arguments brought in defence of them; I ſhall now proceed to explain his Text in the moſt Natural and Literal Senſe; which I ſhall do, by attending the *Iſraelites* from their Departure from *Rameſes* to their Paſſage thro' the *Red Sea*.

§. 33. The Land of *Goſhen*, where they ſojourn'd, is in the Lower *Egypt*, between *Beer-ſheba* and *Tanis*: for *Jacob* coming from *Beer-ſheba*, a City of *Paleſtine*, ſtopp'd in the Land of *Goſhen*, and ſent for *Joſeph*, who, 'tis plain, dwelt at *Tanis*, the Capital of the Lower *Egypt*, to meet him there. This Country was in the Dominion of the King of *Egypt*, who gave it to *Jacob* and his Family for their Habitation, in conſideration of *Joſeph's* Services, who was Prime Miniſter of his Realm. The name of *Goſhen*, which ſignifies *Rain*, would incline one to think that this Country was near the *Mediterranean*, where it ſometimes Rains; whereas,

in the moſt Southern Parts of *Egypt*, they have no Rain at all. The *Septuagint* generally render *Goſhen* by an *Arabian* Nome, or Canton.

§. 34. *Rameſes*, a City built, or, at leaſt, enlarg'd by the *Iſraelites*, whilſt they ſojourn'd in *Egypt*,[1] was the General Rendezvous of the whole *Hebrew* Army before they left *Egypt*. It lay, perhaps, the furtheſt South of any City in the Land of *Goſhen*. There is not the leaſt Mark to be found in Antiquity, whereby to fix it's Situation with any Certainty. I do not place it far from the *Nile*, becauſe all the Principal Cities of that Country were built along that River. I put it two days Journey from the *Red Sea*.

§. 35. From *Rameſes* they remov'd to *Succoth*, purſuing the uſual Road from the Lower *Egypt* to *Sinai*. *Succoth* in *Hebrew* ſignifies *Tents*; and, it may be, the City of that name was ſituate ſomewhere near the Place, where Geographers put a Town call'd *Scenæ Veteranorum*, *The Veterans Tents*.

§. 36. From *Succoth* they came to *Etham*, which is *in the*[2] *Edge of the Wilderneſs*, that is, at the Extremity of thoſe large Deſerts, which, according to Geographers, lie between *Arabia Petræa* and *Egypt*. I make no doubt but *Etham* is the very ſame Town with what[3] *Herodotus* deſcribes under the name of *Buthos*, commonly call'd by the *Septuagint*, *Buthan*, as above: And it may be the ſame likewiſe with the *Antea* of *Diodorus*, which was on the *Arabian*-ſide. Here it was that, upon the Purſuit of the *Egyptians*,[4] *Moſes* receiv'd Orders from God to lead the *Iſraelites* back, and encamp at *Pihahiroth*.

§. 37. They therefore march'd to *Pihahiroth*, which lay between *Magdalum* and the Sea, over againſt *Baalzephon*: *Phihahiroth, quæ eſt inter Magdalum & mare, contra Beelſephon.* But they did not encamp at *Pihahiroth*: *Pharaoh* had poſſeſs'd himſelf of that Place, as it is ſaid *Exod.* XIV. 9. *Currus Pharaonis & omnis exercitus erant in Phihahiroth contra Beelſephon.* The *Hebrews* were encamp'd at *Baalzephon*, in ſight of *Hiroth*, over againſt *Magdolum* or *Magdalum*: which plainly appears from the Book of *Numbers*, where it is ſaid, that[5] *removing from Etham, they turn'd again to Pihahiroth, which is before Baalzephon, and having encamped before Migdol*, or Magdalum, *they departed from before Pihahiroth, and paſſed through the midſt of the Sea.* I therefore place *Pharaoh's* Camp at *Hiroth*; that of the *Iſraelites* at *Baalzephon*; and I put *Migdol* Northward of *Hiroth* and *Baalzephon*: ſo that this laſt City was

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1 Exod. I. 11. 2 Exod. XIII. 20. בקצה המדבר. 3 Herodot. l. II. c. 75. 4 Exod. XIV. 2. Reverſi, caſtrametentur è regione Phihahiroth. 5 Numb. XXXIII. 7, 8.

between

between the Sea and the East, *Hiroth* to the West, and *Migdol* to the North. The Discovery of the Situation of any one of these Places will lead us to the Knowledge of that of the Neighbouring, or, at least, very near it.

§. 38. *Pihahiroth*, or, simply, *Hiroth*, as it is call'd in the Book of *Numbers*, and which is the known Name of it in *Eusebius* and St. *Jerom*, has given occasion to many different Conjectures. What seems to me the most likely is, that it is the same with the City *Heroum*, well known among the ancient Geographers, and situate at the Bottom of the *Arabian* Gulph; or else, that it is the same with *Phagroriopolis*, which is fixt by [1] *Strabo* near the same Place, and was the Capital of the *Phagroriopolitan* Territory. The *Seventy* have it; [2] *They came over against the Town*; [3] the *Syriack*, *To the Mouth of the Ditch*; Others, *To the Entrance of the Defiles*, or Narrow Passages. This Translation is confirm'd by what *Pharaoh* says: [4] *They are entangled in the Land, the Wilderness hath shut them in.* The *Arabick* Translator renders, *To the Gate of* [5] *Bebelah*: He evidently means *Babylon* in *Egypt*, or *Grand Cairo*. Opposite to this City is a very large *Defile*, which reaches to the *Red Sea*; and we are assur'd by some Travellers, that there is not, from the Point of that Sea to this Place, any Opening wide enough for an Army to pass through: which would induce one to think, that the *Israelites* cross'd the Sea at this very Place.

§. 39. *Magdalum* was not the name of *Pihahiroth*: and the *Israelites* encamp'd over against this Place, as *Moses* informs us. This Word in *Hebrew* signifies a *Tower*. The Scripture often speaks of a City call'd *Magdolum*, or *Magdalum*, of great note in *Egypt*: [6] But that City must have been in the Lower *Egypt*, and, consequently, at a good Distance from what we are now looking after, which was not very far from the *Red Sea*, and was likewise South of it's Point. *Antoninus's* Itinerary takes notice of a *Magdalum* twelve Miles from *Pelusium*: but that which we are here speaking of, must have been seven or eight Leagues distant from

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1 Strabo. l. 17. 2 Απηνλε ἐ ἐπαύλεως. They certainly read, עירות, instead of חירות. The former signifies, *Cities*, the other *Cavities*. 3 ממסכה ושלוה. 4 Exod. XIV. 3. Coarctati sunt in terrâ; concluſit eos desertum. 5 Note, *The Arabick Word is not* Bebelah, *but* Gebelat, (جبلات:) *And, if so, Quære, what force the* Father's *Argument is of? But for this, and such other Mistakes, not the Translator, but the Author, must be answerable; as we have also formerly mention'd to the Reader, in an Advertisement after the Translation of such of Father* Calmet's *Discourses, as were publish'd at the End of the Volume on the Book of* Leviticus. 6 Vide Jerem. XLIV. 2, & 14. and Ezek. XXIX. 10.

Etham,

Etham, towards the South. Perhaps, it was no more than a ſingle Tower, as the Name imports; for we have no Proof that it was a City.

§. 40. *Baalzephon* is no where to be met with, but in the Books of *Moſes*. There is not a word in any other Writer, either Sacred or Prophane, which may help us to the Knowledge of its Situation. *Grotius*, following the Authority of the *Rabbins*, thinks, that *Zephon* is the name of an Idol, which Guarded the Boundaries of *Egypt*. The *Jews* add, that there was a certain *Taliſman* or Magick Figure hereabouts, in the Shape of a Brazen Dog, which diſcover'd the Flight of the *Iſraelites* by it's Barking. But what Streſs is there to be laid on ſuch Whimſies as theſe? The name of *Baalzephon* may ſignify in *Hebrew*, *The Hidden God*, or *the Centinel-God*, or *the God of the North*, or, laſtly, *the God of the Oracle*, i. e. the God who diſcovers hidden Things. 'Tis well known that *Baal*, or *Beel*, are General Names, apply'd not only to all the Gods, but to the Goddeſſes too: and *Zephon*, or *Zaphon*, have all the Significations, which we have juſt now aſſign'd them. *Zaphonat* was part of the Name which [1] *Pharaoh* gave *Joſeph*; which, together with *Paanah*, ſignifies, *A Revealer of Dark Myſterious Things*. Perhaps then there might be ſome Oracle or other at *Baalzephon*, from whence that Place might receive it's Denomination.

§. 41. The *Egyptians*, according to [2] *Herodotus*, had divers Sorts of Oracles among them; and, particularly, that of [3] *Perſephone*, or *Proſerpine*, (agreeing much in Sound with *Baalzephon*) whom they worſhipp'd under the Name of *Diana*. Whether it were not this *Perſephone*, who gave out Oracles at *Baalzephon*, I leave to be conſider'd. Certain it is, that the Name of *Perſephone* is not of *Greek* Extraction: and [4] *Herodotus* aſſures us, that almoſt all the Names of the *Grecian* Deities were of *Egyptian* Original.

§. 42. But all this is of no Service towards Fixing the Situation of *Baalzephon*. [5] *Euſebius* places it near *Clyſma*. St. *Jerom* has omitted the Name of *Clyſma* in his Tranſlation of *Euſebius*: and *Bonfrere* thinks it entirely ſuperfluous. But ſince many of the Anciens inform us, as from Conſtant Tradition, that the *Hebrews* croſs'd the Sea at *Clyſma*, the ſettling the Poſition of that Place, will be of no little Importance. *Euſebius* places it on the *Red Sea*, without explaining himſelf any further concerning it. [6] St. *Athanaſius*, in *Arabia*; but then he is to be

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1 Gen. XLI. 45. 2 Herodot. lib. II. c. 83. 3 Id. l. II. c. 56, & 69. 4 Id. l. II. c. 10. Σχεδὸν δὲ καὶ πάντα τὰ ὀνόματα τῶν θεῶν ἐξ Αἰγύπτου ἐλήλυθε εἰς τὴν ἑλλάδα. 5 Euſeb. in locis. Διὰ τῆ Κλύσματος πρὸς τὴν ἐρυθρὰν θάλασσαν. 6 Athanaſ. Hiſtor. Arian. ad Monach. Tom. 1. p. 385.

under-

underſtood of that *Arabia*, which lies along the Weſtern Coaſt of the *Red Sea*, as *F. Montfaucon* remarks; it being certain that the Ancients frequently gave the Name of *Arabia* to thoſe Parts. [1] *Philoſtorgius* obſerves, *that the Red Sea is divided into two Arms, one of which terminates at* Clyſma, *from whence it takes it's Name, the other at* Aila. It *was at* Clyſma, ſays he, *that the Iſraelites formerly paſs'd the Sea dry-ſhod.* [2] *Gregory of Tours* allots *Clyſma* the ſame Situation, namely, at the Bottom of the Gulph of *Suez*. [3] *Coſmas*, the *Egyptian* Monk, whoſe Works were lately made Publick, ſays, "That *Clyſma* is the Place where "the *Egyptians* croſs'd the Sea: that it is on the right hand of the Road "to Mount *Sinai*:" but he does not obſerve which Side the *Red Sea* it is of. *Peutinger's* Tables place *Clyſma* on the Eaſtern Shore of the Gulph: but *Ptolomy*, *Antoninus's* Itinerary, and the beſt Maps put it on the Weſtern Coaſt of the *Arabian* Gulph, between *Suez* and *Corondel*. It is thought to be the ſame with the preſent *Colzuma*, which gives Name to the Weſtern Arm of the *Red Sea*. This Sea is ſtill call'd by the Natives, [4] *Bahar el Colſum*. [5] The Younger *Thevenot* places *Clyſma* at the End of the Northern Arm of the *Red Sea*; and obſerves, that, for the [6] Fifteen days which he coaſted on that Sea, as he went to Mount *Sinai*, he did not perceive it to be above ſeven or eight Miles broad. From all which we conclude, that the *Iſraelites* croſs'd over at the Extremity of the *Red Sea*, a League, or half a League, perhaps, below the Point of the Gulph, which is a good deal higher than they reckon, who make their Paſſage to be from [7] *Corondel* to *Tor*.

§. 43. This *Clyſma*, which we have been ſpeaking of, is the Place, where, according to [8] *Paulus Oroſius*, [9] *Gregory of Tours*, and Others, there are to be ſeen, at this very Day, not only the Tracks of *Pharaoh's* Chariot-wheels, but likewiſe the Fragments and Remains of his Chariots themſelves. And, leaſt they might ſeem to advance any thing, without giving ſome Account of it, they ſay, that, if the Tracks of the Wheels happen to be diſcompos'd or defac'd, whether by the Curioſity of Travellers, or otherwiſe, they are Immediately and Miraculouſly ſet to rights again either by the Waves, or the Winds: and, as to the Preſervation of the Relicks of the Chariots, [10] they pretend it is owing to the Nature of the Sand in thoſe Places, which infallibly Petrifies whatever falls up-

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1 Philoſtorg. Hiſt. Eccleſiaſt. l. III. c. 6. 2 Greg. Turon. l. I. c. 10. In hujus ſtagni (ſeu brachii) capite Clyſma civitas ædificata eſt. 3 Coſmas. l. V. p. 194. vid. Præfat. in eund. cap. v. §. 2. 4 Vid. Golium in Not. ad Alfragan. p. 144. 5 Thevenot's Voyage, part 2. c. 33. 6 *It ſhould be* Five. 7 Joan. de Burros apud Torneil. An. M. 2544. art. 25. 8 Oroſ. l. 1. c. 10. 9 Greg. Turon. loco citato. 10 Morizon's Voyages, l. 1. c. 24.

on

on it. But, to leave this Story to the Authors of it, and to return to the *Iſraelites*:

§. 44. They, arriving at *Baalzephon* in the Evening, perceiv'd *Pharaoh* and his Army encamp'd over-againſt them at *Pihahiroth*, with a full reſolution to attack them the next Morning. They were immediately ſeiz'd with all the Horror imaginable. They begin to complain, and murmur againſt *Moſes*, and to charge their Misfortunes on him with the bittereſt Reproaches. He, fully relying on Providence, promiſes them a ſpeedy Succour, and compleat Deliverance. He addreſſes himſelf to God in the moſt fervent Prayer, which, tho' purely Mental, was nevertheleſs Effectual. God commands him to ſtretch out his Hand over the Sea, to divide the Waters, and to open a Paſſage for his People. Hereupon, the Cloud, which had hitherto conducted them at the Front of the Army, remov'd, and ſtood between the Camp of the *Egyptians* and the Camp of *Iſrael*; and became, by the Divine Appointment, *a Cloud of* Impenetrable *darkneſs to Them, but gave light to Theſe*: ſo that *Pharaoh* could not come near the *Iſraelites* all the Night. And now upon *Moſes's* ſtretching out his Rod over the Sea, the Waters immediately retir'd on each Hand, and left an Opening of ſuch a vaſt Extent, that a very great Multitude might paſs thro' at one time: And, that nothing might be wanting to facilitate their Paſſage, God was pleas'd to raiſe a violent Wind, which dry'd and harden'd the Bottom of the Sea to ſuch a degree, that they march'd over it with the greateſt Security. We have already produc'd ſuch Expreſſions out of the Holy Scriptures, as inform us, that the Waters ſtood like Walls of Ice on either Side of the *Iſraelites*. [1] The Author of the *Book of Wiſdom* ſays on this occaſion, *That a Green Field appear'd in the midſt of the Depths; that the ISRAELITES went thro', and rejoic'd like Horſes in a fat Paſture; that they leaped like Lambs, praiſing the Lord.*

§. 45. Theſe Expreſſions may be taken [2] Figuratively, as if they were put to denote the Eaſe, the Briskneſs, the Security, the Joy, which attended ſuch a Miraculous Deliverance. But Commentators will not allow this Paſſage to be Metaphorical: they chooſe rather to underſtand it according to the Letter. Some aſſert, that God caus'd ſeveral Sorts of Herbs to ſpring up at the Bottom of the Sea on this Occaſion. Others, following [3] Prophane Writers, remark, that the Bottom of the *Red Sea*, eſpecially, toward the Point thereof, is full of Graſs and Bulruſhes, and that it is from hence that the *Hebrews* gave it the Name of *the Sea of*

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1 Sap. XIX. 7, 8. 2 Ita Hugo. Card. Lyr. Dionyſ. Carth. &c. 3 Leonard. Mar. art. 67.

Suph,

Suph, or the Sea of *Bulruſhes*. [1] *Pliny* likewiſe ſays, that there are to be ſeen, at the Bottom of this Gulph, a ſort of Green Foreſts, Laurels, and Olives laden with Berries, and three Cubits high. [2] Others will have it, that God harden'd the Sand, in behalf of the *Iſraelites*, and made it as firm and ſolid as a Rock.

[3] *Sicca peregrinas ſtupuerunt marmora plantas.*

§. 46 [4] Some have proceeded ſo far as to ſay, that he levell'd and ſmooth'd their Way, by rooting up Shrubs, overturning Rocks, and filling up Vallies. But why ſhould we multiply Miracles without Neceſſity? This Event is Miraculous enough in itſelf, without looking out for ſuch new Embelliſhments, as the Scriptures ſay nothing of.

§. 47. As the *Iſraelites* advanc'd in the Opening, which the Diviſion of the Sea had left for them, and their Army drew towards the other ſide of the Gulph, the Cloud, which was between them and *Pharaoh's* Camp, advanc'd likewiſe after them, and made towards the other Shore. The *Egyptians*, percieving this Motion about the time of the Morning-Watch, that is, about Break of Day, or, as we ſay, about Four a-clock in the Morning, reſolv'd to follow the Cloud, and to purſue the *Iſraelites* into the midſt of the Sea, without reflecting on the Danger they expos'd themſelves to. They had not proceeded far, before Horror, Amazement, and Diſtraction ſeized them: A Storm of Thunder and Lightning ruſh'd, at the ſame time, from the incens'd Deity upon them. This laſt Circumſtance is not recorded by *Moſes*; but we have it in the LXXVI. *Pſalm*, and in the 7th Chapter of the II Book of *Joſephus's Antiquities*. The *Egyptians*, percieving the Streights and Difficulties, to which they were reduc'd, cry'd out on all ſides, *Let us fly from before ISRAEL, for the Lord fighteth for them*! Their pannick Dread, and Eagerneſs to eſcape, ſerv'd only to heighten the Tumult and Diſorder: and, as they were endeavouring to regain the Shore, from whence they ſet out, the Waters, which 'till then had ſtood Suſpended on each ſide of them, began to cloſe; at firſt from the Coaſt, to which they were ſtriving to retire; and bury'd the whole Army under the Waves. And this is the Notion, which the H. Scripture gives us of this Prodigious Overthrow; widely different indeed from what ſome Modern Criticks would impoſe upon us.

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1 Plin. L. XIII. c. 25. 2 Diodor. L. III. c. 3. 3 Sedulius. 4 Philo de Vitâ Moſis, L. III.

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